CENSUS OF INDIA, 1911.

VOLUME XIV.

PUNJAB.

PART I.

REPORT

BY
PANDIT HARIKISHAN KAUL, R.B, C.I.E.,
SUPERINTENDENT OF CENSUS OPERATIONS,
PUNJAB.

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INTRODUCTION.

Preface. Besides discussing the Census figures, I have, in this Report, tried to give a certain amount of information called for by the Census Commissioner, and ventured instead of treading the beaten track and repeating the standard views, to present the opinions of the more reserved sections of the people on questions which have formed the subject of most learned discussions by eminent scientists of the day. Persons holding such opinions are retiring by nature, and generally lack the advantage of comparative study, without which they are not in a position to combat the established conclusions of the Scientific world. In attempting this presentation, I have been handicapped in more ways than one, and fully realize that I could not be equal to the task without a great deal of research. The desire by which I have been actuated is to place on record facts and views which might open new lines of investigation.

I have to apologise for outspokenness in describing facts concerning different religions and persuasions and the customs of various sections of Indian Society.

The publication of this Report has been delayed much longer than I expected. To begin with, owing to a change in my staff which unfortunately occurred at a critical time, I had to give all my time to the compilation of statistics for close on a year after the Census ; and when I started writing the Report, I found that the piles of notes which I had collected, required a good deal of further enquiry and sifting before the sections to which they related could be completed. The usual administrative difficulties in seeing a large publication through the Press were also not wanting.

In a work like this, it is impossible to claim absolute accuracy of statistics, but I have tried all I could to make the tables as correct as practicable.

Past and present Censuses. An account of the previous Censuses is given in paragraphs 45 and 46 of the Report. The dates are noted in the margin. The Census of 1881 was however the first one held systematically, and since then, Census operations have been undertaken regularly every ten years. The figures dealt with in this Report have been obtained at the fourth regular Census, taken on the night between the 10th and 11th of March 1911.

1st January 1855.
10th January 1868.
17th February 1881.
26th February 1891.
1st March 1901.

Changes in areas since 1901. The changes, external and internal, which have taken place since 1901 in the area dealt with have been described in paragraphs 1 and 2 of the Report. The external changes are of no importance, for with the separation of the North West Frontier Province, the boundaries of the Punjab have for all practical purposes, been permanently fixed on all sides.

Procedure adopted for taking the Census. No change has been made, since 1901, in the method of Enumeration. Detailed notes regarding the procedure adopted, the difficulties encountered and suggestions for the future have been given in the Administration Volume. But that Volume being intended for local and departmental use, will not be available for reference to many readers of this part of the Report. A very brief description of the various stages of the operations is therefore noted in the following paragraphs.

Commencement of the operations. The Census operations commenced on the 9th April 1910, when I took over charge of my duties. The organization was taken in hand immediately but for want of previous records great difficulty was experienced in the initial stages.

Code and instructions for Enumeration. The first three Chapters of the Provincial Code were issued to all Districts and States by the middle of May, with a Circular containing a brief survey of all the stages of the work. This enabled the commencement of preliminary operations throughout the Province. The complete final print of Part I of the Code relating to Enumeration was distributed in July.

Census Division. The first step taken by the local officers was to prepare the General Village and Town Registers, showing, in rural tracts, the number of villages, etc., in each Tahsil, and in urban areas, the Administrative Divisions of towns, together with the approximate number of houses in each unit. Sketch maps of

villages and towns were then prepared and with their help, the houses were grouped roughly into Blocks, the Blocks arranged in Circles and the Circles in larger Administrative Divisions called Charges. The size of these Divisions varied from place to place according to local conditions. The Charges and Circles corresponded with some Administrative Division.

Census Agency.

The Block was in charge of an Enumerator, while the persons responsible for the work of Circles and Charges were called Supervisor and Charge Superintendent, respectively. In British Territory, the Deputy Commissioner or Settlement Officer supervised the work of the whole District, assisted by a gazetted officer who was called the District Census officer was specially told off to look after the Census operations. Each Native State appointed a Census Superintendent for the organization and control of Census operations in that State.

Altogether 854 Charge Superintendents, 13,171 Supervisors and 155,772 Enumerators conducted the Final Enumeration of over 24 million souls. The bulk of the Charge Superintendents and Supervisors came from the official class, while most of the Enumerators were non-officials. All Census officers from the Charge Superintendents down to the Enumerators were individually appointed under the Census Act, thus giving each, the status of a public servant.

House-numbering.

After the preliminary steps had been taken, the actual operations began with house-numbering and the preparation of house lists. The houses were counted and numbers were painted in red in some conspicuous place on the door post or the house wall. This work was done between the 15th September and 15th November, 1910. When all the houses had been numbered, the limits of Blocks, etc., were finally determined and Enumerators were appointed to particular Blocks.

Training of Census Staff.

Detailed instructions for Charge Superintendents and Supervisors were issued separately in the form of a pamphlet, while those necessary for the Enumerators were printed on the Cover of the Enumeration book. The training for the preparation of the Census record commenced in December, when the District Census Officers collected the Charge Superintendents at the headquarters of each Tahsil or some other convenient place, and explained to them the instructions for filling up the Schedules by making a few specimen entries in their presence and causing each of them to fill up a Schedule. The Charge Superintendents then adopted the same procedure with their Supervisors, who in turn trained their Enumerators.

Preliminary Enumeration.

The Enumeration Book consisted of :—

(1) The Cover, on which had been printed the instructions to Enumerators for filling up the Schedules ;
(2) The Block list, showing the houses in each Block, and
(3) The General Schedules intended for the entries relating to the person enumerated.

The Block list was a copy of as much of the House list for the village or town as related to the block and was prefixed to the Schedules, to serve as an index. It was prepared by the Enumerator or the Supervisor, when he himself wrote up the Preliminary Record for all his Enumerators. With a view to reduce the amount of writing, on the Final Census night, to a minimum, the Preliminary Enumeration, *i.e.*, the filling up of the Schedules began on the 1st of February in the rural tracts, and on the 15th idem in towns. From the commencement of the Preliminary Enumeration till the 10th of March, the closest supervision was exercised by the Charge Superintendents and Supervisors. The District Census Officers and other officials who could be spared for the work checked most of the entries made by the Enumerators, while I myself arranged to tour round the whole Province in the course of the Preliminary Enumeration sending for and examining some of the books under preparation, in such Districts and States as I could not visit. This Preliminary record was completed everywhere in good time.

Final Census.

The Final Census was taken on the night following the 10th March. The process consisted of correcting the record of the Preliminary Enumeration by scoring through the entries relating to persons who had died or left the place since the preparation of the Preliminary Record, and entering the

necessary particulars for newly-born children and new comers, so as to make it correspond with the state of facts actually existing on that night.

Non-synchronous tracts.

Some of the tracts in the Upper Himalayas, lying beyond the passes which are blocked by snow in or after December, become inaccessible in March. Special arrangements had to be made to take the Census of these areas before the closing of the passes. The Enumeration was, however, done as late as possible, in order to minimise the chances of migration. The names of the non-synchronous tracts and the dates on which their Census was taken, are given in the margin. The population dealt with in these tracts was 43,883 and it was arranged that any of the persons enumerated there who wished to come across the passes before they were finally closed should be given an Enumeration pass, with a view to prevent his being counted twice over. There were also a few tracts, which were accessible in March, but where, owing to heavy snow, inclemency of weather or fear of wild beasts, it was not possible to carry out the Final Enumeration on the night of the 10th March. Thus in the Gurgaon District, a small jungle tract haunted by a tiger was considered unsafe for a nocturnal visit, while the hilly tracts of Morni (Ambala), Sowar and Kohad Kothis (Kangra), the Biloch *trans*-Frontier (Dera Ghazi Khan) and a part of Bharmaur (Chamba) were not fit to be negotiated at night. In the last mentioned area, the Final Census was taken on the morning of the 11th March, while the inhabitants of the other tracts were enumerated before sunset on the 10th idem.

Kangra District :—	
Bara Bhangal, Lahul, Spiti	15th September 1910.
Chamba State :—	
Pangi, Chamba Lahul	15th September 1910.
Bashahr State :—	
Chini, Dodra Kuar	15th December 1910.

Household schedules.

To avoid the difficulty of Indian Enumerators, unfamiliar with English terms, having to prepare an Enumeration Record in that language, the European and Anglo-Indian residents, living in isolated bungalows, were supplied with special forms called the Household Schedules, in which they were requested to enter the particulars relating to the members of each household. Brief instructions for filling up each column of the form had been printed thereon together with a Specimen Schedule. These Household Schedules were written up on the night of the 10th and collected by the Enumeration staff on the morning of the 11th. The arrangement however caused much trouble and delay. On the other hand, an experiment of having the European and Anglo-Indian population enumerated on ordinary schedules by European Enumerators, tried in some of the Railway settlements, proved a great success.

Special arrangements for Railways, boats, fairs, etc.

Besides the people found at their homes, there must always be, on any given night, a fairly large number of persons on the move, travelling by rail, river or road, graziers tending their herds or flocks in the jungles, wood-cutters felling or sawing trees in the forests, officers making their inspection tours, troops on march and merry-making people attending fairs or on their way to join them. Special arrangements were made for the enumeration of such population, and to prevent the double enumeration of travellers, Enumeration passes were issued to them wherever they happened to be finally enumerated. The Census of travellers by rail was a task of some magnitude and required special attention. But owing to the hearty co-operation of the Railway authorities, to whom I am greatly indebted, the arrangements worked faultlessly and I have not heard of a single traveller by rail having escaped enumeration. The secret of success however, lay in the detailed organization of the preliminary arrangements and the thoroughness of the precautions taken to meet all possible contingencies on the Final Census night. Every booking station was provided with an Enumeration staff large enough to deal with the maximum number of the incoming or outgoing passengers, with reference to an estimate based on figures of the preceding week and the corresponding date of the previous year, but to provide for cases in which large batches of intending passengers might turn up too late to be enumerated at the Station, an empty third class carriage was attached to every passenger train running on that night. All incoming passengers who could not be enumerated at the Station of booking were, instead of being detained for the next train, placed in the empty carriage and the record relating to them was prepared by the train Supervisor and his Enumerators before the arrival of the train at the next station, where they

were allowed to go to other carriages with their Enumeration passes, and fresh batches, if any, were taken in. Meanwhile some of the Train Enumerators went from carriage to carriage, preparing the Enumeration Record of the third class passengers and issuing passes. Household Schedules were handed by the guard to First and Second class passengers. At or about 6 o'clock on the morning of the 11th, every train was finally enumerated at whichever station it happened to halt and any passenger who did not possess an Enumeration pass was brought on the record. The Household Schedules were also collected, but most of the work having already been done, it was not necessary to detain the train for long.

On the other hand all passengers alighting at the stations were enumerated and given passes if they had not been previously enumerated. To facilitate station Enumeration at large stations, gangs of Enumerators were sent out to board the trains which were timed to arrive shortly after 7 P.M., and enumerate as many of the passengers holding tickets for that station, as they could, an arrangement which minimised the detention of the passengers at the stations where they alighted. In this manner, every passenger entering or leaving a train between the hours of 7 P.M. on the 10th and 6 A.M. on the 11th of March was enumerated by the Station or Train Enumerators, (unless he possessed a pass showing that he had already been enumerated) without the least inconvenience to travellers, or dislocation of Railway Traffic.

To guard against the issue of passes without corresponding entries in the Enumeration books passes in booklets with counterfoils were supplied, so that on receiving the Enumeration Record from the Enumerators the Station Masters were able to compare the number of passes issued with the number of entries in the Enumeration book.

Provisional Total.

After the Final Census was over, *i. e.* on the morning of the 11th, each Enumerator totalled up the entries in his book and having noted the population of his Block by sexes and the total number of occupied houses, in an Abstract, handed it over to his Supervisor. The Supervisors, in their turn, prepared Circle Summaries from these Abstracts and sent them to the Charge Superintendents, who similarly compiled totals for the Charges and submitted their Summaries to the head-quarters of the Tahsil or to some other place previously arranged for the purpose of collecting the Provisional totals. The figures eventually reached the hands of the District Census Officer who compiled the Provisional Totals for the district. These results were wired, simultaneously, to me and the Census Commissioner. The Census officers vied with each other in completing this stage of the operations as speedily and accurately as possible, for the success of the arrangements made for the collection of Provisional Totals had to be judged by the promptitude with which the totals could be wired. In some places the District Census Officers commenced the totalling at midnight, *i. e.*, immediately after the Census was completed in towns and villages, and the first total was wired to me at 6 P.M. on the 11th March, while the last was received at 5-45 P.M. on the 16th. The Provisional Totals of the Province were telegraphed to the Census Commissioner 45 minutes after the receipt of the figures for the last district. It is really wonderful how the District Officers and the Census Superintendents of the Native States were able to collect their totals within 6 days from the more remote areas which are not served by Railway or Telegraph, and are in many cases separated from the head-quarters by rivers, hill streams, snow-clad hills and rough country, traversable only on foot. The difficulties were greatly accentuated by the heavy rainfall of the Census night and the snow and floods in the hills which succeeded it, causing land-slips, blocking the roads and absolutely cutting off communication for days together. Notwithstanding the celerity with which the Provisional Totals were sent in, they varied from the Final figures by only ·06 per cent. Out of 49 units, the provisional and final figures were identical in 8, and in 8 more the actual difference was less than 10.

Tabulation of results.

The next stage of the operations was the preparation of Sorting Slips from the Enumeration Schedules. This work had been done in 1901 at the Central Abstraction Offices. But I arranged to have the Slip Copying work done at the Tahsil head-quarters, by the Patwaris who had acted as Supervisors and had prepared the Preliminary Record of the greater part of the rural tracts. This

plan secured the double advantage of reliability of the staff and their intimate acquaintance with the entries, enabling the work to be done quickly under the supervision of the local officers. The Patwaris and Kanungos, therefore, hastened to the Tahsil head-quarters as soon as they had despatched the Provisional Totals. The work of Slip Copying was commenced on the 12th and in most places was finished between the 18th and 20th, *i. e.*, within a week, and with the exception of the cities, a few towns and one district, the entire work was completed within a fortnight. In the case of the Native States, the Census Superintendents were left to arrange for the work as they thought fit.

The entries relating to each person were copied on a slip measuring $4\frac{1}{2}'' \times 2''$. The religion was indicated by the colour of the paper, while the civil condition was exhibited by different symbols printed on the slips. The other entries in the Schedules were copied in columns provided for the purpose.

No allowance was paid to the Patwaris or Kanungos for this work, but the Municipalities of the Cities and larger towns had to engage paid copyists.

Most of the Tahsils having finished their Slip Copying by the 20th March 1912, the next stage of work, *viz.*, Sorting, was taken up about the end of March. I had four Sorting Offices at Karnal, Ludhiana, Lahore and Multan, with an Extra Assistant Commissioner, called the Deputy Superintendent, in charge of each. The offices were opened a few days before the Final Enumeration and while Slip Copying was in progress in the districts and states, the Deputy Superintendents went round and checked the work in the units of which the Slips were eventually to be sorted at their respective Centres. Meanwhile the Sorting establishment was being recruited, and by the time the Tahsildars had sent their slips to the Sorting centres, the offices had been organized. The work at each Centre commenced towards the end of March and was finished by the end of June, 1911, *i.e.*, in a little over three months. Each of these offices had 200 to 300 Sorters controlled by Supervisors and Inspectors who had been selected from among Kanungos and Naib Tahsildar candidates of the districts and settlements. The Sorters prepared the Sorters' tickets for the various Tables for each box of slips, and these tickets were, after check and scrutiny, sent in to Lahore. **Sorting.**

The entries in the Sorters' tickets had to be compiled into district totals, for the preparation of the Tables. This stage of the operations was called Compilation, and the work was done in a section of my own office under the supervision of another Extra Assistant Commissioner, who as my Personal Assistant, was given a number of Inspectors and Compilers. The Deputy Superintendents sent in the Sorters' Tickets relating to each Table as soon as they were ready. In the Compilation office they were posted in the Compilation Registers and a gang of intelligent compilers was told off to tabulate the results into the form of Imperial and Provincial Tables. The details of the arrangements have been noted in the Administrative Volume. The Imperial and Provincial Tables were printed off by the end of August 1912 and Part II (Tables) of the Report was issued on the 4th of the next month. But the preparation of the Appendix to Table XIII (Sub-castes) which entailed an enormous amount of labour and in the printing of which the Press ran short of type, delayed the issue of Part III (Appendices to the Imperial Tables) of the Report till the 11th December 1912. **Compilation.**

The Census of this Province has cost Government Rs. 1,23,907-1-9 *i.e.*, Rs. 5-1-11 per 1,000 of the total population of the Province, or rather less than 1 pie per head, compared with Rs. 7-3-0 per 1,000 persons in 1901, notwithstanding that—1. a good deal more had to be done in Sorting and Compilation, in connection with the preparation of Imperial Tables VI A, IX, XI A, XII A, XV B, C, D and E, XVI, XVI A, Appendices to Tables VIII, IX, XIII and XIV, and Provincial Tables I and II, which had not been attempted in 1901,—2. the printing work had increased considerably *i.e.*, to the extent of Part III (Appendices) and IV (Administrative Volume) of the Report, besides which the matter in Parts I and II was larger,—3. the Report had to be printed at a private Press, naturally at a much larger cost than at a Government Press, as was done last time and—4. the marked rise in prices and wages, compared with the previous decade have likewise influenced the cost. **Cost of Census.**

The figures noted above include about Rs. 5,000 on account of the cost of Tabulation of Results for the Native States. The Municipalities were supplied with Enumeration forms free of cost, but had to pay Rs. 16,565-10 on account of their Tabulation ; while on the other hand the Native States met the cost of Enumeration and paid for the forms used, but were exempted from payment of the cost of Tabulation. The Phulkian States, however, preferred to do the work of Sorting and Compilation and supplied me with ready-made tables for their States. In comparing the cost of the Census in this Province with that in other Provinces it has to be borne in mind that the whole printing work including the Enumeration forms, etc., had to be done at private Presses, which meant a considerably larger expenditure on printing than the net cost which the Government Press would have charged under rules.

Acknowledgment.

In my enquiries I did not adopt the plan of worrying the already over-worked District Officers with long lists of questions on all the subjects, but collected most of my information personally. In many cases, however, I had to seek the help of Deputy Commissioners or Settlement Officers and the Census Superintendents of the Native States and I am thankful to all of them for the promptness with which they responded to my calls. My best thanks are due to Mr. Gait for his detailed instructions and for his readiness to advise on all matters concerning the Administration, the Statistics and the Report. I am greatly indebted to Sir Edward Maclagan for assistance and advice in starting the Census operations and for his valuable suggestions in connection with some of the Chapters of the Report. In the initial stages of my work, I had to rely a great deal on his help, as my predecessor, Mr. Rose, happened to be on leave at the time. On his return, however, he was equally ready to assist me with his advice and I am much obliged to him for many useful hints. I have cause to be indebted to the Right Revd. Dr. Lefroy, Bishop of Lahore, for favouring me with his criticism of that portion of my Chapter on Religion which deals with Christianity and to Dr. Sheikh Muhammad Iqbal for looking through the section on the Muhammadan Religion. To Sir George Grierson, I am indebted for maps and other material connected with my Chapter on Language. I have to thank Rai Bahadur Pandit Sheo Narayan, Advocate, Chief Court, Punjab, for allowing me to draw on his vast knowledge of history. Mr. Russell Stracey, Assistant Accountant-General, Punjab, who, with his craving after uncommon subjects, has made a study of ethnology and ancient religions, has evinced a most lively interest in the different subjects dealt with in my Report. I am much obliged to him for many a helpful discussion and several useful suggestions. I have also cause to be indebted to Messrs W. S. Hamilton, Director of Agriculture and Industries, and E. B. Howell, Director of Fisheries, for criticising the paragraphs relating to their Departments, and to Rai B. K. Lahiri, Sir P. C. Chatterji, Mr. Coldstream, Sub-Divisional Officer, Kulu, K. B. Mir Nasir Ali Khan of Delhi, Pandits Radha Prashad, Ganda Ram and Paras Ram of Lahore and others, for assistance in collecting information.

I found my Personal Assistant Mr. E. R. Anderson, who worked under me for about a year, very industrious and painstaking, and although handicapped for want of previous knowledge of the work, he was as careful in dealing with figures, as he was tactful in managing the heterogenous collection in the Compilation Office. I have to thank him for all his assistance.

The Deputy Superintendents, Sheikh Khurshaid Muhammad, Sheikh Faiz Bakhsh, Lala Arjan Dass Vasudev and Mian Jamiat Singh all worked hard and conscientiously, and deserve credit for finishing the Sorting work so promptly. The services of Mian Jamiat Singh, who came at an earlier stage and has been associated with the office till the end, have been invaluable. The accuracy of the figures is in no small measure due to his unostentatious but persistent hard work. He is very thorough and reliable and possesses the capacity of getting work out of his subordinates. My Head Clerk, Lala Gurditta Mal, who is intelligent, quick and hard-working has done uncommonly well. The Report Clerk, Babu Ram Chandra, who has toiled with me day and night unremittingly for over a year has done no end of good work. I hope his untiring zeal and all round usefulness coupled with the unusual training he has received will stand him in good stead. Of the Inspectors I have found Lalas Mathra Dass and Bihari Lal

to be most reliable at figures and Sayad Muhammad Hassan and Pandit Tara Chand have done much useful work.

The Mufid-i-Am Press printed the Enumeration forms and slips under a special contract at exceedingly cheap rates and did the work most promptly and in a business-like manner. The Schedules and Covers which were printed from plates prepared at the Calcutta Branch of the Press were very neat. They also printed the Census Codes (English and Vernacular), other sets of instructions, and all the Vernacular and English forms, connected with Sorting and Compilation. Rai Bahadur Mohan Lal, the Senior Proprietor, was most attentive and obliging and was able to meet all emergencies by placing his vast resources at my command. I am greatly obliged to him ; and for the prompt and punctual execution of a delicate work like this, I could not have wished for a better firm. Indeed it is doubtful, if a press with a smaller installation and establishment and a less enterprizing Director could accomplish the task.

The Civil and Military Gazette Press who have printed the Report have been very obliging and have done their best. I am thankful to the Manager and his Superintendents for the trouble they have had to take over it. The style of the Tables and the Report was by no means easy to deal with, and the turn out, I believe, on the whole does credit to the Press.

I have also to thank Rai Sahib Lala Sita Ram, Superintendent, Government Press, for his courtesy and kindness in complying promptly with my requisitions for printing circulars, etc., and for having the Report bound up so nicely.

HARI KISHAN KAUL.

REPORT

ON THE

CENSUS OF THE PUNJAB, 1911.

CHAPTER I.

Distribution of the Population.

GENERAL.

Geographical position and boundaries of the Province.

1. The separation of the North-West Frontier Province from the Punjab had not been effected at the time of the Final Census of 1901, but as the change occurred in October 1901, *i.e.*, before the Census Report for 1901 was written, effect was given to the division in the Census tables, so far as was possible. The recent Census relates to the Province of Punjab as constituted after the Proclamation of 25th October 1901. The effect of the Proclamation was described in paragraph 1 of the Introduction to the Punjab Census Report of 1901. No external changes of any consequence have taken place since, the only transfers being:—of one* village from Dera Ghazi Khan to Dera Ismail Khan (North-West Frontier Province) in 1902, of two† from Hissar to the Bikaner State in 1905, of one‡ from Karnal to Muzaffarnagar (United Provinces) in 1904 and of one§ from the Saharanpur District (United Provinces) to Karnal in 1908. The Punjab may be described now as the Province lying between the United Provinces of Agra and Oudh on the east, the States of Bikaner and Jaisalmer and the Sindh tract of the Bombay Presidency on the south, Baluchistan and the North-West Frontier Province on the west and the Kashmir State on the north. It stretches from the river Jamna on the east to the Indus on the west, with the exception of the Isakhel Tahsil of the Mianwali District and the Dera Ghazi Khan District, with the territory of the protected Biloch tribes administered through their Tumandars (tribal chiefs), which has been called the Biloch Trans-frontier, and is under the charge of the Political Assistant to the Deputy Commissioner of Dera Ghazi Khan. These excepted tracts are situated to the west of the Indus. The Province lies between 27° 39′ and 34° 2′ N. and 69° 23′ and 79° 2′ E.

Internal Changes.

2. In the Census Report of 1901, the Punjab was said to have been left with only 27 districts. Close on the separation of the Frontier portion followed the creation of two new districts in the Province, *viz.*, Attock and Lyallpur by Punjab Government Notifications No. 343 and 1333, dated the 11th March and 15th November 1904, respectively, the former out of the old districts of Rawalpindi and Jhelum and the latter out of Jhang, Montgomery and Gujranwala. The former creation was due to administrative convenience and the latter to the growth of the Chenab Colony. Later on, by Punjab Government Notification No. 211, dated the 9th February 1909, the tahsil of Leiah was transferred from the Mianwali to the Muzaffargarh District, and the Sharakpur Tahsil went bodily from the Lahore to the Gujranwala District, under Notification No. 677 S. (Home) General, dated 18th June 1910. A new tahsil, named Sargodha, was created in the Shahpur District (Notification No. 33, dated 6th January 1906), and that of Sampla in Rohtak was abolished (Government Notification No. 224, dated 3rd June 1910). In the Feudatory States under the political control of the Lieutenant-Governor of the Punjab, there have been practically no changes. The statistics given in the Census Tables appended to this Report relate to the Districts and States of the Province as they stood after the transfers above described.

Administrative Divisions.

3. The Province is divided into five Divisions, each in charge of a Commissioner. A re-adjustment of Divisions was made by Punjab Government Notification No. 212, dated 9th February 1909, the Montgomery District having been

* Naranji. † Babalwas and Rattakhera. ‡ Tomsabad. § Chhapra Sayad.

shifted from the Lahore to the Multan Division and the Mianwali District from the Multan to the Rawalpindi Division. The Districts included in each of the present Divisions are :—

Delhi. — Hissar, Rohtak, Gurgaon, Delhi, Karnal, Ambala, Simla.

Jullundur. — Kangra, Hoshiarpur, Jullundur, Ludhiana, Ferozepore.

Lahore. — Lahore, Amritsar, Gurdaspur, Sialkot, Gujranwala.

Rawalpindi. — Gujrat, Shahpur, Jhelum, Rawalpindi, Attock, Mianwali.

Multan. — Montgomery, Lyallpur, Jhang, Multan, Muzaffargarh, Dera Ghazi Khan, including the Biloch Trans-frontier.

The figures for British territory, in the Census tables in Part II of the Report have been arranged in the above order. The Native States are entered in geographical order with reference to their proximity to Administrative Divisions. The difference in the order compared with the tables of 1901 is that Chamba has been placed before the Phulkian States which, together with Bahawalpur, are now dealt with through a Political Agent. The order of the Phulkian States has also been changed on a representation from the Jind Durbar, the States being now mentioned in the order of Political importance.

Natural Divisions.

4. The scheme of Natural Divisions now adopted is given in the margin, and is practically the same as that laid down in the last Census Report. The Himalayan Division, which contains Districts and States lying inside the Himalayan Range, at the extreme north-east of the Province, has an average rainfall of over 61 inches per annum, against the Provincial average of under 31. The climate is bitterly cold in winter, when the greater part of it gets covered over with snow. The hill streams provide natural means of irrigation for cultivation on the hill-sides and in the valleys. The forests afford excellent grazing for the cattle and supply timber and fuel to the towns within and outside the Division. The Sub-Himalayan Division comprises tracts which closely hug the outskirts of the Himalayas, along the east and north of the Province, in some cases including—as in Rawalpindi—small portions of the Himalayan hills themselves. Its average rainfall *per annum* is over 33 inches, which is supplemented by irrigation from perennial canals in the Ambala and Gurdaspur Districts and from hill torrents in the others. The variations of climate are more marked than in the plains, the winter being chilly owing to the cold winds from the hills and the summer about as bad as in the Indo-Gangetic Plain West, except that the nights are cooler. The North-West Dry Area is the group of Districts and States lying far away from the Himalayan Range, in the western half of the Province. The low hills found in some of the districts included therein, are waterless and bare. The rainfall of this tract is small (under 13 inches) and the temperature high. Copious irrigation from perennial canals is, however, changing the aspect of three of the Districts,—Lyallpur, Shahpur and Jhang—included in this group, and at the next Census, these will perhaps have to be transferred to the Indo-Gangetic Plain West, together with Montgomery, if the greater part of its waste is colonized on the projected Lower Bari Doab Canal. But the conditions being still more or less in a transition stage, it has been considered best, for the present, not to lose the advantage of comparison with the figures of 1901. The Natural Division of the Indo-Gangetic Plain West is less homogeneous. On the one hand, it contains sandy tracts like Hissar, the east of Patiala and the districts of Gurgaon and Rohtak, depending mainly on rainfall, and on the other, such highly cultivated and abundantly irrigated tracts as Jullundur, Amritsar, Lahore and Gujranwala. The spread of canal irrigation is, however, equalizing matters to a considerable extent, and on the whole, bearing in mind the Natural Divisions in the adjoining Province, it is perhaps best

I. INDO-GANGETIC PLAIN WEST—

1. Hissar.
2. *Loharu State.*
3. Rohtak.
4. *Dujana State.*
5. Gurgaon.
6. *Pataudi State.*
7. Delhi.
8. Karnal.
9. Jullundur.
10. *Kapurthala State.*
11. Ludhiana.
12. *Maler Kotla State.*
13. Ferozepore.
14. *Faridkot State.*
15. *Patiala State.*
16. *Jind State.*
17. *Nabha State.*
18. Lahore.
19. Amritsar.
20. Gujranwala.

II. HIMALAYAN—

21. *Nahan State.*
22. Simla.
23. *Simla Hill States.*
24. Kangra.
25. *Mandi State.*
26. *Suket State.*
27. *Chamba State.*

III. SUB-HIMALAYAN—

28. Ambala.
29. *Kalsia State.*
30. Hoshiarpur.
31. Gurdaspur.
32. Sialkot.
33. Gujrat.
34. Jhelum.
35. Rawalpindi.
36. Attock.

IV. NORTH-WEST DRY AREA—

37. Montgomery.
38. Shahpur.
39. Mianwali.
40. Lyallpur.
41. Jhang.
42. Multan.
43. *Bahawalpur State.*
44. Muzaffargarh.
45. Dera Ghazi Khan.

to adhere to the arrangement. The average rainfall of the Natural Division is about 27 inches a year, and the climate is hot and steamy during the rainy season.

AREA, POPULATION AND DENSITY

Reference to Statistical Tables.

5. The total area and population for the whole Province and for each administrative unit are printed in Imperial Table I (Part II of this Report), the variations of population from one Census to another are shown in Imperial Table II, the mean density with reference to the total area has been worked out in Subsidiary Table I to this Chapter and the area and population are given by Tahsils in Provincial Tables I and II. The figures of density by Tahsils are entered in Subsidiary Table II. The distribution of population between towns and villages is shown in Subsidiary Table III. Subsidiary Table IV deals with the number per mille of the total population and of each main religion who live in towns; Subsidiary Table V shows towns classified by population; Subsidiary Table VI contains statistics of cities and selected towns, concerning density, proportion of sexes and immigration, together with the percentage of variation of population since 1881, and Subsidiary Table VII shows persons per house and houses per square mile.

Area and Population.

6. The total area of the Province, as now constituted is 136,330 square miles, and the total population ascertained at this Census is 24,187,750. The distribution over the Natural Divisions is given in the margin. It will be noticed that about 46 per cent. of the total population of the Province belongs to the Indo-Gangetic Plain West, which is the largest and the most important Natural Division, including, as it does, the most flourishing tracts. The other three Natural Divisions contribute 7, 24 and 23 per cent. to the total population.

Natural Division.	Area.	Population.
Indo-Gangetic Plain West	38,525	11,027,490
Himalayan	22,050	1,724,480
Sub-Himalayan	19,045	5,805,081
N.-W. Dry Area	56,710	5,630,699

Comparison with other Provinces and Countries.

7. With regard to the total population (including Native States) the Punjab stands sixth among the Provinces in India, coming after Bengal, United Provinces, Madras, Eastern Bengal and Bombay, but with reference to the population of British territory alone, it occupies the fifth place, being a little ahead of Bombay. The area and population of European countries approaching the Punjab in size, are given in the margin. These figures will show that while the area of the Punjab exceeds that of the British Isles and of Italy by about $\frac{1}{8}$th and $\frac{1}{4}$th respectively, its population is only about three-fourths of either. Norway, the most thinly populated country in Europe, has, however, only $\frac{1}{11}$th the population of the Punjab, while in area it is only 9 per cent. smaller.

Country.	Area in sq. miles.	Population.
Punjab	136,330	24,187,750
British Isles	119,827	34,345,405
Italy	110,550	34,565,000
Norway	124,130	2,393,000

Cultivable, gross cultivated and net cultivated area explained.

8. The density of population can be considered from more standpoints than one. Where the area not available for cultivation is small, the incidence of population on the total area is a correct index of the pressure of population. But in hilly and desert tracts where cultivation (and consequently population) has to be confined to limited patches, the incidence of population on figures relating to cultivation ordinarily indicates the measure of congestion and with a view to show this, percentages of the cultivable, gross cultivated and net cultivated area have been worked out in Sub-Table I. In such tracts, however, the population depends to no small extent on pasturage and other products, and it is a question whether the total or the cultivated area forms the correct basis of comparison. The true measure would probably be somewhere between the two sets of figures. The sense in which the terms cultivable, gross cultivated and net cultivated have been used is as follows :—

Cultivable area means the net cultivated area together with fallows and waste available for cultivation, but excludes reserved forests and unculturable area (*i.e.*, area incapable of cultivation).

Gross cultivated area means the area sown with crops in one year, including double cropping, irrespective of failure of crops.

Net cultivated area means the area sown with crops, irrespective of failure of crops, less double cropping.

The interpretation of the above terms has been fixed under the orders of the Census Commissioner.

Cultivated area.

9. It has not been possible to obtain reliable figures of cultivation from some of the Native States. The percentages for these Native States, in the Subsidiary Tables, have had to be worked out with reference to figures of the adjoining Districts or States, in order to complete the materials for striking averages for the Natural Divisions. The results though good enough for all practical purposes cannot be viewed as perfectly accurate.

Of the total area in the Province, about 57 per cent. is cultivable, but only 33 per cent. is sown with crops once or more during a year. In the Indo-Gangetic Plain, all but 9 per cent. can be brought under the plough, and 71 per cent. of the area is sown with crops, of which 14·8 per cent. grows double crops. On about one-fourth of the gross cultivated area, the crops are irrigated from canals or wells. The facilities for extension of cultivation are much less in the Sub-Himalayan Division where only 64 per cent. of the area is cultivable, 50 per cent. is sown with crops with 8·6 per cent. of double cropping and only 13 per cent. of the gross cultivated area is irrigated. The tracts in the North-West Dry Area which are in the transition stage in consequence of irrigation from perennial canals approach, in circumstances, the Indo-Gangetic Plain, with the exception only of rainfall, which in a canal irrigated tract is not such an indispensable element. But the districts representing the type, like Mianwali with 9 per cent. of irrigation or the Bahawalpur State with 13 per cent. of cultivation are at a considerable disadvantage. The possibilities of cultivation in the Himalayan tract are limited, only 21 per cent. of the total area being cultivable, and only 10 per cent. being sown with crops, once or more, in a year. About $\frac{1}{5}$th of the crops sown, however, possess facilities of irrigation from hill streams. The reserved forests in this tract which roughly cover about 18 per cent. of the total area afford pasture for cattle and livelihood to a fairly large number of men engaged in the conversion of trees into, and the export of, timber and other forest produce. The figures of cultivation for British Territory are noted in the margin.

Natural Divisions.	Area in square miles.		
	Cultivable.	Gross cultivated.	Net cultivated.
TOTAL BRITISH TERRITORY.	70,970	46,325	39,990
Indo-Gangetic Plain	25,560	22,778	19,685
Himalayan ...	1,382	1,286	839
Sub-Himalayan ...	12,048	11,039	9,397
N.-W Dry Area ...	31,980	11,222	10,069

Density.

10. The mean density on the total area, for the whole Province and the Natural Divisions is given in the margin, with the percentage of cultivable and net cultivated area in each unit. Taking the Province as a whole, there are 177 persons to the square mile (of the total area). It may be interesting to know for comparison that Australia has only 2 persons to every square mile, Norway 19, the United States have 31, Hungary has 166, France 189, the British Isles have 287, and Belgium has 589. With reference to the total area, the Sub-Himalayan tract has all along been the most thickly populated. The climate is somewhat favourable compared to that of either the Himalayas or the Plains, the normal annual rainfall of over 33 inches is abundant enough for the crops which are, in addition, materially assisted by the hill torrents bringing large quantities of rain water from the hills, and depositing rich silt on the land. The means of communication are generally good. The density rose from 301 in 1881 to 329 in 1891. Ten years later, it was very much the same, being 325; but during the past decade, the causes of general decrease

Province and Natural Division.	Mean density per square mile.	Percentage of cultivable area on total area.	Percentage of net cultivated area on total area.
Punjab ...	177	57	33
Indo-Gangetic Plain	286	91	71
Himalayan .	78	21	10
Sub-Himalayan	305	64	50
North-West Dry Area	99	59	20

have thinned the population of this tract also to 305 per square mile. The cause of high density in this tract is not far to seek. In the early days when artificial means of irrigation were not much in vogue, cultivation was confined to the banks of rivers which received the advantage of the spill water, or to the skirts of hills, where the perennial streams and the periodical down-rushes of water from the hills provided natural facilities for cultivation. Moreover in disturbed times, the advantage of being close to the hills was not a negligible factor. Under these conditions cultivation and population appear to have grown in the submontane tracts and the traditions will keep the population congested in the Natural Division, until the other causes of growth of population in the progressive Indo-Gangetic Plain enable that tract to compete with this in point of density. The Indo-Gangetic Plain which comes next, is most favourably placed with respect to the means of communication and the artificial irrigation by means of canals. The soil is rich, although with the exception of riverain land subject to annual inundation, it lacks the advantage of periodical replenishment by silt. The tract grew rapidly in density, *i.e.*, from 270 persons per square mile in 1881 to 297 in 1891 and 314 in 1901, but for causes, which will be explained further on, the figure has fallen now to 286. The North-West Dry Area, with its scanty rainfall of 13 inches a year and its large stretches of sandy waste not yet within the reach of irrigation, is unfavourably circumstanced compared with the two former Natural Divisions. Although 59 per cent. of the area is available for cultivation, yet only 20 per cent. is actually under crops. In the Himalayan Division, 79 per cent. of the area is not cultivable, and of that which is cultivable, less than half (only 10 per cent. of the total area) is under crops. The incidence of population on the total area is, therefore, bound to be small and the lowest position of the Division in point of density is only natural. Its normal rainfall of over 61 inches a year, coupled with the steep gradients which are incapable of being levelled or ploughed, and allow the silt to be speedily washed out of the rocky soil, only retards the spread of cultivation, and the extreme cold of the winter, with its snowfall which places cultivation out of the question for nearly half the year, stems the growth of population.

Classification of Districts and States according to Density.

Density on total area.

11. With regard to density on the total area, the districts and states may be classified thus :—

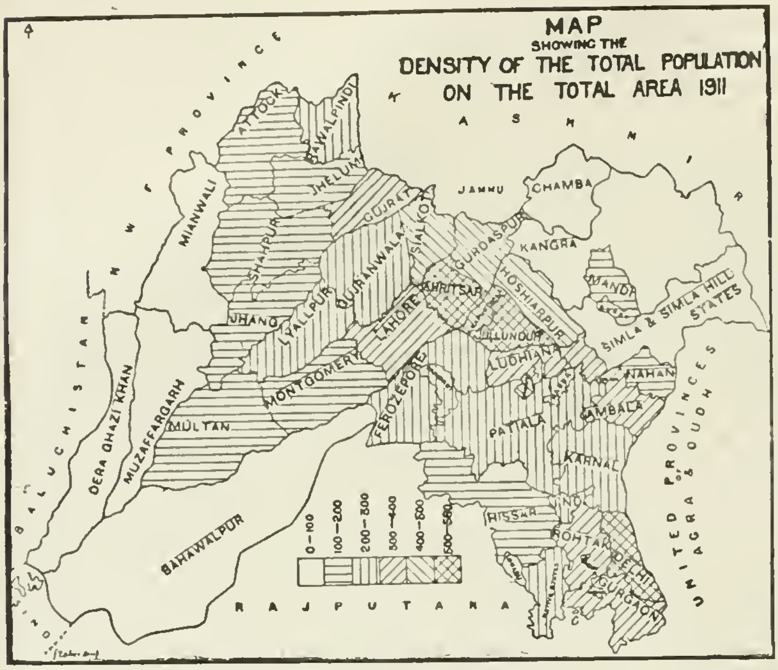
Class.	Density, per square mile.	Districts.	States.
I	500—560	Delhi, Jullundur and Amritsar ...	.. ...
II	400—500	Hoshiarpur, Gurdaspur and Sialkot ...	*Kapurthala and Malerkotla.*
III	300—400	Rohtak, Gurgaon, Ludhiana, Lahore, Simla, Ambala and Gujrat.	*Pataudi and Kalsia.*
IV	200—300	Karnal, Ferozepore, Gujranwala, Rawalpindi and Lyallpur.	*Dujana, Faridkot, Patiala, Jind and Nabha.*
V	100—200	Hissar, Jhelum, Attock, Montgomery, Shahpur, Jhang and Multan.	*Nahan, Mandi and Suket.*
VI	Under 100 ...	Kangra, Mianwali, Muzaffargarh and Dera Ghazi Khan.	*Loharu, Simla Hill States, Chamba and Bahawalpur.*

The three districts with the highest density lie in the Indo-Gangetic Plain West. The districts falling in the second class all belong to the Sub-Himalayan Division, while the most thickly populated Native States of Kapurthala and Malerkotla come within this class with a density of 400 to 500 persons per square mile. The four remaining classes contain districts and states from different Natural Divisions.

The most thinly populated districts and states lie on the west, south-west and north-east of the Province. Generally speaking, the density increases from the ends towards the centre, with the exception of the Delhi District lying at the extreme south-east. The density of the tracts skirting the Himalayas is high on the whole, but compared with the central portion, declines towards the eastern and western extremity.

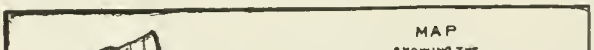
By Districts and States.

The map in the margin illustrates the varying density of districts and states by different shading. At the south-west end of the Province, the sandy desert of the Mianwali and Muzaffargarh Districts forms the eastern limit of the zone of lowest density which follows the course of the Chenab, down to its junction with the Ghárá (combined Sutlej and Beas) whence it circles round along the northern boundary of Bahawalpur. The Montgomery, Multan and Jhang Districts form a wedge of somewhat higher density driven into the sparsely populated tract, between the Muzaffargarh District and the Bahawalpur State; the Mandi and Suket States, on the other hand, form an oasis within the Himalayan tract of lower density.

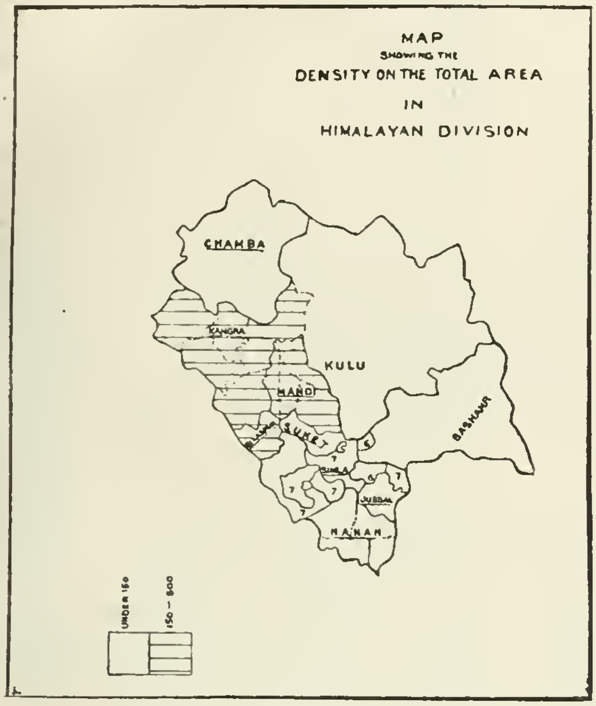


By Tahsils in Indo-Gangetic Plain.

In the Indo-Gangetic Plain West, Jullundur retains the first place which it held in 1901, with a density of 560 persons to a square mile. Broadly speaking, the south-east end of the Indo-Gangetic Plain is of an uniform density of between 3 and 4 hundred persons to a square mile, except the Delhi District, which scores on account of the congested population of the Delhi City. Examining by tahsils, the Ballabgarh and Sonepat Tahsils of the Delhi District are also similarly circumstanced, and if the population and area of the Delhi City were excluded from calculation, the Delhi Tahsil which, as a whole, has a density of 860, would have only 327 persons per square mile—*i.e.*, it would be similar to the neighbouring tahsils. A map of the Natural Division showing the density of tahsils by varied shading is given in the margin. The Karnal District and the Phulkian States form a cordon of a somewhat sparsely populated country with much sandy soil. The Faridkot State and the Ferozepore District lie in continuation of this tract. To the south and west of this cordon is situated the Hissar District which is still more thinly populated and has sandy soil resembling that of Rajputana on which it borders. But the least thickly populated tahsil of the Hissar District is Sirsa with only 116 persons to the square mile, while the other tahsils fall in the same class with the adjoining Phulkian States. North of these States comes the highly cultivated and densely populated tract, with the density rising from Lahore, Ludhiana and Kapurthala to Amritsar and Jullundur. The Lahore and Amritsar Districts have the advantage of large cities. The



Chunian Tahsil of the Lahore District has only a density of 240, Kasur has 356 persons per square mile and the Lahore Tahsil itself without the city of Lahore would have a density of 338, while with the city it has 638 persons to every square mile. The density of the tahsil of Amritsar would, if the city of Amritsar were excluded, be 509, compared with 780 including the city. The Ajnala and Tarn Taran Tahsils have a density of 441 and 456, respectively. In the Jullundur District alone is the population evenly distributed, each of its tahsils showing a population of over 500 persons per square mile, the large town of Jullundur raising the density of that tahsil to 709.

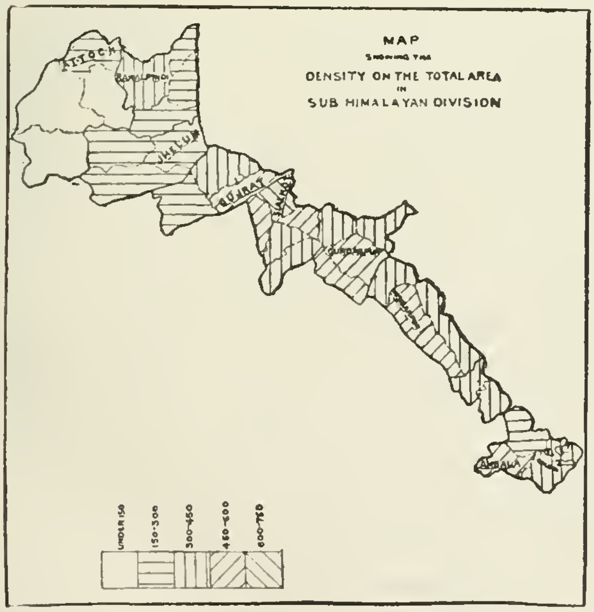


By Tahsils in Himalayan Division.

In the Himalayan tract (see map given in the margin) the density rises from the interior—*i.e.*, from Kulu (Kangra), Bashahr and Chamba, to Nahan on the one side, Mandi and Suket on the other, and thence to the western tahsils of Kangra and to the Simla District; ranging between 24 in Bashahr and 93 in Kulu to nearly 300 in Kangra and Palampur and 863 in the Simla-Bharauli Tahsil. That the more inaccessible parts of the Himalayas should be the most sparsely populated, is not strange.

By Tahsils in Sub-Himalayan Division.

In the Sub-Himalayan tract, the Attock District, with its vast stretches of sandstone and uneven rocky land cut up by ravines, is the least thickly populated. The adjoining districts of Jhelum and Rawalpindi are somewhat better off. The density is highest in the three central districts of Sialkot, Gurdaspur and Hoshiarpur, and falls in Ambala at one end and Gujrat at the other. The examination of tahsil figures shows variations within the districts, which are not of great magnitude. The headquarter tahsil of every district has a higher density than the others, except in the Gurdaspur District, where Batala with 565 persons to every square mile is far more congested than the Gurdaspur Tahsil with 453. The most thickly populated tahsils in the whole tract are those which are devoid of hilly tracts—*viz.*, 1, Sialkot (655); 2, Batala (565); 3, Gujrat (536); 4, Ambala (529); 5, Zafarwal (506); 6, Daska (475); 7, Hoshiarpur (474); 8, Garhshankar (463); 9, Dasuya (417); and 10, Rupar (374). The Pindigheb Tahsil of Attock has the lowest density (84 per square mile) and the other outlying tahsils of the same district—*viz.*, Talagang (96); Fatehjang (135)—do not stand very much higher. None of the tahsils of the Rawalpindi and Jhelum Districts rises above 315 persons per square mile, while the outlying tahsils of Jhelum—*viz.*, Pind Dadan Khan (179) and Chakwal (175)—have a fairly scattered population and the headquarter tahsil itself has not more than 202 persons to a square mile. The Phalia Tahsil of Gujrat which adjoins Pind Dadan Khan has also a lower density. At the opposite end, the Jagadhri and Narain-



garh Tahsils skirting the hills and the whole of the Kalsia State, stand fairly low, while in the three central districts, Una in Hoshiarpur and Pathankot in Gurdaspur have a low density because they include extensive hill areas.

By Tahsils in North-West Dry Area.

In the North-West Dry Area, canal irrigation places the Shahpur, Jhang, Multan and Montgomery Districts on a level with Attock and Jhelum in the Sub-Himalayan tract and the Hissar District in the Indo-Gangetic Plain, while the Lyallpur District fares still better, the Lyallpur Tahsil showing a density of 319 persons per square mile. There is not much difference between the Lyallpur District and the adjoining district of Gujranwala. The Mianwali, Muzaffargarh and Dera Ghazi Khan Districts and the Bahawalpur State still remain sparsely populated. The Biloch Trans-frontier has 11 persons to a square mile. The Rajanpur and Leiah Tahsils with 53 and the Bhakkar Tahsil with 43 persons to a square mile are types of this Natural Division, while the Bahawalpur State with a density of 52 is next only to the Chamba State in point of sparsity of population. Among the British Districts, Mianwali has the lowest density of 64.

Classification of Tahsils according to density.

12. Subsidiary Table II shows, by Natural Divisions, the population of tahsils falling under the following classes, arranged according to density on the total area:—(1) Under 150, (2) 150—300, (3) 300—450, (4) 450—600, (5) 600—750, and (6) 750—900. The maps printed in the margin of the preceding paragraph indicate the classes in each Natural Division, by different shading. Taking the whole Punjab together, the bulk of the population (81 per cent.) is met with in tahsils with a density of 450 or less persons to the square mile, which cover nearly 94 per cent. of the total area, as shown in the margin. The next higher class contains 4 per cent. of the area and 11 per cent. of the population, and tahsils with a density of over 600 (the highest is 860 in Delhi) include only about 2 per cent. of the area and 8 per cent. of the population. As has already been noticed, the thickest populated tracts lie in the Indo-Gangetic Plain West. The Simla District (and particularly the Simla-Bharauli Tahsil), having a very small area confined mainly to populated bits, is rather an abnormal feature of the Himalayan group. The greater part of its population lives in tahsils and states with a density of 300 or less per square mile. A small proportion of the area falling in the Sub-Himalayan group has a density of 600—750 per square mile, and another unimportant part has less than 150 persons to the square mile. But the bulk of the population is somewhat evenly distributed over the three classes with a density ranging from 150 to 600. For the North-West Dry Area, even a density of 300 is an exception rather than the rule, and only the tahsils in the transition stage have more than 150 persons to the square mile. The real place of the tract is in the lowest class with a density of under 150.

	Area.	*Population.*
	Per cent.	
Under 150 ...	46	17
150—300 ...	35	40
300—450 ...	13	24
Total ...	94	81

Density on cultivated area.

13. For want of complete figures of cultivation for the Native States, it is not possible to examine the density of the whole Province with regard to the cultivated area. But the density of British Territory, for which complete figures are available, is given in the margin. Thus while, on

Density on total area	... ...	200
" cultivable area	... ...	281
" gross cultivated area	...	431
" net cultivated area ...	...	499

the whole, there are 177 persons to every square mile in the Province, in British Territory there are 200. In other words, there is one person to every 3 acres of the total area, but taking the area actually under crops (net cultivated) there is one person to every acre or so.

The density of each Natural Division on the net cultivated area is shown in the margin. The mean density of the Indo-Gangetic Plain West is somewhat below the Provincial average. This is the tract in which the majority of the population is connected with agriculture, but the vast areas of the Himalayan tract support a very large amount of non-agricultural population and the case of the Sub-Himalayan tract and the North-West Dry Area is similar, though in a smaller degree. The result is that in these tracts the incidence of total population on cultivated area is relatively high. As regards the Himalayan tract, it is true that the cultivation is very careful and employs a larger number of persons per acre than is usual in the plains, but it is also true that the traders and labourers not connected with agriculture and the breeders of farm stock form a very considerable proportion of the population.

	Density on net cultivated area per square mile.
Total British Territory	499
Indo-Gangetic Plain West	435
Himalayan	965
Sub-Himalayan	612
N.-W. Dry Area	482

14. The facts put together in the marginal table will throw light on circumstances tending to produce congestion. In a mainly agricultural country like India, and particularly in this Province, where about 58 per cent. of the total population lives on agriculture or means subservient thereto, cultivation must, for a long time, remain the principal factor in determining the density, although it would be incorrect to say that the relation between cultivation and density of population is absolute. The climate, the customs of the people, the trading centres, the establishment of industries, the means of communication and the existence of forest reserves all affect the growth of population, but none of these causes is half so important here as the extent and nature of cultivation. Only 9 per cent. of the total population of the Province lives by trade* and about 20 per cent. is engaged in industries of various kinds. Industries are no doubt developing by leaps and bounds as will be noticed hereafter, but it is doubtful whether they will ever attain to the importance of agriculture. It will be seen from the figures presented in the above table that density does not vary with either rainfall or the percentage of any particular crop. But it is clear that wherever the density is high, the percentage of cultivation is large, and either the normal rainfall is abundant or it is largely supplemented by artificial irrigation from canals and wells. For example, Ludhiana, Gujrat, Ambala, Hoshiarpur, Gurdaspur and Delhi, receive between 30 and 40 inches of rain every year, while Jullundur, Amritsar, Sialkot and Lahore, which only get 26 to 30 inches, have between 37 and 61 per cent. of their crops irrigated from canals or wells.

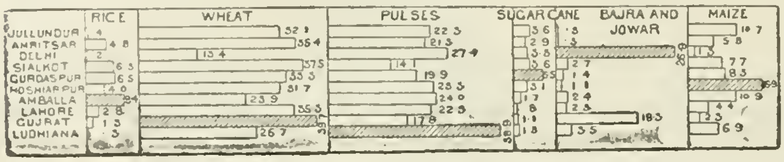
Causes conducing to high density.

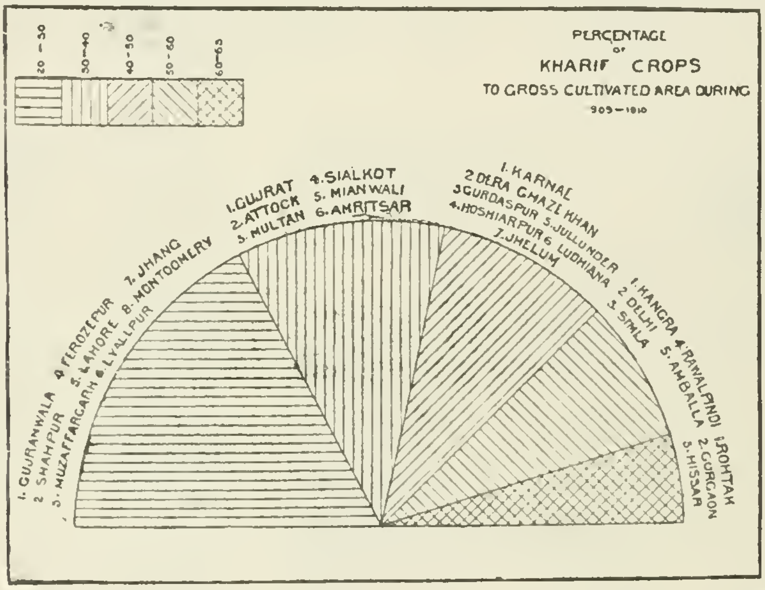
Name of District.	Mean density per square mile (Table I).	*Percentage of* Net cultivated area to total area.	*Percentage of* Irrigated area to gross cultivated area.	Average size of a cultivated holding proprietary.	Pitch of revenue assessment. Rs. a.	Normal rainfall.	*Percentage of gross cultivated area under* Sugarcane.	Rice.	Jowar and bajra.	Maize.	Wheat.	Pulses.	Number of towns (Table I).
Jullundur ...	560	77	43	1·8	2 3	28·38	3·6	·4	·3	10·7	32·1	22·3	8
Amritsar ...	550	74	48	2·1	1 11	26·99	2·9	4·8	·3	5·8	35·4	21·3	4
Delhi ...	510	65	14	2·9	1 12	31·86	3·3	·2	26·9	1·3	13·4	27·4	4
Sialkot ...	492	68	37	2·07	1 12	29·12	3·6	6·3	2·7	7·7	37·5	14·1	5
Gurdaspur ...	443	68	18	1·7	1 14	37·47	6·5	6·5	1·4	8·3	33·5	19·9	10
Hoshiarpur ...	409	49	6	1·4	2 0	37·76	3·1	4·0	1·1	16·9	31·7	23·3	7
Ambala ...	373	60	3	2·3	1 9	31·04	1·7	8·4	2·4	10·9	23·9	24·0	7
Lahore ...	367	58	61	4·6	0 15	26·34	·8	2·8	2·3	4·4	35·3	22·3	6
Gujrat ...	364	62	16	2·7	1 0	32·57	1·1	1·3	18·3	2·3	39·7	17·9	4
Ludhiana ...	356	80	20	3·09	1 10	39·09	1·3	·3	3·5	6·9	26·7	38·9	4

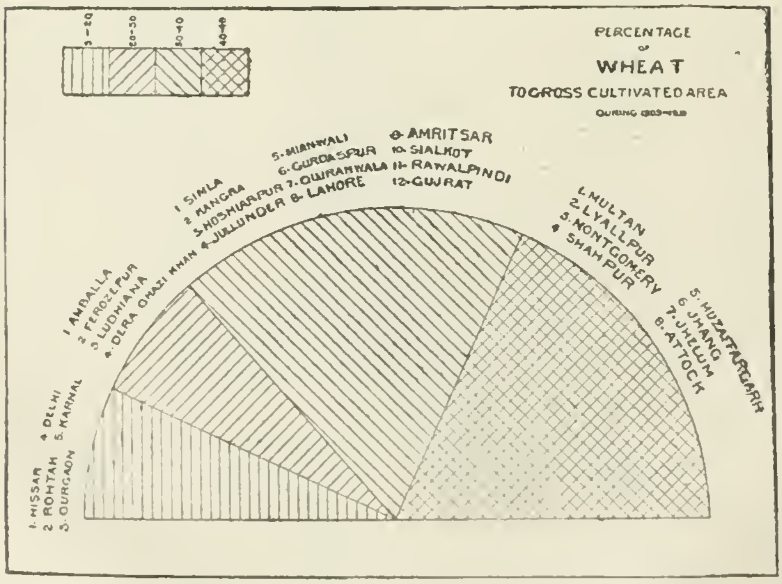
* Including transport.

The system of well cultivation in Jullundur, Gurdaspur and Hoshiarpur results in the raising of a large percentage of high class crops and enables the people to live on comparatively smaller holdings (average 1·4 to 1·8 acre) than elsewhere, but even in the most densely populated canal irrigated district of Amritsar, a somewhat larger holding (average 2·1 acres) is necessary, while Lahore with 61 per cent. of irrigated crops has an average of 4·6 acres per holding.

The raising of particular crops is due mainly to climatic conditions. In the eastern part of the Indo-Gangetic Plain, *i.e.* in eastern Punjab, the abundant summer rains enable the raising of a large proportion of autumn crops, while as we go west, they give place to wheat and other spring crops. The diagram in the margin will show in respect of the ten most thickly populated districts, that the density does not rise or fall with any of the important crops of the Province. Ludhiana, which has the lowest density of all the ten districts, has the largest proportion of pulses, while Gujrat with only slightly higher density stands first in the proportion of wheat. Ambala has a large percentage of rice and Gurdaspur grows most sugarcane, but neither of the districts is the most thickly populated. Similarly, the district with the highest percentage of jowar and bajra is Delhi and that producing most maize is Hoshiarpur.







No correspondence can be established between crops and area under cultivation on the one hand and density on the other. The two diagrams printed in the margin illustrate that the highest percentage of Kharif crops to gross cultivated area is found in the Rohtak, Gurgaon and Hissar Districts, which stand fairly low, but not lowest in point of density, while the districts of Attock, Jhelum, Jhang and Muzaffargarh showing the highest percentage of wheat have a still sparser population. Of the most thickly populated districts, Jullundur and Amritsar stand about the middle in respect of both Kharif and Rabi crops, while Delhi stands fairly high in Kharif and very low in respect of wheat. Nor can particular crops be permanently popular in thickly populated tracts. The fall in the price of sugar, the heavy assessment of

lands growing sugarcane and the comparatively favourable rates obtained for cotton have resulted in cotton replacing sugarcane in many places, and rice has had to be given up where extension of cultivation is making the water supply insufficient for its growth. The area under wheat fluctuates more or less with successive years of high or low prices and with timely rainfall. The variations of soil and rainfall are so great from one part of the Province to another, that it is not possible for the same crops to be raised everywhere with equal facility, but in similarly circumstanced tracts, a large percentage of high crops such as sugarcane and wheat, points to high density. For instance, comparing Jullundur and Ludhiana, the former has 3·6 per cent. of sugarcane and 32·1 per cent. of wheat, while the latter has not more than 1·3 of the former and 26·7 of the latter. Similarly the Amritsar District has 2·9 per cent. of sugarcane and 35·4 per cent. of wheat against ·8 and 35·3 per cent. of the two crops, respectively, in the adjoining district of Lahore.

But this is not all. The Jullundur District with the highest density has 8, and Gurdaspur 10 commercial towns. The density is naturally higher where the number of towns is large and the stronger the village homestead and smaller the mean distance from village to village, the greater will be the number of persons per square mile. By way of example figures for three districts are given in the margin. The distance from village to village is larger in Jullundur than in the other two districts, but its villages are stronger. Ambala with a large number of small villages shows a smaller density.

Districts.	Density per square mile.	Percentage of residents in villages or towns with population.			Mean distance from village to village.
		Under 500.	500 to 2,000.	Above 2,000.	
Jullundur ...	560	22	50	28	1·17
Hoshiarpur ...	409	36	50	14	1·11
Ambala ...	373	44	32	24	1·11

The number of factories (with not less than 20 workers) in each of the districts* with a density of over 350 is noted in the margin. It is obvious that the Industrial development has so far had very little effect on the density. The factories being confined mainly to cities or towns, their small numbers cannot be expected to affect the strength of population in the district as a whole, which varies with so many other causes.

Jullundur	10
Amritsar	23
Delhi	51
Sialkot	6
Gurdaspur	7
Hoshiarpur	1
Ambala	11
Lahore	87
Gujrat	4
Ludhiana	14

The effect of irrigation from canals on density is shown in the marginal table. The abnormal mortality of the past decade which will be discussed in the next chapter, has, by causing an actual decrease in the population of the Province, considerably marred the effect of canal irrigation on density, during the past ten years. Nevertheless, the sudden rise of the incidence of population on total area, in what now constitutes the Lyallpur District, from 7 persons per square mile in 1891 to 187 only a year or two after the completion of the Chenab Canal, at the Census of 1901, and a further leap to 272 during the past decade, furnishes a striking illustration of the revolution of economic conditions, which irrigation from a perennial canal can bring about. As is well

Names of Canals.	Dates of completion.	Districts and States irrigated.	*Density per square mile in*			
			1881.	1891.	1901.	1911.
Western Jamna Canal.	1886 Sirsa Branch 1895	Delhi ...	499	495	534	510
		Rohtak ...	308	329	351	301
		Karnal ...	271	273	280	254
		Ambala ...	449	467	441	373
		Hissar ...	129	149	150	154
		Jind State ...	198	226	224	216
Sirhind	1886-87	Ludhiana ...	426	447	464	356
		Ferozepore ...	174	207	223	224
		Patiala State ...	271	293	295	260
		Kalsia „ ...	403	409	400	333
		Nabha „ ...	282	305	321	268
		Faridkot „ ...	161	179	195	203
Upper Bari Doab	1878-79	Amritsar ...	558	620	639	550
		Gurdaspur ...	436	500	498	443
		Lahore ...	285	334	370	367
Chenab	1899-1900	Gujranwala ...	181	202	247	226
		Lyallpur ...	7	7	187	272
		Jhang ...	116	120	127	153
Jhelum	In progress	Shahpur ...	83	103	104	135

* The Simla District with a density of 389 per square mile has no factory.

known, the Sandal Bar, which contained a thick jungle inhabited only by graziers and hoards of thieves and cattle-lifters has been converted, with astounding rapidity, into an ideal agricultural tract, not like the creations ascribed to Allahdin's lamp, but by thoughtful and foresighted organization, the outlay of capital and the gradual import of labour from congested parts of the Province. The opening up of a vast tract of jungle by means of a plentiful artificial source of irrigation attracts multitudes of settlers to such a tract, and if the means of profitable enterprise are permanent, the settlers get gradually tied down to the place.

The Jhelum Canal has similarly influenced the density of Shahpur though in a smaller degree, in proportion to its smaller magnitude.

The effects of this process are also manifest from variations in 1891 and 1901, on the Western Jamna Canal, except in the Delhi and Karnal Districts, where canal irrigation had already existed, and the completion of the Western Jamna Canal project only resulted in water-logging, circumstances favourable to the growth of population not being restored till after the remodelling of the canals. The districts and states irrigated from the Sirhind Canal which was completed in 1886-87, showed a marked improvement in 1891 and 1901. The Upper Bari Doab which was finished in 1878-79 had produced its effects in 1881 and continued to develop the population of the tract irrigated from it, in the next decade. In examining the above figures it has to be borne in mind that the Chenab Colony has drawn very largely during the last two decades on the districts irrigated from this last canal.

TOWNS AND VILLAGES

Definition of town.

15. For purposes of Enumeration, a town was defined as follows :—

"A town includes;—1, every Municipality; 2, all Civil Lines not included within municipal limits; 3, every Cantonment; and 4, every other continuous collection of houses inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a town for Census purposes."

"*Note.*—In dealing with questions arising under head (4), the Provincial Superintendent will have regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade and its historic associations, and will bear in mind that it is undesirable to treat as towns, overgrown villages which have no urban characteristics."

The definition was virtually the same as in 1901, but notified areas were not treated as towns on the analogy of municipalities and no cluster of houses with a population of over 5,000 was treated as a town, unless in each individual case, distinct urban characteristics were noticeable. The result has been a large decrease in the total number of towns. At the time of deciding whether a place was or was not to be treated as a town, only the population of 1901 was available for reference. In some cases, it appeared that the actual population, at this Census was under 5,000. In such instances, the places have been treated as towns nevertheless, with regard to their urban characteristics and they form exceptions to the definition. A list of such towns is given in the margin. One exception—*viz.* that of treating Loharu with a population of $\frac{2,175}{2,343}$ in $\frac{1901}{1911}$ as a town was deliberately made in deference to the strongly expressed wishes of the Chief of that State. It appears to be advisable, in future, to treat the capital of a Native State, howsoever small it may be, as a town, as it must be conceded that the seat of a Native State's Government is bound to have certain urban characteristics like our Municipalities and Civil Stations. The subject will be dealt with in the Administration Volume.

Town.	Population.
Garhshankar ...	4,923
Miani	4,870
Chawinda	4,695
Kalanaur	4,606
Kalka	4,532
Phul	4,515
Nawashahr	4,475
Chhachhrauli ...	4,246
Basi	4,236
Ahmadpur Lamma ...	4,223
Anandpur	4,041
Sirhind	3,843
Dasuya	3,597
Farrukhnagar ...	3,158
Loharu	2,343

Number of towns.

16. The number of towns has varied from one Census to another mainly owing to slight alterations in the definition of the term. The figures are given in the margin. The number which fell in 1891 rose in 1901, but the present Census has shown a decrease again. This does not signify any falling off in the urban population. The main cause of the variations is that

1911	174
1901	228
1891	221
1881	280

certain residential groups have been treated as towns at one Census but excluded from the list at another. The places which have been classed as towns at the present Census but were not treated as such in 1901, are named in the margin. Of these, Sanáwar has been treated as a town on account of the Civil Lines, and Mianwali on account of its Municipality and Civil Lines. The other towns have all a population of over 5,000 souls, except Chawinda which was expected to have more inhabitants than 5,000, but the Census showed that the ravages of plague had left the strength at 4,695 only. Two of the towns—*viz.*, Sargodha and Gojra—are quite new and have sprung into existence practically within the last decade. Sargodha is the head-quarter of the Jhelum Canal Colony, and Gojra, a Railway station in the Chenab Colony, has developed into an important *Mandi* (mart) for the export of agricultural produce. Abohar in the Ferozepore District and Jaitu in the Nabha State have also recently grown up in consequence of canal irrigation and the opening of new Railways (the Bhatinda-Samasatta and Ferozepore-Bhatinda sections of the Southern Punjab, N.-W. Railway).

Town.	*District or State.*
Sanawar, C. L.	Simla.
Jaitu ...	*Nabha.*
Jalalabad ...	Ferozepore.
Abohar ...	Do.
Sambarial ...	Sialkot.
Chawinda ...	Do.
Sargodha ...	Shahpur.
Talagang ...	Attock.
Mianwali, M. ...	Mianwali.
Gojra ...	Lyallpur.
Rojhan ...	Dera Ghazi Khan.
Taunsa ...	Do.

As many as 64* of the towns of 1901 have now been treated as villages. Twenty of them have a population of over 5,000, but they are merely overgrown village homesteads with no urban characteristics. The names and population (1901) of these villages are given below :—

1, Rania 4,384; 2, Rohri 3,314; 3, Fattehabad 2,786; 4, Allenabad 1,624; (Hissar); 5, Mahm 7,824; 6, Kalanaur 7,640; 7, Butana 7,509; 8, Barauda 5,836; 9, Kahnaur 5,024; 10, Kharkhauda 3,765 (Rohtak); 11, Hatin 4,301 (Gurgaon); 12, Pundri 5,834; 13 Ladwa 3,518 (Karnal); 14, Solon 61 (Simla); 15, Kangra 4,746; 16, Nurpur 4,462 (Kangra); 17, Una 4,746; 18, Garhdiwala 3,652; 19, Mukerian 3,589; 20, Khanpur 3,183 (Hoshiarpur); 21, Jandiala 6,620; 22, Alawalpur 4,423 (Jullundur); 23, Machhiwara 5,588 (Ludhiana); 24, Moga 6,725; 25, Mudki 2,977; 26, Makhu 1,355 (Ferozepor); 27, Vairowal 5,439 (Amritsar); 28, Sri Gobindpur 4,380 (Gurdaspur); 29, Zafarwal 4,658; 30, Narowal 4,422; 31, Jamke 4,216; 32, Killa Sobha Singh 3,338 (Sialkot); 33, Sohdra 5,050; 34, Háfizabad 4,597; 35. Killa Didar Singh 2,705 (Gujranwala); 36, Bhaun 5,340 (Jhelum); 37, Talamba 2,526; 38, Kahror 5,552; 39, Jalalpur 5,149; 40, Duniapur 2,150 (Multan); 41, Khairpur 2,257 (Muzaffargarh); 42, Dujana 5,545 (Dujana); 43, Pataudi 4,171 (Pataudi); 44, Rampur 1,157 (Bashahr); 45, Bilaspur 3,192 (Bilaspur); 46, Nalagarh 4,027 (Nalagarh); 47, Nagar 1,224; 48, Bhojpur 955 (Suket); 49, Hadiabad 3,039; 50, Shekhupur 1,508; 51, Dalha 1,342 (Kapurthala); 52, Uch 7,583; 53, Khairpur 5,013; 54, Garh Ikhtiyar Khan 4,939; 55, Naushehra 4,475; 56' Allahabad 2,868; 57, Minchinabad 2,558 (Bahawalpur); 58 Banur 5,610; 59. Sahibgarh 5,515; 60, Hadaya 5,414; 61, Safidon 4,832; 62, Bund 3,735; 63, Kaliana 2,714; 64, Balanwali 2,298 (Patiala).

The Urban Population.

General.

17. To enable a correct comparison of urban population, the figures in Subsidiary Table V, appended to this Chapter, have been based upon the population of towns included in the lists of each two Censuses. Columns 5 to 7 of the Subsidiary Table show that the towns common to 1881 and 1891 exhibited an increase of 7·4 per cent. in population. The similar increase in the next decade was 4·7 per cent. But the towns included in the lists of 1901 and 1911 have shown a decrease of 1·5 per cent. Of the 174 towns now registered, 162 also appear in the table of 1901. Fifty-one, falling mainly in the highest classes, have a larger number of inhabitants now, but the population of the remaining 111 has decreased.

Size of Towns.

18. The population of towns varies from 232,837 in the largest (Delhi) to 630 in the smallest (Attock Cantonment). The average population per town is about 14,800 souls. The largest area covered by any one town or city including Cantonments is 29 square miles (Lahore) of which 22 square miles are taken up by the city. The average town, however, covers an area of 1 to 3 square miles.

Sex proportion in Towns.

19. The proportion of females to every 1,000 males residing in towns is 740 for the whole Province, 737 for British Territory and 757 for the Native States. The corresponding figures for the total population (including urban and rural) are 817, 817 and 814, respectively. That the proportion of females should be comparatively smaller in towns than in villages, is obvious. A considerable number of outsiders (all males) frequent the towns for purposes of trade, or education, and the labourers attracted by building and other industries and the majority of menial servants, do not bring their families into the towns. Moreover, women living in towns have less opportunity of work in the open air, and consequently possess less vitality than the men.

* The figures are exclusive of Jutogh and Kasumpti treated as separate units in 1901. These have now been treated as parts of Simla (town) and included therein.

The figures of cities and selected towns given in column 4 of Subsidiary Table VI and reproduced in the margin for facility of reference, show that the proportion of females varies little from town to town except where there are Cantonments. The male population of the army tends to reduce the relative strength of females according to the size of the Cantonment. Rawalpindi, the largest military station, has only half as many females as there are males. In Lahore, besides a large Cantonment, the Colleges and numerous Government Offices help in no small degree to magnify the proportion of males. Amritsar, Delhi and Multan, with a comparatively small military population, possess 719 to 763 females per thousand males.

Cities and Towns.	Proportion of females to 1,000 males.
Delhi City ...	739
Lahore " ...	596
Amritsar " ...	719
Multán Town ...	763
Ráwalpindi " ...	505
Ambala " ...	629
Jullundur " ...	741
Siálkot " ...	701
Ferozepore " ...	616

Distribution of urban population by religion.

20. Taking the Province as a whole, 106 persons out of every 1,000 live in towns and cities. The figures of each religion excerpted from Subsidiary Table IV are given in the margin. The Sikhs are mainly agricultural by pursuit and consequently their proportion in towns is the smallest (54 per mille). The Muhammadans come next with a proportion equal to the average for the Province. The Hindus who take up a very large share in commerce and have consequently more need for living in towns, show a higher rate of 118 per mille. The Jain religion is confined mainly to towns and more than half their population is urban. The rest of them reside in the larger villages which have not been classified as towns. Till recently, the Christians lived mostly in towns, but Mission work has now developed very largely in villages and the urban population now represents only ¼th of the total. The Zoroastrians (or Pársis) are a purely commercial class and all but 51 per mille of them reside in towns. The small proportion living in rural tracts represents service of some kind on the Railway. Looking at the figures of Natural Divisions, the proportion of urban population of all religions is as high as 145 in the Indo-Gangetic Plain (which contains the cities and the largest towns) against the provincial average of 106. The Himalayan tract has very few towns and shows the smallest figure of 29 per mille. Were it not for the Simla District where about half the population resides in towns, the proportion would be still smaller. The percentage of urban population in the Sub-Himalayan tract and the North-West Dry Area falls below the provincial average in proportion to the number and strength of towns. The strength of the urban population of the Hindus varies with the number and size of towns, being high in the Indo-Gangetic Plain and low in the Himalayan tract. The North-West Dry Area is, however, an exception, as here the interest of the Hindus in land is small and they are confined to towns where they carry on trade. In the old days of insecurity, they all took shelter in the well protected towns, and those who were left out in the rural tracts were either converted to Islám or disappeared in the struggle for existence. This Natural Division, therefore shows the largest proportion of urban population among the Hindus. The urban Sikh population would appear to be strongest in the Himalayan tract, but the figure (141 per mille) in the Subsidiary Table is misleading, as the presence of 654 Sikhs in the town of Simla, out of a total population of 693 in the Simla District contributes largely to the result. The Jains in the Indo-Gangetic Plain are well scattered over the stronger villages, and consequently, the proportion (484 per mille) registered in towns is not high. In the Sub-Himalayan tract and the North-West Dry Area, however, they have as many as 784 persons out of every 1,000, residing in towns. In the Himalayan tract, the Simla Hill States and Suket which contribute 27 per cent. to the total population of the Natural Division have not a single town. The result is that all the Jains living at the headquarters of these States appear as rural population, leaving the urban population at only 282 per mille. The Muhammadans are well represented in the towns of the Indo-Gangetic Plain and the Himalayan tract, but in the Sub-Himalayan tract and the North-West Dry Area, where their total population is very large, the proportion residing in towns is comparatively smaller. The Pársi population calls for no comment by Natural Divisions.

All Religions	...	106
Hindu	...	118
Sikh	...	54
Jain	...	529
Muhammadan	...	106
Christian	...	250
Zoroastrian	...	949

In dealing with the distribution of urban population by religion, it is interesting to compare the composition of the population of towns by religion. The figures given in the margin have been abstracted from Subsidiary Table VI to Chapter IV. The average town of the Province contains 40 Hindus, 6 Sikhs and 1 Jain to 51 Muhammadans and 2 Christians, in every 100 of population. In other words, on the whole, the Muhammadans contribute rather more than one-half of the urban population. The Hindus predominate in the small Himalayan tract and of the three other Divisions their proportion is strongest (42 per cent.) in the Indo-Gangetic Plain West. In the towns of this Natural Division, the Muhammadans contribute 49 per cent., Christians 1, Sikhs 6 and Jains 1, to the population. Delhi is the only city and Ambala the only town, where the number of Hindus exceeds that of Muhammadans, the proportion being, Delhi—Hindu 52, Sikh and Jain 3, Muhammadan 44, and Christian 1, per cent.; Ambala—Hindu 48, Jain and Sikh 6, Muhammadan 39 and Christian 7. In the Lahore city, the Muhammadans preponderate, representing 57 per cent. of the total population against 39 per cent. of the Hindus, Jains and Sikhs, and 4 per cent. of the Christians. In Amritsar, the Sikh element is comparatively strong, the Hindus and Jains representing 39, the Sikhs 13, the Muhammadans 47, and the Christians 1 per cent. of the total population. Its composition

Natural Division.	No. per 10,000 of urban population who are—				
	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.
Punjab	4,041	609	96	5,056	194
Indo-Gangetic Plain West.	4,212	648	119	4,887	130
Himalayan ...	7,212	219	20	1,797	743
Sub-Himalayan ...	3,481	694	100	5,317	406
N.-W. Dry Area ...	3,690	388	12	5,808	99

21. To obtain an idea of the congestion of population in towns, the density per square mile has been worked out for Cities and Selected Towns in Subsidiary Table VI. The figures are given in the margin together with those of density excluding the area and population of the Cantonments. The density ranges from 4,000 to over 15,000 per square mile including Cantonments, and from 5,000 to about 19,000 excluding them. The population of Cantonments is, of course, spread on a larger area in view of sanitary and military requirements. The comparatively lower density of the Lahore City, even excluding the Cantonments is due to the very large Civil Station it possesses; but the old City of Lahore—*i. e.*, the part within the City walls—does not fare much better than the other thickly populated towns. Every one of the cities and towns has now got a certain proportion of houses built outside the interned part, detached from one another; so the marginal figures afford no idea of the real congestion of population in the thickly populated parts of the cities and towns.* Density of population in Towns.

Cities and Selected Towns.	Density per sq. mile.	
	Including Cantt.	Excluding Cantt.
Delhi City	15,248	18,796
Lahore City	7,816	9,429
Amritsar City	15,276	15,699
Multan Town	9,461	14,126
Rawalpindi Town	10,091	15,144
Ambala Town	4,775	11,776
Jullundur Town	4,078	5,032
Sialkot Town	5,424	16,198
Ferozepore Town	4,617	7,547

22. The great trade centres of the Province are Delhi, Amritsar, Lahore, Rawalpindi, Sialkot and Multan, and all these have shown a steady development throughout the past four decades as indicated in the margin, except, Amritsar and Rawalpindi, whose population though smaller now than in 1901 is yet larger than at the two preceding Censuses. Hoshiarpur which is the channel of the comparatively small Central Asian trade in *charas* and piece-goods, showed a slight improvement in 1891 (21,363 to 21,552), but the figure Other characteristics of Towns.

Town.	*Population in*			
	1911.	1901.	1891.	1881.
Delhi ...	232,837	208,575	192,579	173,393
Lahore ...	228,687	202,964	176,854	157,287
Amritsar ...	152,756	162,429	136,766	151,896
Sialkot ...	64,869	57,956	55,087	45,762
Rawalpindi ...	86,483	87,688	73,795	52,975
Multan ...	99,243	87,394	74,562	68,674

* For density within the City walls see paragraph 33.

of 1901 was smaller owing to the separation of the village, Khanpur, which had formerly been treated as part of the town. The population had also suffered to some extent from the effects of plague. During the past decade, it has not lost much ground in spite of severe losses from plague and still stands at 17,449. The town of Panipat is known for its brass work and cutlery, Jagadhri for its brass work and its trade with the Sirmoor (Nahan) Hills, Jullundur and Ludhiana have a good deal of indigenous weaving, Fazilka is a centre of trade in raw wool, Sujanpur is famous for the manufacture of sugar, Gujranwala and Wazirabad manufacture cutlery, etc., Gujrát produces wood work particularly in the line of furniture, Bhera has made a mark in weaving and cutlery, Kalabagh and Leiah are centres of weaving and Pakpattan is noted for its lacquer work and wood carving. Of these 13 towns, 6 have improved in the past decade, but Panipat, Jagadhri, Ludhiana, Sujanpur, Wazirabad, Gujrat and Bhera have registered decreases owing to plague coupled, in the case of Wazirabad, Gujrat and Bhera, with movement to the Colonies and to the new *Mandís* (grain markets) established therein.

Recent growth of Towns.

23. The places declared as towns for the first time at the pesent Census, are noted in paragraph 16. The population of some of these towns in 1911 and 1901 is compared in the margin. Rojhan is a thriving town at the extreme south of the Dera Ghazi Khan District, being the headquarters of the Mazari Biloch Chief, and possesses the advantage of being within easy reach of the tribes in the Trans-frontier tract and in Biluchistan. With the development of population, it is assuming urban characteristics in the way of a school, a hospital, and the like. Abohar has grown into an important centre for the export of agricultural produce and its population has risen 70 per cent. within the past ten years. The case of Jaitu (in the Nabha State) is similar. Sargodha is the creation of the last decade. Mianwali, an insignificant village, has risen to importance as the headquarters of the new district of that name. Talagang (Attock), Sambrial and Chawinda (Sialkot) and Jalalabad (Ferozepore) are old villages which have been reported by the Deputy Commissioners to possess distinct urban characteristics. Taunsa in the Sanghar Tahsil (Dera Ghazi Khan), situated on the left bank of the Indus, is the seat of the Pir of Taunsa, to whom it owes its sanctity, and has developed owing to the constant stream of pilgrims which keeps pouring in from all parts of the Province, among them being some persons of very exalted position.

Towns.	Population.		Difference per cent.
	1911.	1901.	
Rojhan ...	9,624	8,177	+18
Abohar ...	9,492	5,596	+70
Sargodha ...	8,849	...	...
Jaitu ...	7,694	5,533	+39
Mianwali ...	7,064	4,160	+70
Gojra ...	5,417	2,278	+138

Of the towns classed as such in 1901, those which have shown an increase of 20 per cent. or more in population, are noted in the margin. The increases in Simla, Kasauli and Dalhousie may be ascribed largely to the growing tendency of Europeans to winter at these hill stations, but the winter population of Simla has also been affected by the permanent location of the Military Offices of the Government of India there, and the popularity of the Pasteur Institute has, no doubt, added materially to the population of Kasauli. The difference in Jhelum, which has a Cantonment, is due mainly to the movement of troops. The enormous rise in the population of Lyallpur is the result of the development of the Colony. Fazilka which was the terminus of a branch of the metre gauge, has now been connected with the broad gauge Railway system. Being situated in the centre of a now prosperous tract, it has shown much industrial activity (having established 4 wool presses) besides being the centre of trade in raw wool. Montgomery has benefitted by the establishment of the Canal Division offices, colonization of a part of the District, and the execution of canal works of great magnitude. A large *Mandi* has been built at Muktsar and its prosperity accounts for the development of that town. Pakpattan which is the seat of the leading Chishti *Fakir*, and has the shrine of Bábá Faríd Shakarganj, has now become an important station on the Sutlej Valley Railway. Its industries are also in a flourishing condition. Campbellpur has gained by becoming the headquarters of the Attock District.

Town.	*Increase. per cent.*
Jhelum ...	32
Simla ...	34
Lyallpur ...	113
Fazilka ...	29
Montgomery ...	23
Muktsar ...	38
Pakpattan ...	28
Kasauli ...	46
Dalhousie ...	20
Campbellpur ...	32

24. The number of towns falling in each class (see Imperial Table IV) is compared in the margin with the corresponding figures for the previous Censuses. For the last 30 years there have been only 3 towns (cities) with a population of over 100,000. The number in the three lowest classes has fallen, partly owing to the exclusion from the list of towns, of old overgrown villages, which possess no urban characteristics, and partly in consequence of the ravages of plague and malaria in the smaller towns. The number of towns with a population of 50,000 to 100,000 rose from 5 to 7 in 1891, but fell again to 6 in 1901, and there has been no change during the last decade. Class III has shown no variation of late. The small decrease in class IV is due to a general decrease of population. The variations in the population of each of the classes [all towns with a population of under 5,000 each (classes VI and VII) being put together] are noted in Subsidiary Table V. In comparing the figures of one Census with another, for each class, the population of only those towns has been taken into account, which were included in a particular class at the first Census and treated as towns at the next Census as well. The figures in column 5 give the variation between the population of those towns which were included in Table IV of 1901 and have also been treated as towns at the present Census, omitting places declared as towns for the first time at the present Census and those which were treated as towns in 1901, but have now been treated as villages; the effects of difference in classification being thus eliminated. The figures given in columns 5 to 7 of the Subsidiary Table represent true variations. On the whole, the urban population has shown a decrease of 1·5 per cent. but it is remarkable that the two highest classes—*i. e.*, towns with a population of over 50,000—have shown a fair improvement in spite of the effects of epidemics, the rise being 7 per cent. in class I and 3·2 per cent. in class II, as compared with the figures of 1901. All other classes show a falling off, the variation being more remarkable in towns with a population of 5,000 to 20,000, which suffered most from epidemics.

Distribution and growth of population in Towns classified according to size.

Serial No.	Class.	1911.	1901.	1891.	1881.
I	100,000 and over	3	3	3	3
II	50,000 to 100,000	6	6	7	5
III	20,000 to 50,000	13	13	13	14
IV	10,000 to 20,000	30	34	32	30
V	5,000 to 10,000	77	99	97	107
VI	2,000 to 5,000	39	60	58	100
VII	Under 2,000 ...	6	13	11	21
	Total ...	174	228	221	280

The rate of increase of population during the past 30 years in the towns of 1881 is given in the margin. The period is fairly long and representative of circumstances conducive to development and decay. For the whole Province, the rate is about 12 per cent. for 30 years, which gives a rough average of about ·4 per cent. per annum. The class with a population of 50,000 to 100,000 has benefitted most, the rate of increase being 29·6 or, roughly speaking, about 1 per cent. per annum. But most of this increase took place in the first decade and since then the variations have been insignificant. Class I alone has shown a steady development, and the lowest class has made a substantial advance.

	Per cent.
Total ...	+11·9
I.—100,000 and over ...	+27·3
II.— 50,000 to 100,000 ...	+29·6
III.— 20,000 to 50,000 ...	+·9
IV.— 10,000 to 20,000 ...	−2·3
V.— 5,000 to 10,000 ...	+·6
VI.— 2,000 to 5,000 ...	+15·6

25. Only 10·61 per cent. of the total population in the whole Province resides in towns, the rest living in villages. The percentage in the Native States is still lower, being 8·43, while in British Territory, rather more than 11 per cent. of the people live in towns. The percentage of urban population by Natural Divisions is given in the margin. The Indo-Gangetic Plain containing the cities and most of the strong towns has the largest proportion of urban population. The Himalayan Tract which can only boast of 8 towns and those too not very large ones, stands lowest. The corresponding figures of the previous Censuses are also noted in the margin. The proportion of the total urban population appears to be at a standstill, for the development of towns on account of industries, particularly those assisted by machinery, and the growing requirements of the centres of Government and Education is more or less counterbalanced by the opening of new Railways which connect all important agricultural tracts with the port of Karachi and such large centres of trade as Amritsar and Delhi,

Distribution of population between Towns and Country.

	1911.	1901.	1891.	1881.
Province	11	11	11	13
Indo-Gangetic Plain West	14	15	14	16
Himalayan Tract ...	3	4	4	4
Sub-Himalayan Tract ...	9	9	9	10
N.-W. Dry Area	7	8	9	10

and divert the trade from less important centres to outlying places. Almost every Railway station is now a centre of export. Grain, cotton and other produce are drawn to these stations from the adjoining tracts and the agents of exporting firms arrange to buy the produce as it reaches there, thus obviating the necessity for the producer to go to trading centres, in order to dispose of his surplus produce.

The Rural Population.

Definition of village.

26. The definition of "village" prescribed for Census purposes was:—

"A village (*Deh*) means any area—

(*a*) for which a separate record of rights has been made, or

(*b*) which has been separately assessed to land revenue, or would have been so assessed, if the land revenue had not been released, compounded for or redeemed, or which the local Government may, by general rule or special order, declare to be an estate."

The definition of village is identical with that of estate (*Mauza*) given in section 3 (1) of the Punjab Land Revenue Act, XVII of 1887, and is the most suitable one for the Punjab, where every district is divided into a number of revenue villages falling under the above definition. All demarcated areas of uncultivated and forest land, owned by Government, are declared to be estates within the meaning of the said Act.

All the Native States of the plains have also been divided into co-terminous villages on the lines of the British Districts, but in the States lying within the Himalayas, the revenue system is not very highly developed and there has been no regular revenue survey. The term village is, therefore, either not known there or is of doubtful significance. The cultivation in these tracts is scattered and people live in isolated hamlets on their fields. Life and property has been comparatively secure and the necessity for large numbers of people grouping together in strong collective homesteads has not arisen as in the plains. The centres of trade which are usually identical with the capitals of the States supply the needs for exchange of goods. Groups of such hamlets are known by the various names described in paragraph 26 (Chapter I) of Mr. Rose's Census Report of 1901. In the Hill States, groups of varying magnitude have, at different times, been taken as equivalent to the term "village." On this occasion, attempts were made to reduce the number of villages which appeared in many cases to have been artificially raised. It was laid down that the unit of collection of revenue should be treated as a village. But, in spite of strenuous efforts, it has not been possible to secure uniformity. The *Kothi* or other similar group of hamlets for which revenue is paid at one place has generally been taken as a "village," and this is as it should be, following the example of the western Punjab, where a village is merely an administrative collection of a number of well holdings with or without common interest in the neighbouring waste. But in part of Suket and some of the Simla Hill States, the revenue is collected from individual hamlets and, these being taken as villages, their number has gone up.

The nature of what is known as a village, is not uniform in British Territory either, for while in the eastern and southern Punjab, there is a large residential village, somewhere near the centre of the village area, where all the owners, cultivators, artisans and traders of the village converge, in the western Punjab, the village area usually contains numerous homesteads. In the sandy Thal stretching into the Muzaffargarh, Mianwali and Shahpur Districts, for instance, every working well has a small population of its own and the hamlet is known by the name of the well. The village area may contain ten, twenty, fifty or as many as five hundred such isolated homesteads, and in several cases, there is no large collection of houses corresponding to the name of the village. In some places, the village is known by the name of the most important well, but in others, it is named after a tribe, while the wells belonging to the principal members of that tribe have specific names. Again, in the north-west, where cultivation depends mainly on rain, an estate usually has a main village site, but it has a number of outlying homesteads, often of considerable strength, known as *Wándhás* (outlying), or in the Salt-range and the rough raviny country, *Dhoks* (places of shelter).

In the Biloch trans-Frontier tract, the tribes are mainly nomadic and fixed residence is practically unknown. The system of administration is also tribal, and the whole tract occupied by a tribe has to be reckoned as an unit.

The term village as used in the Census Returns, therefore, signifies :—

(*a*) in the Hill States, the unit of collection of land revenue, whether it be a hamlet or a group of hamlets,

(*b*) in the Native States of the plains and in all British Districts, the collection or collections of houses, built for residential purposes, within the area known in the Revenue records as an estate,

(*c*) in the Biloch trans-Frontier tract, the area occupied by each tribe.

The division of the Biloch trans-Frontier into villages must not be understood to mean that each tribe is confined to a continuous and defined area and that no other tribe lives within these limits. They only signify the crudely defined limits of the jurisdiction of each tribal chief, inhabited mainly by that tribe but also by others.

Variations in the number of villages.

27. The total number of villages in the whole Province is 44,400 against 43,660 in 1901, as detailed in the margin. There is an increase of 758 villages in British Territory, due to (*a*) the formation of new villages in the canal colonies, (*b*) the splitting up of large villages at Settlement in consequence of strong hamlets springing up in the village area, with exclusive interests, and (*c*) the treatment as villages, of certain places which were classed as towns in 1901. In the case of the Native States there has been a decrease of 18 on the whole, but looking into individual cases, the variations and their causes are as noted below :—

	British Territory.	Native States.	Total.
1901 ...	32,663	10,997	43,660
1911 ...	33,421	10,979	44,400
Difference ...	+758	−18	+740

Increases due to :—

(*i*) Creation of new villages owing to extension of cultivation :— 72

Loharu	10
Faridkot	6
Kapurthala	16
Bahawalpur	40

(*ii*) Treatment as villages of places classed in 1901 as towns :— 23

Dujana	1
Pataudi	1
Kapurthala	3
Bahawalpur	6
Simla Hill States	3
Suket	2
Patiala	3
Jind	4

(*iii*) Hamlets taken as villages in consequence of their being units of collection of revenue :— 1,598

Simla Hill States	1,321
Suket	277

Total increase ... 1,693

Decreases due to :—

(*i*) Inclusion of uninhabited villages in the returns of 1901 by mistake :— 17

Kalsia	6
Nahan	7
Jind	4

(*ii*) The erroneous excess of one village in a Native State in 1901 (the population figures being correct) 1

Nahan 1

(*iii*) Amalgamation of villages at Settlement in Patiala :— 70

(*iv*) Villages which have been deserted since last Census (in Nahan) 3

(*v*) Units of revenue collections being taken as villages instead of smaller groups of houses or hamlets (in Chamba) 1,619

(*vi*) Village of 1901, now classified as town in Nabha 1

Total decrease ... 1,711

Net decrease ... 18

The figures hardly need any comment. The increase in the number of villages is due mainly to the creation of new villages in tracts which are developing rapidly with canal irrigation and the establishment of industries. The number of villages in the Hill States is not a matter of much consequence, but a comparison of the figures of some of the States, which are given in the margin for the last four Censuses, is interesting. The general cause of the variations has already been stated. The drop in Chamba from 1,670 to 51 and the rise in Suket and Baghal from 28 and 85 to 307 and 417, respectively, are notable instances of the vagaries of the revenue system in those States.

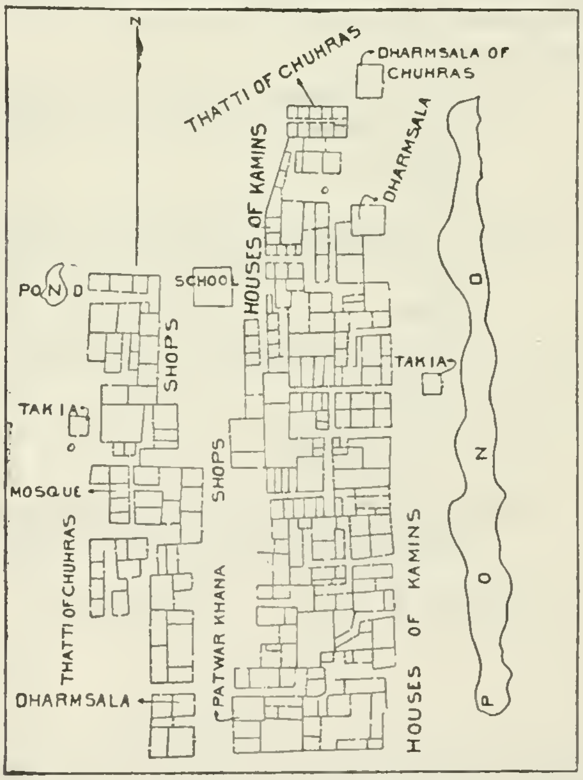
State.	1881.	1891.	1901.	1911.
Nahan ..	2,068	963	973	962
Total Jubal ...	500	437	84	28
„ Bashahr ...	836	615	83	87
Keonthal ...	838	1,417	163	260
Baghal ...	346	423	85	417
Bilaspur ...	1,073	1,100	421	942
Minor Hill States	1,786	1,878	363	761
Mandi ...	4,558	4,417	146	146
Suket ...	219	219	28	307
Chamba ...	355	1,670	1,670	51

Character of village sites.

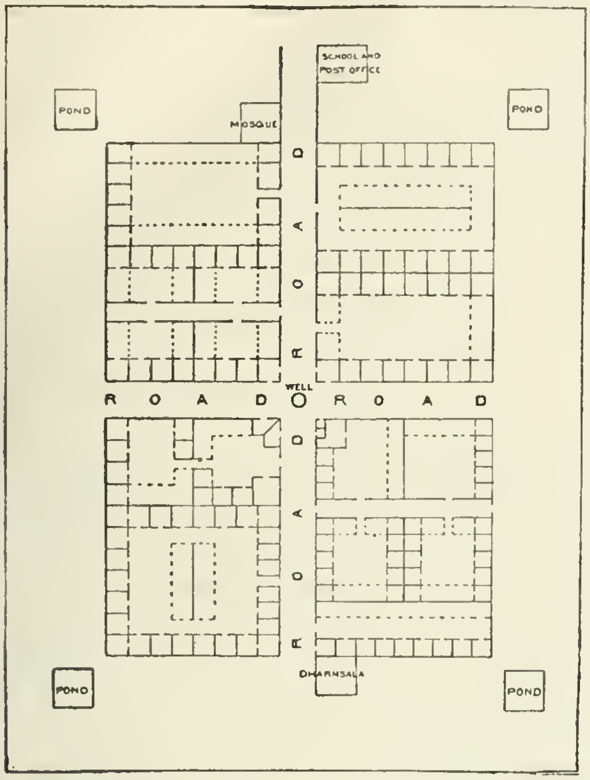
28. The significance of the term village varies so considerably from one part of the Province to another, that it is impossible to give any general characteristics which would even roughly cover the ground in all parts of the Province. It will, therefore, be best to examine them by Natural Divisions.

In Indo-Gangetic Plain.

In the Indo-Gangetic Plain West, villages may be divided into two types, old and modern. The *old* village is generally a large collection of thickly populated houses, usually built on an eminence with due regard to the convenience of a good supply of drinking water. The structure as it now stands indicates no system or design, but a close examination of several villages of the type shows that they were originally built on a comparatively smaller scale, on a definite plan, which though crude was yet quite suitable to the requirements of the founders of the village. The principle borne in mind appears to be to have a bazar or road somewhere in the middle into which opened the shops that were required for the commercial needs of the inhabitants. The houses were built with their backs to this bazar and opening into the fields or open country where the strength of the population was small, or with courtyards leading into the bazar. Where the population to be housed was larger, the houses were built in double rows with a narrow lane between each two lines. The houses opened into these lanes which were duly connected with the main street. This appears usually to be the nucleus of the village homestead, which was gradually added to as the pressure of population necessitated the erection of new structures. Family associations, the desire to be near friends and the ownership of particular plots, resulted in the new buildings being erected in all sorts of odd corners, as close to the old buildings as was possible. The original design had, therefore, to be given up and additions went on in different directions as chance permitted. Excavations for building purposes created ponds for the storage of rain water, for the use of cattle and for other requirements. The village pond, perhaps, stopped the symmetrical growth of buildings on one side; on another probably some natural obstacle proved a hindrance and room for extension was left only in one direction or two. The diagram given in the margin illustrates a typical village of this class. The village *chaupál*, *bárádari*, *deorhi*, or the Lambardar's *derá*, as the village meeting hall is variously termed, and the village temple, *dharmsálá* or mosque, situated in some convenient quarter of the village, form the almost universal characteristics of villages of this class. The scavengers usually live in a hamlet, situated at a little distance from the village itself or are located in some unimportant corner thereof, and the other menials are allowed to live in the bye-lane or in some place on the skirts of the village. In the stronger villages, the village money-lender usually has a *pakka* house built of burnt bricks, often double storeyed, and the number of such houses indicates the prosperity of the village. A Primary school and a Post-office complete the types of buildings in the average village. The *modern* villages have been formed recently in tracts being developed by means of canal irrigation. These villages are symmetrically built, usually in the form of a square or a rectangle, with roads or bazars, crossings and houses having systematic enclosures and with sufficient space to meet subsequent expansion without prejudicing the original design.



A ground-plan of this class of village is also given in the margin. These villages though built of sun-dried bricks similarly to the other villages, are planned on more hygienic principles. Villages of the colonies which have grown under the fostering care of the Colonization officers, are the most superior of this class.



In Himalayan and Sub-Himalayan tracts.

The case of the Sub-Himalayan tract is quite similar to that of the Indo-Gangetic Plain. In the Himalayas, there are really no villages. Scattered houses built on the fields serve for the residential requirements of the community, strong collections of houses being more in the form of towns than of villages.

In N.-W. Dry Area

In the North-West Dry Area, many of the old type villages were built in the shape of forts surrounded by mud walls, which the villages have very often outgrown, owing to the increase of population. In the tracts served by canals, the graziers' huts, *rahnas* or *valgans* have been replaced by numerous prettily laid out residential villages. But further west, particularly in the sandy desert, we still have scattered houses with strong central homesteads, if any, constructed within the walls of the small fort which at one time or another formed the headquarters of some local chief or administrator (*kárdár*).

Courtyards.

The houses in the Himalayan tract have always an open front, but in the other three divisions, wherever houses are built close together, each of them usually has a courtyard of its own in which cattle are tied during the day and the females sit out in the sun. Very often a number of houses have a common courtyard, the frontage of each house being particularly at the disposal of its occupants. Fruit trees, such as Ber (*Zizyphus Jujuba*), Mango, Imli (Tamarind) or the like, or shady trees such as Nim (*Azadirachta Indica*) or Shisham (*Dalbergia Sissoo*) are often planted within the courtyard to keep off the excessive heat of the sun. The village *chaupal* invariably has a large tree—usually a Pipal (*Ficus Religiosa*) or a Banyan—in front of it, for the convenience of people who assemble there daily, to discuss village politics or for occasional gatherings. The menials' houses alone are sometimes built without courtyards, particularly where the menials have no cattle.

Villages classified according to population.

29. Imperial Table III gives the classification of total population (urban and rural). The classification of rural population has been worked out in Subsidiary Table III to this Chapter. A comparative table is given in the margin, showing the number per mille of the rural population falling in each class now and in 1901.

Class.		Province.	Indo-Gangetic Plain West.	Himalayan.	Sub-Himalayan.	N.-W. Dry Area.
5,000 and over.	1901 ...	22	21	66	12	26
	1911 ...	20	16	87	6	22
2,000 to 5,000.	1901 ...	163	191	198	120	145
	1911 ...	151	151	222	108	169
500 to 2,000.	1901 .	528	546	376	495	579
	1911 ...	540	561	400	493	594
Under 500.	1901 ...	287	242	360	373	250
	1911	289	272	291	393	215

More than half the rural people of the Province live in villages with a population of 500 to 2,000 each and considerably over one-fourth in the smallest class of villages, *viz.*, those having a population of under 500 souls. Only 151 per mille live in decent sized villages with 2,000 to 5,000 inhabitants. People residing in such of the large villages, with a population of over 5,000, which have, for one reason or another, not been treated as towns, are naturally not very numerous, as cases of this type are rare and the places are very often converted into towns by the creation of Municipalities or otherwise.

Average population per village in different Natural Divisions.

30. Of the Natural Divisions, the Himalayan tract alone shows as large a proportion of population in the highest class of villages as 87 per mille, but it has already been explained that the term village has, in this Natural Division, been used in the sense of an unit for the collection of revenue, which usually corresponds to a *kothi* or *tappa* comprising numerous hamlets scattered over a considerable area. The villages here are thus artificial and the figure above-mentioned does not represent the measure of grouping together of residential quarters. A correct idea of the state of affairs in this Natural Division can be formed from the figures of such States as Bilaspur, Baghal and Suket, which give an average population of 99, 62 and 179 respectively per village (see margin). But this Natural Division having escaped the injurious effects of epidemics, and its total population having developed in the natural course, the tendency of the villages has been to progress from the lower to the higher classes. The Indo-Gangetic Plain which suffered most from plague and malaria has shown a steady decline from higher to lower classes as also the Sub-Himalayan tract, whose circumstances have been similar to those of the Indo-Gangetic Plain, though in a smaller degree. The North-West Dry Area escaped the ravages of plague, malaria and other epidemics more or less, and the colonization of the tracts commanded by the Chenab and Jhelum Canals has led to growth of population. The villages here have therefore risen from the lower to the higher classes. The proportion of population in the highest class has, however, fallen from 26 to 22 per mille, owing to the splitting up, during the recent settlement operations in the Mianwali District, of a number of large villages into several smaller ones. The average population per village, for the whole Province, is 487 persons, the corresponding figures for British Territory and the Native States being 531 and 351 respectively. On the whole, the villages of North-West Dry Area are the strongest, having an average population of 584 souls, the weakest Natural Division in this respect being the Himalayan with an average of 331 persons per village. The high average in the North-West Dry Area is due to the vigorous growth of population in the Chenab and Jhelum Colonies and in the Sindh Sagar Doab which was least affected by epidemics.

State.	Population.	Number of villages.	Average population per village.
Bilaspur	93,107	942	99
Baghal	26,(08	417	62
Suket	54,928	307	179

Mean distance between villages.

31. The nature of villages in the Province has been described above. In the Himalayan and North-West Dry Area Divisions, there are a considerable number of cases where the village has more homesteads than one, but assuming for the purposes of comparison that all the homesteads in such a village were brought together to one place and that throughout the Province, each village represented one point, the mean distance between villages in each Natural Division* worked out after the manner described in para. 96 of the Punjab Census Report, 1881, would be as noted in the margin. This distance should be largest where there are large stretches of

District and Natural Division	Mean distance between any two villages.
TOTAL PROVINCE	1·87
1. INDO-GANGETIC PLAIN WEST...	1·58
2. HIMALAYAN	2·24
3. SUB-HIMALAYAN	1·32
4. NORTH-WEST DRY AREA ...	2·69

* Similar figures for each district and state are—

1. Hissar	2·47	16. *Jind State*	1·82	31. Gurdaspur	0·99
2. *Loharu State*	1·96	17. *Nabha State*	1·48	32. Sialkot	0·99
3. Rohtak	2·03	18. Lahore	1·66	33. Gujrat	1·33
4 *Dujana State*	1·93	19. Amritsar	1·33	34. Jhelum	1·90
5. Gurgaon	1·39	20. Gujranwala	1·64	35. Rawalpindi	1·40
6. *Pataudi State*	1·49	21. *Nahan State*	1·20	36. Attock	2·69
7. Delhi	1·44	22. Simla	2·19	37. Montgomery	1·90
8. Karnal	1·62	23. *Simla Hill States* ...	1·55	38. Shahpur	2·35
9. Jullundur	1·17	24. Kangra	4·06	39 Mianwali	4·06
10. *Kapurthala State* ...	1·10	25. *Mandi State*	3·10	40. Lyallpur	1·77
11. Ludhiana	1·40	26. *Suket State*	1·25	41. Jhang	2·03
12. *Malerkotla State* ...	1·28	27. *Chamba State*	7·60	42. Multan	2·29
13. Ferozepore	1·82	28. Ambala	1·11	43. *Bahawalpur State* ...	4·08
14. *Faridkot State*	2·07	29. *Kalsia State*	1·05	44. Muzaffargarh	2·87
15. *Patiala State*	1·33	30. Hoshiarpur	1·11	45. Dera Ghazi Khan ...	3·58

land not available for cultivation and from this point of view, the Himalayan Division should have shown the largest figure, but the unit (village) in the Himalayan tract is very much smaller, compared with that adopted in the other Divisions, and consequently the North-West Dry Area with its extensive sandy waste tops the list. The Sub-Himalayan tract is at present the most thickly studded with villages, the mean distance in Gurdaspur and Sialkot being less than a mile. But canal irrigation is fast reducing the distance from village to village in the Indo-Gangetic Plain, as new villages are springing up, and the mean distance in that Natural Division should, in the near future, be the smallest. The area of the Province being a fixed quantity the increase of villages should lead to a general fall in the mean distance, but compared with the figures of 1881, it has increased in some districts, owing to (1) a decrease in the number of villages, due to a difference in the interpretation of the term 'village' and (2) an increase in the area of the districts by the adoption of Survey figures or by accretions.

32. The total area of the Province divided by the total number of villages and towns gives an average of slightly over 3 square miles. But this is the average of the area constituting the Revenue village and not of the area under village homesteads. Most of the village sites with a population of 500 souls or less cover an area of five to ten acres. The strongest village *Abadis* (homesteads) seldom measure more than 100 acres, the village sites in the intermediate stages varying in size, according to the strength of the population. The incidence of population in villages is generally about 50 per acre. **Average area per village.**

Cities and Selected Towns.

33. The conditions of the three cities and the 6 large towns of the Province with a population of over 50,000 require mention in detail. Subsidiary Table VI gives figures of population, density, sex proportion and immigration, for these units. **Cities.**

The city of Delhi, including the Cantonment attached thereto, covers an area of over 15 square miles, with a population of 232,837, which means a gain of about 11½ per cent. over the figures of 1901. The Cantonment and the part of the city outside the walls are sparsely populated as compared with the interned portion; the figures of density being 7,104 and 91,286 per square mile respectively. In the old city therefore, 141 persons live on every acre of land, which indicates congestion, and yet Delhi is a city with wide streets and has plenty of open ground between the Fort and the Jama Masjid. Delhi being a large and old industrial and commercial centre, only 361 per mille of its population are foreign born. Of the rest, 531 per mille were born in the city itself, the remaining 108 being born in the district. The proportion of foreign born residents in the city would have been still less, had not the Delhi Darbar, for which preparations had already been started at the time of the Final Enumeration, caused a large influx of people for various works, notably the erection of camps and construction of roads, etc. In the part of Delhi within the city walls, there has been a general increase of population, except in wards 4 and 5, where plague accounted for a deficiency of 3,231 persons. The increase in the other parts, which has resulted in an addition of 3,365 to the population, is due to normal causes, principally the expansion of Railway and Government offices, with the exception of wards 6 and 7 which benefitted by immigration of labourers from Jaipur. The increase outside the city walls was larger and the effect of temporary immigration on account of the Delhi Darbar was more marked here. It is impossible to ascertain accurately the increase due purely to the arrangements connected with the Darbar. But roughly speaking, about half the increase of population outside the old city (21,286) was due to abnormal causes. Deducing about 10,600 from the total increase, the correct gain over the population of 1901, amounted to less than 7 per cent. **Delhi.**

The chief occupations followed in this city are:—textile industries, including lace and embroidery (workers and dependents 23,795), industries of dress (16,294), industries of luxury (15,101), transport by road, chiefly coolies (12,672), trade in textiles and skins (8,919), trade in food stuffs (10,445), miscellaneous shop-keepings (10,017) and domestic service (14,288). The number of beggars is not very large. As an indication of independence of means, it may be noted that 4,637 persons live on their own income without pursuing any productive occupation. The labouring classes come mainly from Bikaner, Jaipur and

other Rajputana States, and also from the adjoining districts of Gurgaon, Rohtak, Meerut (U. P.), etc. In connection with trade, people come from long distances.

Lahore. The city of Lahore with the Cantonment has an area of 29 square miles, the largest for any city in the Province, and a population of 228,687, the latter showing an increase of 12·7 per cent. over the figure of 1901. The population has developed steadily ever since 1881, the first decade registering a rise of 12·4 and the next one of 14·8 per cent. The present population stands 45·4 per cent. above that of 1881. Excluding the Cantonment, the area and population are 22 square miles and 210,271 persons respectively, giving a density of 9,429 persons to a square mile. The part within the city walls has a population of 120,436 persons living on 558 acres, *i.e.*, at the rate of 216 persons to every acre. In other words, twenty-two square yards of ground space come to the share of every person living within the four walls of the city. Not only has the congestion of this part reached a stage where it will admit of no further addition to the population, necessitating the movement of residents outside the city walls, but the idea of living under better sanitary conditions and the inconvenience of sudden evacuation in times of epidemics, has led to a large number of well-to-do people taking up their abode in bungalows in the Civil Station and strong settlements have grown up in the neighbourhood of the Railway workshops and offices, the Chief Court and the other headquarter offices of Government. The proximity of colleges and courts has largely developed the population of Anarkali. Inside the city walls, wards Nos. 2 and 5, *i.e.*, the portions inside Delhi gate and that from Shahalmi to Bhati gate continue to be the most favoured and thickly populated residential quarters and the population has increased from 16,239 to 20,106 in ward 2 and from 16,676 to 24,112 in ward 5 (including 5A). Throughout the city, there has been an increase large or small. But wards Nos. 7 and 8, *i.e.*, the western end of the city from the Bhati to the Taksali gate, which is the most unpopular part, has lost about 8,000 persons out of a population of 35,408. The increase in population is shared about equally by the portions within and outside the old city.

The immigration into this city is very large, as many as 436 per mille of the inhabitants being born outside the district. The Railway affords means of living for 30,814 persons. A large number of these come from different parts of the Province and even from the United and N.-W. Frontier Provinces. Domestic service supports 26,647 persons. Many workers of this class come from the Jullundur Division. The labourers come from the districts of the Lahore Division, Gujrat, Montgomery, Ferozepore and other places, including a considerable contingent from the United Provinces and Rajputana. The Army, Police and other Government services draw immigrants from all parts of the Punjab as well as from the adjoining Provinces. The development of the population of the city is due mainly to the strengthening of the headquarter offices of Government, the transfer to Lahore of the Military Accounts Department and of the headquarters of certain Departments, the growth of the Railway workshops, the extensive building operations and the establishment of new Educational and other institutions. The preponderance of males over females is the consequence of the nature of this immigration and a proportion of 596 females to every 1,000 males in the city is not surprising.

Amritsar. The population of Amritsar fell from 1881 to 1891 by 10 per cent. but more than recovered itself in the next decade, adding 18·8 to the population of 1891. During the past decade, there has been a decrease of 6 per cent. in consequence of the ravages of plague and malaria, the latter alone having carried off about 46,000 and the former nearly 6,000 persons. Nevertheless, the present population is still about the same as in 1881. This does not speak very well of the hygienic conditions of the town, and it would appear that the congestion will not allow further growth of population without an extension of the residential area. The city, with the cantonment, covers 10 square miles and has a density of 15,700 persons per square mile excluding the cantonment. The area within the city walls is 840 acres and the population of 140,697 gives an average of 167 persons per acre, in spite of the thinning down caused by the heavy death roll The city is not assisted by any abnormal causes in its growth. About three-fourths of its population was born in the city or the district and the small proportion of foreign born people visit the city in connection with trade, domestic service and

of the immigrants is similar to that in the Lahore City, except that a large number of pilgrims are found at all times, visiting the Golden Temple.

Silk spinning and weaving, wool carding, spinning and weaving, dyeing, etc. of textiles are the main branches of industry in which labour is employed here. The strongest occupation of this city is trade in different branches, the total number of persons supported by all kinds of trade being 41,491 or over 27 per cent. of the inhabitants. The population has contracted throughout the city, with the exception of ward 3, called the Clock Tower ward, which, owing to the proximity of the Golden Temple, has had several new houses and shops built in it, resulting in a substantial increase of population from 6,639 to 6,834, in spite of the loss suffered from plague and malaria.

Selected Towns. 34. The selected towns for which separate statistics have been given in some of the Imperial tables are Multan, Rawalpindi, Ambala, Jullundur, Sialkot and Ferozepore.

Multan. The population of Multan has risen steadily throughout the last 3 decades, the increase at the present Census being 13·6 per cent., which has followed upon a larger increase of 17·2 per cent. in the decade ending 1901. This town is the important trading centre of south-west Punjab and the dry, though hot, climate has enabled it to grow in population. In 1909, this town was visited with plague, but the excessive heat of June and July soon cleared the place of the disease. In spite of the panic caused at the time, the losses were not severe.

Rawalpindi. Rawalpindi developed very largely during the 20 years, 1881 to 1901, as an important Military station and a secure trading centre near the frontier. It has lost some of its importance by the separation of the North-West Frontier Province, but it still forms the base of the trade route to Kashmir. At the present Census, the population has shown a decrease of 1·4 per cent. which is, however, attributed mainly to plague carrying off 2,072 lives. The movement of troops and the removal of the Military offices have also reduced the population of the Cantonment. More than half of its inhabitants are foreign born.

Ambala. Ambala has shown a small increase of about 2 per cent. in population during the last decade. This again is a military station and the variation is mainly due to the movement of troops.

Jullundur. The town of Jullundur is growing steadily, its population having shown an increase of 2·3 per cent. during each of the past two decades.

Sialkot. The population of Sialkot has risen about 12 per cent. during the last decade, due partly to the movement of troops and partly to the growth of the Municipal town owing to the development of industries, chief amongst which is the establishment of several sports works.

Ferozepore. Ferozepore has shown an increase of 3 per cent., the population, within the Municipal and Cantonment limits having risen 5 and 1 per cent., respectively. The increase in the Municipal town would have been larger but for the ravages of plague.

Houses and Families.

Description of houses. 35. The type of structure used for residential purposes varies greatly from rural to urban tracts, from district to district, from villages occupied by one caste or tribe to those inhabited by another, and within each village, from houses intended for menials to the building belonging to the headman.

Houses in rural tracts. The houses in the villages are generally built of mud, but whether of sun-dried bricks, of sun-dried clods of earth, of ordinary mud (*Phaska* or *Daudi*), of mud beaten within regulating planks of wood, or of stone, as in the hills, depends upon local tastes and facilities and the resources of the occupant. The poorer classes often reside in reed huts and nomadic tribes live in temporary portable shelters of cloth or reed screens. The houses are generally roofed with wood of various qualities, with a thatch which is or is not plastered over, or in the hills, with slate on gables. Every house has a little open space in front of it. The one room, which has a single door, serves the purpose of sitting, sleeping, cooking and godown for the inmates, *i.e.*, it contains all the belongings of the family, and all household tasks such as grinding, spinning, sewing, churning and cooking have to be carried on, in this one room. The necessity for space in front of the house is, therefore, very essential. A

shelter for cattle is usually appended to the house, and it is only in the case of those who are very poor, usually menials, that the live-stock of the occupant have to be accommodated in the same room with him. The well-to-do residents, as a rule, build an enclosure, large or small, in front of the house, and very often several families have a common courtyard. The village headman generally has a roofed porch to the enclosure, with a gate large enough to admit a bullock cart or camel, and the shelter is utilized as a sitting room. The village banker who is invariably the richest man in the place, has most need for securing himself against burglars, and strengthens his house in various degrees. The walling of his enclosure is fairly high, he builds his inner room of burnt bricks and eventually, if he can afford it, he will have a second storey to his inner apartments. *Pakka* houses of well-to-do landowners and other local magnates are exceptions rather than the rule, although the number of such houses is increasing rapidly. The above description applies to most places in the Province. For a more detailed account of the various kinds of houses, the District Gazetteers might be referred to.

Houses in towns and cities.

In the towns and cities, the houses are seldom of one storey, not, of course, counting those in Civil Stations and recent extensions, which are being built on western style. The ordinary house is usually two or three storeyed, but the houses of the wealthier classes often go up to as many as five or six. The limited space and the high value of building sites in congested towns, forces people to build upwards, in order to provide the accommodation needed, for the growing family, and the necessity of catching the breeze on sultry summer nights results in raising the houses higher and higher, the process being accelerated by rivalry and by the desire to secure privacy by building one's house higher than those of the neighbours. Very few houses have courtyards on one side. The usual practice in habitations of the old style is, to have a little open space in the middle of the house round which rooms are built. Balconies are usually projected on to this courtyard in the second and third storeys, but it is never covered on the top. This is a device to admit light and air into these narrow structures, and among the Hindus, it is also necessary to have such an opening, because most of their religious ceremonies must be performed beneath the open sky. The roofs are used for the purpose of sleeping in summer and the uppermost storey usually consists of small open sheds, to afford shelter at night, during the summer rains. The conservancy arrangements are also generally relegated to the uppermost roof, except in the eastern Punjab, where the admission of the sweeper to the top storey is considered objectionable and the latrine is located in the lowest flat, usually in the form of *sandás* which can be cleaned from outside the house—a most insanitary arrangement. The houses which are being added to the skirts of the old towns and cities are mostly one storeyed and are built more or less on the European plan, with grounds attached to them, which are laid out as gardens.

Material used.

The materials generally used in towns are *pakka* bricks, or stone in districts where stone quarries are at hand; and deodar, *kail* (*Pinus excelsa*) or *chil* (*Pinus longifolia*) wood. In the houses of the wealthier classes, *shisham*, teak and walnut are freely utilized. Red Agra stone, grey sandstone and marble, both Mekrana and Italian, are largely used in such houses.

Recent improvements in the type of houses.

36. Within the last ten years, a wonderful improvement has been made in the design of houses generally. The standard of living having risen, more houses within rural tract are now made of *pakka* bricks and more durable material is generally used in the way of wood. Considerations of sanitation are filtering down to the masses and windows are now very often put up in rooms which formerly had but one opening. Little grated apertures for admitting fresh air are also being introduced, and where there is an educated boy in the house, he manages to stick up a ventilator, whenever the rebuilding of the ancestral habitation is undertaken. In the Kangra District, where a wholesale reconstruction of houses became necessary after the memorable earthquake of 1905, the new structures have in most villages been provided with ventilators. In certain towns, zealous Health Officers have succeeded in getting the plinth of some newly built houses made rat-proof and the ravages of plague have no doubt, in many places, impressed on people, the necessity of living under better hygienic conditions. In towns, the old system of building underground cellars (*sard-khánâ*) for the excessively hot days

of summer has been completely abandoned, as the adoption of *pankhas*, the use of ice and other cooling beverages, added to the moderate temperature of the lower storeys in houses which run up to a great height, renders the underground cellar superfluous.

If the style of houses has improved, the style of the furniture used therein, has also kept pace with the change. In towns and cities, the adoption of western dress has revolutionized the whole system of furnishing houses. In the houses of the better classes, the old carpet and great pillow (*gáo takiá*) have been replaced by tables, chairs, cushioned armed chairs and sofas, and a corresponding change has occurred in the toilet, dining room and other furniture. In the villages too, one finds remarkable changes. In the houses of the poorest rustics, the *chirágh* has given place to the cheap kerosine oil burner (which, by the way, is far more injurious to health), and in every other house, one comes across a hurricane lantern. The village torch-bearer is gradually disappearing. Enamelled plates and tumblers are found in abundance, particularly in Muhammadan houses, dishes and cooking utensils of metal are replacing earthen articles, and most houses are proud of possessing a wooden box, or a steel trunk of sorts, as the receptacle of the family belongings, instead of the old cane basket. In the smaller toilet and household requisites, there is an abundance of imported articles, such as little looking glasses, knives, scissors, etc., and the clothing which in the old days consisted of nothing but homespun cloth, now partakes largely of muslin, longcloth, chintz and other fabrics bought in the market.

Definition of house.

37. Considerable difficulty has been felt in defining a house. At previous censuses, the type of a city house, which usually has one entrance to the whole of the structure, was taken as the standard, and in rural as well as urban tracts, a house was defined as an *aháta* (enclosure), within which several commensal families could reside. In order, however, to arrive at the correct number of families, the hearths (*chuhlás*) inside each house had to be enumerated. But the enclosure is not the unit in rural tracts, for in several cases, more than one separate family resides in houses opening into a common courtyard, and yet beyond the tie of fellowship consequent on proximity of residence, there is nothing common between them. To avoid misapprehension, 'house' was translated '*ghar*' (Persian *Khána*), and in view of the different standards of interpretation in villages and towns, separate definitions were given for rural and urban tracts. The following definition was prescribed in the Provincial Census Code for the guidance of Enumerators:—

"'House' (*ghar*) is the smallest Census unit and may be defined as follows:—

In rural tracts 'House' means a structure occupied by one commensal family with its resident dependents, such as widows and servants. Such detached structures as have no hearth but are likely to have one or more persons sleeping therein on the night of the final enumeration should be treated as separate houses, so that no person may escape enumeration.

In towns and cities, 'House' means a structure intended for the exclusive residence of one or more commensal families, apart from other residents of the street or lane, and includes serais, hotels and the like, when they are not large enough to form blocks. Shops, schools and other institutions having no hearth, but which may possibly have some one sleeping therein on the night of the final enumeration, should be numbered as separate houses.

Note.—In Civil Stations, each line of servants' quarters will be treated as a separate house."

The distinction between the house and hearth (*chuhlá*) was thus done away with in the rural tracts, where the family is considered one, as long as it eats from one kitchen, no matter how many house-rooms may be occupied by the members thereof. As soon as a separate hearth is established, the family splits up into two and the residences are treated as separate houses, even though they may open into a common courtyard. It must be noted that in order to provide for the enumeration of persons found on the night of the final Census at odd places, houses without hearths, shops, isolated sheds, etc., were treated as occupied houses, if any person happened to be sleeping therein on the night of the Census. Indeed a house number was assigned to encamping grounds and other open plots of land used by travellers for rest at night, and a house number was assigned to the whole area of the village outside the houses. Similarly, occupied tents were treated as houses and so were Railway carriages and boats. In towns, the word

'house' (*ghar* or *makán*) conveys a fixed significance. The structure is called a house irrespective of the number of families that may reside in it; but where two parts of a house were separated by a partition, howsoever temporary, each being occupied by a separate family, the building was taken as equivalent to two houses; and similarly the two flats of a house occupied by two different families were treated as two different houses, if there was nothing in common between them. The object of the alteration in the definition of 'house' was to make it less artificial and to arrive at a correct criterion for judging the strength of a family. But the obvious result of the alteration was to multiply the number of houses, to a certain extent, and to reduce proportionately the average number of persons per house.

Number of houses per square mile.

38. The total number of occupied houses now ascertained is:—British Territory, 4,454,236; Native States, 950,779; Total Province, 5,405,015. The average number of houses per square mile arrived at for the four Censuses is given in the margin. The increase at the present Census is due, not only to the change in definition, but also to the fact that the number of houses has increased considerably, in consequence of general development, particularly in the colonies and in towns.

1881	...	25
1891	...	27
1901	...	30
1911	...	40

Figures for each district and state are given in Subsidiary Table VII. The average is largest in the Sub-Himalayan tract which has 71 houses to every square mile. The Indo-Gangetic Plain West comes next with 64, the North-West Dry Area has only 21 (in spite of the average of 52 in Lyallpur), and the Himalayan tract shows an average of only 17 houses to the square mile. The Jullundur District with an average of 132 is the most thickly studded with houses and Amritsar (122), Delhi (111), Maler Kotla (109), Kapurthala (107) and Sialkot (105) are not far behind in this respect. The high averages of the Sub-Himalayan tract and Indo-Gangetic Plain West are due to high density. The most thinly housed tracts are the Bahawalpur (11) and Chamba (9) States.

Average number of persons per house.

39. But, while the number of houses per square mile differs from district to district, the standard of population per house is more or less uniform throughout the Province. The average for the Province is 4·5 and the figures for the Natural Divisions are:—Indo-Gangetic Plain West 4·4, Himalayan tract 4·6, Sub-Himalayan 4·3, and North-West Dry Area 4·7 Not a single district or state shows an average of less than 4 or more than 5 persons per house. The Provincial average which was 6·8 in 1881 and 6·6 in 1891 fell to 6·2 in 1901. The present decrease to 4·5 is due not merely to the increase in the number of houses as explained above, but also to a considerable falling off in the population, for reasons which will be explained in the next Chapter. It will, however, be noticed from the first half of Subsidiary Table VII, that the definition of house resulted in variations in the average population per house of the different tracts from 5 to 10 during the past three Censuses, and the fact that the fluctuation has, at the present Census, been reduced to a minimum, would tend to prove that the standard now adopted is equally suitable for all parts of the Province. The average of 4·5 persons per house means a family consisting of a man and wife with two children. Allowing for widowers, childless widows, old bachelors, etc., it may perhaps be correct to say that a normal family consists of a husband, wife and three children or a husband, wife, two children and an old parent.

The size of the family does vary to a certain extent with material conditions, but it depends mostly upon circumstances which determine the prolificness of the people, whether by castes or by geographical limits. Indeed, the high living of the more well-to-do members of even a prolific community results in loss of vitality and procreative power, with the result that his family shrinks to a much smaller size than that of others in less affluent circumstances. In the Niázi Pathans of Mianwali, for instance, there are cases in which the head or chief of a family has one son and often none, while a younger brother has 8 or 10 sons and each of them has half a dozen children. I have known families in which the chief had one son who died childless, while the younger brother had as many as forty grandchildren. The latter only received a maintenance allowance from the ancestral land, and could not afford to indulge in luxury or licentiousness.

The difference in the size of the family in rural and urban tracts is by no means considerable. The rural population, excluding the population of towns, also gives an average of about 4 inmates per house, and the average for towns and cities is not more than 5. Even the largest and most thickly populated cities and towns, namely the cities of Delhi, Lahore and Amritsar, and the towns of Rawalpindi, Jullundur and Sialkot show an average of 5.

Proximity of houses.

40. The average area under each house in cities and selected towns is noted in the margin. Figures for the city of Lahore, *i.e.*, excluding the Cantonment, give an average of ·36 of an acre. The space available for the extension of houses appears to be most limited in Delhi, where the average area per house, excluding the Cantonment, is ·18 of an acre. But the figures in the margin do not indicate the pressure on house-building space in the heart of the cities. By way of example, that part of the city of Lahore, which lies within the city walls, covers an area of 558 acres with 20,691 houses. The average area under a house in this part of the city, therefore, is ·027 of an acre, *i.e.*, a little over four *marlas*. In other words, there are 37 houses to every acre against 2¾ in the whole city, including the Civil Station, but excluding the Cantonments.

City and selected towns.	Average area under each house.	
	Including Cantonment.	Excluding Cantonment.
	Acre.	Acre.
Delhi	·22	·18
Lahore ...	·42	·36
Amritsar ...	·23	·22
Multan ...	·30	·21
Rawalpindi ...	·29	·23
Ambala ...	·56	·22
Jullundur ..	·79	·65
Sialkot ...	·65	·24
Ferozepore ...	·60	·35

In the cities and towns, houses are built cheek by jowl, *i. e.*, wall to wall and back to back, but in the modern extensions of towns, they are as far as possible erected at a small distance from one another. But where the rush is great and the area available limited, houses are springing up on the intervening spaces and consequently, the distance between these outlying houses is also decreasing. Nevertheless, the difference between the area under each house, inside and outside the old city limits, is considerable. Measurements taken for a large number of houses in the Civil Station of Lahore give an average of 2·25 acres per house against the average of ·027 for the city inside the four walls.

The joint family System.

41. The true "*mitakshara*" joint family system, which may be described as a sort of Joint Stock Company, in which the head of the family (*Kartá*) is the Managing Director, with almost unlimited powers, and all the members of the family regard their earnings as belonging to the common treasury, the expenditure being under the direct control of the head, hardly exists in the Punjab. In its widest sense, it is confined to a very few Hindu families, particularly in the towns of the eastern Punjab. Such instances occur in cases where the joint ancestral property or business is very large and sufficient to provide occupation for all the members of the family. But it prevails in the urban tracts and in the higher strata of society throughout the Province, in a more or less modified form. In the Delhi Division, the Hindu families are usually joint in a less technical sense. All the members live in the same house and whether they keep their incomes in a joint fund or under separate control, they make common cause on all occasions of ceremonial. Some Muhammadan families, specially those who have descended from Hindu ancestors, show a marked tendency to retain many of their old customs, and among other things keep up the joint family system to the same extent as is done by their Hindu collaterals. In all well-regulated families in the towns, and in those of rural notables, whether Hindu, Muhammadan or Sikh, the concern is joint during the lifetime of the father, except where, owing to family dissensions or fear of disagreement with the step-mother, one or more sons are separated off. The sons and their families live in the same house with their father and surrender all their earnings to him, to be disposed of by him as he chooses. Young men of modern education, imbued with Western ideas of individual right form an exception to the rule, and do not mind starting a private purse even in the presence of their father. But the crucial test of the joint family system is the attitude which is adopted after the death of the father. The cases in which an uncle or the eldest brother is recognized as the absolute head of the joint family, are becoming rarer every day, except where the enjoy-

ment, by the sons, of some *Jágir* or other hereditary distinction, necessitates the observance of the rule of primogeniture. But even here, the true principles of the joint family system are departed from, as the younger brother of the deceased has to give way to his eldest son. When this takes place, the uncle usually separates himself from the rest of the family and takes up a separate abode. In commercial concerns, the family has to be kept joint out of sheer necessity, even against the wishes of the co-parceners. But here again, the brothers very often arrive at some sort of understanding, whereby they retain control of their private purses, leaving the income from the joint property to be administered by the head of the family, with or without limited contributions, from the savings of the individual members. In nine cases out of ten, however, the profits are divided periodically, the members being left absolute masters of their individual shares, even though the property remains joint. In such cases the tendency usually is to break up the family and to form separate homes. When the property is partitioned joint living is out of the question.

Among the Muhammadans of foreign extraction or descent, the joint family system is little known, except among Jagirdars, for the property must, according to the *Shar'a*, be divided between the numerous relations of the deceased proprietor. But the system obtaining among the Kazilbash Nawabs of Lahore, whereby one member of the family is appointed manager and trustee of the joint property, bears a striking resemblance to the Hindu joint family system in the strictest sense.

The case of the rural population is quite different. The family usually possesses but one residential room, and consequently as soon as the son gets married, a separate room has to be provided for him. This need not, however, be accompanied by a separate hearth. Indeed, for some time they all dine together, but as soon as the son's wife is able to look after herself or the chances of friction between her and the mother-in-law are apparent, the only possible remedy of establishing a separate hearth is readily resorted to. In this case, the son seldom takes his share of the property on separation from his father, but it is not unusual for the father to allot a portion of land to the separated son, more or less equal to the share he would be entitled to, after the former's death, subject, however, to re-adjustment at or before his death. Such cases are very common in the western Punjab, where the father often separates off all his sons except the youngest, with whom he usually resides till his death. In the eastern Punjab and particularly among the Hindus, instances of married sons living under the roof of their father are common enough, but amongst the Muhammadans the tendency for the married son to take up a separate residence is more marked, especially if the father marries a second wife. On the death of the father, the sons, as a rule, begin to live independently of each other, dividing the property straight away or, if the property is left joint, dividing the profits of their joint labour every harvest.

The joint family is thus disintegrating, owing to the exigencies of the times and the growth of individualism. Partitions are formal or informal, separations by declaration or by conduct. Properties are often enjoyed jointly, without maintaining a joint coffer or even commensality. In short, the joint family of the present day is more a matter of convenience than an inviolable institution.

SUBSIDIARY TABLE I.

Density, water-supply and crops.

District or State and Natural Division.	Mean density per square mile in 1911.	Percentage of total area.		Percentage to cultivable area of		Percentage of gross cultivated area which is irrigated.	Normal rainfall.	Percentage of gross cultivated area under			
		Cultivable.	Net cultivated.	Net cultivated.	Double cropped.			Rice.	Wheat.	Pulses.	Other crops.
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL PROVINCE.	**177**	**57**	**33**	**58**	**10**	**32**	**30·70**	**3·6**	**27·3**	**22·9**	**46·2**
1. Indo-Gangetic Plain West—	**286**	**91**	**71**	**78**	**11**	**24**	**26·89**	**1·5**	**17·7**	**30·1**	**50·7**
1. Hissar	154	95	74	78	7	7	20·73	·3	3·1	36·7	59·9
2. *Loharu State*	84	98	58	59	2	...	21·00	...	...	66·2	33·8
3. Rohtak	301	94	81	86	22	10	29·40	...	5·3	29·2	65·5
4. *Dujana State* ...	255	96	92	95	9	5	29·40	...	1·4	97·2	1·4
5. Gurgaon	324	86	75	87	19	11	28·96	...	5·5	27·6	66·9
6. *Pataudi State* ...	376	92	83	90	24	18	17·25	...	5·6	79·5	14·9
7. Delhi	510	84	65	78	21	14	31·86	·2	13·4	27·4	59·0
8. Karnal	254	86	52	60	10	19	35·42	5·5	17·5	27·3	49·7
9. Jullundur	560	88	77	87	22	43	28·38	·4	32·1	22·3	45·2
10. *Kapurthala State* ...	426	97	62	65	3	44	44·50	1·4	70·7	10·7	17·2
11. Ludhiana	356	92	80	87	5	20	39·09	·3	26·7	38·9	34·1
12 *Maler Kotla State* ...	426	94	84	90	...	22	29·45	...	10·1	15·7	74·2
13. Ferozepore	224	94	84	90	11	24	16·43	1·6	25·0	36·5	36·9
14. *Faridkot State* ...	203	95	91	96	6	17	22·56	...	21·4	5·7	72·9
15. *Patiala State* ...	260	91	73	80	11	16	29·83	·8	7·0	37·8	54·4
16. *Jind State*	216	95	81	85	9	9	24·04	·4	3·5	20·8	75·3
17. *Nabha State*	268	92	73	80	16	22	17·74	·1	6·9	28·6	64·4
18. Lahore	367	83	58	69	12	61	26·34	2·8	35·3	22·3	39·6
19. Amritsar	550	88	74	84	22	48	26·99	4·8	35·4	21·3	38·5
20. Gujranwala	226	92	54	59	5	59	23·40	4·4	35·3	22·0	38·3
2. Himalayan—	**78**	**21**	**10**	**49**	**25**	**19**	**61·44**	**12·1**	**30·1**	**17·3**	**40·5**
21. *Nahan State*	116	64	15	23	12	9	72·90	6·4	30·6	7·4	55·6
22 Simla	389	46	14	30	16	9	58·55	6·4	30·6	7·4	55·6
23. *Simla Hill States* ...	68	75	26	35	15	13	58·55	4·8	25·9	35·0	34·3
24. Kangra	77	13	8	62	33	22	90·88	15·1	31·7	11·1	42·1
25. *Mandi State*	151	13	8	62	33	22	49·73	15·1	31·7	11·1	42·1
26. *Suket State*	131	13	8	62	33	22	49·73	15·1	31·7	11·1	42·1
27. *Chamba State* ...	42	13	8	62	33	22	49·73	15·1	31·7	11·1	42·1
3. Sub-Himalayan—	**305**	**64**	**50**	**78**	**14**	**13**	**33·42**	**3·6**	**37·2**	**18·6**	**40·6**
28. Ambala	373	73	60	83	20	3	31·04	8·4	23·9	24·0	43·7
29. *Kalsia State*	333	70	52	74	12	6	37·30	8·1	19·4	17·5	55·0
30. Hoshiarpur	409	65	49	76	25	6	37·76	4·0	31·7	23·3	41·0
31. Gurdaspur	443	81	68	84	17	18	37·47	6·5	33·5	19·9	40·1
32. Sialkot	492	87	68	77	18	37	29·12	6·3	37·5	14·1	42·1
33. Gujrat	364	81	62	76	9	16	32·57	1·3	39·7	17·9	41·1
34. Jhelum	182	49	38	78	7	4	34·99	·2	46·2	15·8	37·8
35. Rawalpindi	273	51	41	81	10	2	36·33	·2	39·4	20·6	39·8
36. Attock	129	48	35	72	4	6	24·21	...	48·3	14·5	37·2
4. North-West Dry Area—	**99**	**59**	**20**	**34**	**3**	**73**	**12·55**	**3·8**	**40·6**	**12·3**	**43·3**
37. Montgomery	115	82	23	28	2	71	14·38	2·5	42·8	21·3	33·4
38. Shahpur	135	76	32	42	4	71	12·92	·8	43·5	11·6	44·1
39. Mianwali	63	82	15	19	1	9	9·13	...	32·4	30·2	37·4
40. Lyallpur	272	93	68	73	14	98	23·68	·3	41·0	10·6	48·1
41. Jhang	153	90	29	32	4	81	13·44	·6	46·2	11·0	42·2
42. Multan	133	89	24	27	4	85	5·88	2·8	40·4	11·5	45·3
43. *Bahawalpur State* ...	52	13	8	63	...	79	24·17	14·2	42·3	3·3	40·2
44. Muzaffargarh ...	94	88	18	20	3	75	5·85	6·4	44·5	12·2	36·9
45. Dera Ghazi Khan ...	67	73	20	28	1	42	3·52	6·9	28·2	10·5	54·4

Note.—The percentages have been worked out by adopting for the Native States, where the requisite information was not available the figures of the adjoining British Districts or Native States.

SUBSIDIARY TABLE II.

Distribution of the Population classified according to Density.

Natural Division.	Tahsils with a Population per square mile of											
	Under 150.		150—300.		300—450.		450—600.		600—750.		750—900.	
	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).
1	2	3	4	5	6	7	8	9	10	11	12	13
Punjab	59,665	4,105	45,519	9,753	16,175	5,831	5,233	2,650	1,559	1,027	1,006	822
	46·20	**16·97**	**35·24**	**40·32**	**12·52**	**24·10**	**4·05**	**10·96**	**1·21**	**4·25**	**·78**	**3·40**
Indo-Gangetic Plain West	1,862	209	23,348	5,102	9,289	3,330	1,654	849	1,122	744	973	793
	4·87	**1·90**	**61·04**	**46·27**	**24·29**	**30·19**	**4·33**	**7·70**	**2·93**	**6·75**	**2·54**	**7·19**
Himalayan	10,851	605	5,023	1,087	9	4	...	...	...	...	33	29
	68·17	**35·07**	**31·56**	**63·05**	**·06**	**·23**	...	...	...	...	**·21**	**1·65**
Sub-Himalayan	3,570	358	5,871	1,264	5,630	2,099	3,579	1,801	437	283	...	...
	18·70	**6·17**	**30·76**	**21·77**	**29·50**	**36·16**	**18·75**	**31·02**	**2·29**	**4·88**	...	...
North-West Dry Area ...	43,382	2,933	11,277	2,300	1,247	398	...	...	...	...	...	...
	77·60	**52·09**	**20·17**	**40·84**	**2·23**	**7·07**	...	...	...	...	...	...

NOTE.—The figures in antique show the percentage to the total area and population.

SUBSIDIARY TABLE III.

Distribution of the Population between towns and villages.

Natural Division.	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Punjab	**14,754**	**487**	**106**	**894**	**558**	**169**	**210**	**63**	**20**	**151**	**540**	**289**
Indo-Gangetic Plain West	18,541	531	145	855	658	142	159	41	16	151	561	272
Himalayan	6,356	331	29	971	...	381	525	94	87	222	401	291
Sub-Himalayan	11,709	419	91	909	490	172	209	129	6	108	493	393
North-West Dry Area	11,287	584	70	930	317	243	377	63	22	169	594	215

SUBSIDIARY TABLE IV.

Number per mille of the total Population and of each main religion who live in towns.

Natural Division.	NUMBER PER MILLE WHO LIVE IN TOWNS.						
	Total Population.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Zoroastrian.
1	2	3	4	5	6	7	8
Punjab	**106**	**118**	**51**	**529**	**106**	**250**	**949**
Indo-Gangetic Plain West	145	140	52	484	188	356	978
Himalayan	29	22	141	282	123	859	1,000
Sub-Himalayan	91	116	65	784	79	231	875
North-West Dry Area	70	191	48	784	51	88	930

SUBSIDIARY TABLE V.

Towns classified by population.

Class of Town.	Number of Towns.	Proportion to total urban population.	Number of females per 1,000 males.	Increase per cent. in the population of towns as classed at previous Census.			Increase per cent. in urban population of each class from 1881 to 1911.	
				1901 to 1911.	1891 to 1901.	1881 to 1891.	(a) In towns as classed in 1881.	(b) In the total of each class in 1911 as compared with the corresponding total in 1881.
1	2	3	4	5	6	7	8	9
Total ...	**174**	**1**	**740**	−1·5	+ 4·7	+ 7·4	+11·9	− 3·4
I.—100,000 and over	3	·24	678	+7·0	+13·4	+ 4·9	+27·3	+27·2
II.—50,000—100,000...	6	·18	656	+3·2	+ 5·9	+18·6	+29·6	+52·9
III.—20,000—50,000 ...	13	·14	821	−3·0	+ ·6	+ 9·3	+ 9·0	− 5·3
IV.—10,000—20,000 ...	30	·17	754	−7·8	+ 3·0	+ 6·5	− 2·3	+ 7·3
V.—5,000—10,000 ...	77	·21	816	−7·3	+ 2·2	+ 3·9	− ·6	−23·5
VI.—Under 5,000 ...	45	·06	779	−3·4	+ 1·9	+ 6·6	+15·6	−57·7

SUBSIDIARY TABLE VI.

Cities and Selected Towns.

City or Selected Town.	Population in 1911.	Number of persons per square mile.	Number of females to 1,000 males.	Proportion of foreign born per mille.	Percentage of variation.			
					1901 to 1911.	1891 to 1901.	1881 to 1891.	Total 1881 to 1911.
1	2	3	4	5	6	7	8	9
Delhi City	232,837	15,248	739	361	+11·6	+ 8·3	+11·1	+34·3
Lahore „	228,687	7,816	596	436	+12·7	+14·8	+12·4	+45·4
Amritsar „	152,756	15,276	719	202	− 6·0	+18·8	−10·0	+ ·6
Multan Town	99,243	9,461	763	260	+13·6	+17·2	+ 8·6	+44·5
Rawalpindi „	86,483	10,091	505	543	− 1·4	+18·8	+39·3	+63·3
Ambala „	80,131	4,775	629	434	+ 1·9	− ·8	+17·5	+18·8
Jullundur „	69,318	4,078	741	180	+ 2·3	+ 2·3	+27·0	+33·0
Sialkot „	64,869	5,424	701	205	+11·9	+ 5·2	+20·4	+41·8
Ferozepore „	50,836	4,617	616	490	+ 3·0	− 2·2	+27·5	+28·5

SUBSIDIARY TABLE VII.

Persons per house and houses per square mile.

Natural Division.	Average number of persons per house.				Average number of houses per square mile.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9
Punjab	**4·5**	**6·2**	**6·6**	**6·8**	**39·6**	**29·7**	**27·2**	**25·1**
Indo-Gangetic Plain West	4·4	6·7	7·1	6·8	64·4	47·1	41·8	40·0
Himalayan	4·6	5·0	5·4	6·3	17·1	15·4	14·7	12·2
Sub-Himalayan	4·3	6·1	6·7	7·5	71·2	53·1	48·0	40·9
North-West Dry Area	4·7	5·9	5·7	5·9	21·0	15·3	12·6	11·6

CHAPTER II.

Movement of Population.

HISTORY.

Movements prior to 1901.

42. No regular history of the Punjab, in the modern sense of the term, exists anterior to the Muhammadan period, but materials dating from the rise of Buddhism, 600 B. C., and the Greek invasions, 320 B. C., have enabled the construction of a more or less continuous history from the Buddhist period onward. The times preceding Buddhism are usually termed pre-historic, for this part of the country. The historic period may be divided into ancient and modern history.

The prehistoric period.

43. Blame has been laid at the door of the ancient Indians for leaving no reliable historical work behind them. Indeed it is considered questionable whether they ever possessed the true historic sense. It is true, that so far as the discoveries of ancient literature go, no regular chronicle of events, giving dates of successive reigns, wars and other memorable incidents has been found. Such ancient Sanskrit books as deal with history are all written in poetry, for the purpose of holding up noble examples, with a view to inculcate morality and religious instruction, with the exception of Kalhana's Raj Tarangini; and that too has, on comparison with collateral data, proved to be full of poetic license, so far as the account of the earlier kings is concerned. The critical scientist has, therefore, much hesitation in accepting the facts stated in these books as unalloyed truths. But the necessity for writing chronicles of facts and events does not seem to have arisen until a comparatively recent date, when people, who built kingdoms on the ruins of other nations, found it useful for their own edification and for the study of causes of the downfall of the preceding empires. The Bactrians, the Assyrians and the Chaldeans have, for instance, left no historical works in writing. These peoples, who are amongst the earliest known to us, lived not for posterity but for the fulfilment of their high ideals and the discharge of their own sacred duties. Consequently they prepared no chronicles for the use of their successors. But they left landmarks in their own way—*i. e.*, in the form of literature, coins, inscriptions, etc., from which a fairly correct idea of the social conditions can be formed. The Aryans considered, and the Hindus of the old school still consider, their institutions to be inevitable and immutable. It was only when the institutions came to be regarded otherwise, that the need for history arose. But even then, the word History (Greek *Historia*) was first used by the Ionians, in the 6th century B. C., as representing the search of knowledge, in the widest sense. It meant inquiry, not narrative. In this sense, Sanskrit literature is full of history, for the books, including the Upanishads, which contain records of enquiry after truth and quest after knowledge are innumerable. It was not until two centuries later, that the reciter of stories (*Historikos*) superseded the seeker after knowledge (*Historeon*). The development of the science of History in the present sense is, therefore, comparatively modern, and it is little wonder that its scope cannot extend easily into the distant realms of antiquity.

For traces of the remotest age, we must therefore look to such scattered data as are available. On page 134* of his Theogony of the Hindus, Count Bjournstjerna says:—" The Bactrian document called Dabistan† (found in Kashmir and brought to Europe by Sir W. Jones) gives an entire register of kings, namely of the Mahabadernes, whose first link reigned in Bactria 5,600 years before Alexander's expedition to India, and consequently several hundred years before the time given by the Alexandrine text for the appearance *of the first man upon earth.*" That these Bactrian‡ kings were Hindus, appears to be generally admitted.§ The Dabistan would thus prove that India was linked with Bactria and enjoyed a splendid civilization 6,000 B. C. or nearly 8,000 years ago.

In everyday worship and all important ceremonies, the orthodox Hindu recites the following reference to the era, which keeps alive the memory of the chronology of the Cycles into which Hindu astronomy has divided time:—

Brahmané dwitiyé prahrárdhé, vaivaswaté manwantaré, ashṭávinshatitame kaliyugé, kaliprathama charané, Bháratkhande, amuknagare, amuksamvatsare, amukmásasya amukpakhshasya amuktithaú, amukvásare, imam káryamaham karishyé; which means

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* Quotation on page 7 of Hindu Superiority by Har Bilas Sárdá.

† This book appears to be different to 'Dabistan-i-Mazahib' (Encyclopedia of Religions), written in the reign of Akbar by a Kashmiri Muhammadan.

‡ The word *Balhika* which occurs in the Atharva Veda (V. 22-9) is identified with the later Bahlika, the name of country called Balakh in Arabic and Bactria in Persian.

§ See Mill's History of India, Vol. II pages 237 and 238

"In the second half *Pahar* of * Brahmá, in the Manwantar of *Vaivaswat Manu*, in the 28th Kaliyuga, in the first quarter of Kaliyuga, in the Bharat Khanda, in such and such a country, year, month (bright or dark) half, date and day, I desire to perform such and such an act."

The above formula would signify a date about 2,000,000,000 years before Christ, reckoned from the commencement of the current day of Brahma—*i.e.* of the present creation, as worked out in the margin. The stupendousness of the figures arouses a suspicion that the calculation is based on a myth. But correct or incorrect, this chronology forms the basis of reckoning time for religious purposes. Archæology is, however, unfolding immense hidden treasures in this Province as elsewhere, on which it will be possible hereafter to build a history of the pre-historic period.

6 Manwantaras	= 71 × 4,320,000 × 6	=	1,840,324,000	years.
27 Cháturyugas	= 27 × 4,320,000	=	116,640,000	,,
1 Satyuga, Treta and Dwápur		=	3,888,000	,,
Years of Kaliyuga up to birth of Christ		=	3,102	,,
			1,960,851,102	,,

The Punjab, luckily, is associated with the compilation of one of the most ancient books in existence—namely the Vedas, and is acknowledged to be the seat of the Indo-Aryan race, from the earliest period referred to in that book. The date of the Rig Veda has formed the subject of much learned controversy. They were for some time held to have been composed between 2,000 and 1,400 B.C., but the more recent conclusion of the scientific worldis, that the period covered by the work is 1,500 to 1,000 B. C. According to Bentheny and Archdeacon Pratt, the position of the solsticial points recorded as marking the date of the compilation, points to 1,181 B. C. One of these dates is probably correct in respect of the commital of the Vedas, to writing, by Veda Vyasa, as bequeathed to posterity. But the theory is not accepted in India. Vyasa, the compiler of the Vedic hymns in their present form, is said to have lived at the time of the Mahabharata, of which he has written a chronicle. It is, however, clear from the manner of learning the Vedas and committing them to memory, still in vogue in this country, that they could have existed unwritten for ages and been transmitted by oral teaching from generation to generation, before they were reduced to writing.† Professor Sayce discovered a list in the course of his Babylonian researches, which was held to prove the presence of Sanskrit-speaking Aryans on the Indus 3,000 years B. C. The list mentioned a cloth called 'Sindhu,' and its composition was expressed by two ideographs, 'cloth and vegetable fibre,' which Professor Sayce interpreted as meaning cotton.‡ Now according to Max-Müller, cotton is not mentioned in the Vedas or Brahmanas. If it is to be inferred that cotton was not known in the Vedic times, the Vedas and Brahmanas must date earlier than 3,000 B. C.

Thus at least 1,500 B. C., or at a much earlier date, whenever the Vedic hymns were compiled, if not when they were seen (they are supposed to have been seen§ by the Rishis), the physical condition of the land of the five rivers was as alluded to in the Rig Veda. We find mention of deserts, habitable and culturable lands, agricultural settlements, gay dwelling-houses, pleasant homesteads, fertile hills, fertilization of the plains by water from the hills, ripe barley, forests abounding in trees and inhabited by lions, the crossing of rivers by boats, herds of kine, smiling fields of corn, wealth, and so on. These and numerous similar references point to a well-established agricultural and pastoral life. The allusion to chariots, swords and other materials of warfare in the Rig Veda, and the absence of Palæolithic and Neolthic remains in this Province, show that the people whose conditions are reflected therein belonged

* Brahma's day is equal to 14 manvantaras, each manvantara having 71 cháturyugas Each cháturyuga consist of a cycle of Satyug=1,728,000 years, Tretá=1,296,000 years, Dwápur=864,000 years and Kaliyuga=432,000 years; total 4,320,000 years.

† *Sákshátkritadhamáná Rishayo Vabhuvuste Avarebhyo Asákshátkritadharmebhy updeshena mantrán sampráduh* I (The Rishis lived face to face with Dharmas (duties) and they transmitted the Mantras by means of instructions to others who were not face to face with Dharma) —Nirukta I. 6-5.

‡ Max-Müller's Physical Religion, 1890, page 87.

§ *Tad Yadenanstapasyamán brahmswayan bhvabhyánarshat tadrishinámrishatvam.*

"Thus that they saw the luminous and self existent Brahm (*i.e.* Rik, Sama and Yuju) that is what makes them Rishis."—Nirukta II. 3-2. 'Rishi' is derived from Rish to see, and seeing is explained to mean that the Rishis acquired the eternal knowledge by their spiritual power, without reading the Mantra.

to the Iron* Age, which, according to the description given on page 98, Vol. II, of the Imperial Gazetteer of India (Edition 1908), goes back to 2,000 B. C. This, by virtue of the established archæological conclusions, would mean that the people had long passed the Stone and Bronze† Ages and consequently imply that the country and its people had existed in a state of civilization for a very long time.

The events immortalized in the great epics of the Ramayana and Mahabharata are supposed to have been enacted between the Vedic period 1,500 to 1,000 B. C., and the Historic period beginning with 600 B.C. The seat of the kingdom of Dashratha, the father of Rama, was Ayodhya, in the United Provinces, but the towns of Lahore and Kasur, founded by Lava and Kusha, sons of Rama, closely associate the Punjab with the period of the epic. The great war described in the Mahabharata was fought on the plain of Kurukhsetra (Thanesar) in the Karnal District. Hindu tradition places the Ramayana ages before the Mahabharata‡ contrary to the theory that the Ramayana followed the Mahabharata; and it will be admitted that, in spite of the fiction and exaggerations with which Sanskrit religious stories and chronicles may be coloured, tradition in this country has served to maintain, for an immeasureable length of time, a true impression of facts, and is in the hands of antiquarians leading to startling discoveries.

The date of the Ramayana has been recently worked out by Mr. Walter R. Old to be 1,761 B.C., as remarked in the issue of 'Knowledge' for September 1909:—

"In the Sanskrit epic poem, the Ramayana, it is stated that at the birth of Rama, the Moon was in Cancer, the Sun in Aries, Mercury in Taurus, Venus in Pisces, Mars in Capricornus, Jupiter in Cancer and Saturn in Libra. Mr. Walter R. Old has computed that the corresponding date is February 10, 1,761 B. C."

Hindu scholars, however, hold that the solsticial combination occurs once in a Yuga, and consequently, the date would have to be shifted several thousands of years back. In any case, this discovery would seem to explode the theory that the Ramayana occurred after 1,000 B. C., that the Upanishads, which along with the Vedas and Brahmanas are mentioned in the Ramayana as ancient scriptures, also belong to a date later than 1,000 B. C., and that the earliest Vedic hymns were compiled not earlier than 1,500 B. C.

The Mahabharta is supposed to have taken place at the beginning of the Kaliyuga, which according to Hindu astronomy, commenced 3,102 years B. C., and about this date there appears to be little doubt, as the following quotation from Bjournstjerna's 'Theogony of the Hindus' will show :—

* The metal 'Ayas' is very often referred to in the Rig Veda, but some authorities have held that it meant metal (without any distinction) and probably signified bronze. On page 151 of his History of Sanskrit Literature Macdonell says: "The fact that the Atharva Veda distinguishes between "dark" Ayas and "red" seems to indicate that the distinction between iron and copper or bronze had only recently been drawn . . . Yet it would be rash to assert that iron was altogether unknown even to the earlier Vedic sage." But the following passages from the Rig Veda may be cited as showing that iron was meant by 'Ayas.' "*Hiranya shringah ayah asya pádáh.*" Horns made of gold hath he, his feet are iron."—(Griffith) Rig Veda I, 163, 9. "*Ayo na devah Janima dhamantah.*" Smelting like ore their human generations.—(Griffith) Rig Veda IV, 2, 17 "*Hiranya nirnak ayah asya sthuna.*" Adorned with gold its columns are of iron —(Griffith); (refers to chariot). Rig Veda V, 67, 7. "*Atho asyah ayah mukham*" with iron mouth.—Rig Veda VI, 75, 15." "*Ayasah vajrah*" (the iron bolt). Rig Veda X, 96, 3 and 4. "*Vajram áyasam*" bolt of iron.—Rig Veda I, 52, 8. *Ayas*, if translated as bronze would not fit in very well as the hoofs of the horse, pillars of the chariot, the smelting metal or the bolt. Ayas is also given in Naigh, 1-2, as one of the 15 names of gold, because when red-hot, iron shines like gold.

† India is supposed to have had no Bronze Age; but pre-historic specimens of bronze dating back perhaps to 2,000 B. C. have come to light (see Vincent Smith's paper on the Copper Age and Pre-historic Bronze Implements of India, published in the Indian Antiquary, Oct, 1905, page 229). In any case there can be no doubt but that there was a Copper Age in Upper India preceding the Iron Age. Pandit Hiranand Shastri, M. A., of the Archæological Department, discovered specimen of copper implements and weapons (harpoons, axe-heads, &c.) at Bithur near Cawnpore which were being worshipped as remnants of the battle between Rama and his sons. I myself found them lying in a temple in 1908, and was told they had been dug out of the bed of the Ganges.

‡ The following are some of the reasons in support of the view. No reference to the Mahabharata is made in the Ramayana. On the other hand the Mahabharata is full of references to the events narrated in the Ramayana. For instance, Markandeya tells Yudhishtara that the scene reminds him of the exile of Ramchandra (Mahabharata Vanaparva, Adhyaya XXV, 6 to 11). A reference to the fight between Bali and Sugriva is made in Mahabharata, Vanaparva Adhyaya XI, 45 to 48. The attachment of Rama to Sita is alluded to in Udyogaparva Adhyaya, CXVII, 17. In Vanaparva Adhyaya CCXXXVII, *et seq.* Markandeya relates the whole story of the Ramayana to Yudhishtara. Then again some identical passages occur in the Ramayana and the Mahabharata showing that ideas and passages had been borrowed in the latter from the former. Compare Balmiki Ramayana, Sundar Kanda, Sarga XVI, 26 to 28 with Mahabharata Vanaparva, Adhyaya XVI, 15 to 17 and verse 5 of the former with verse 20 of the latter. Quotations from the Ramayana are thus rightly made in the Mahabharata and Valmiki himself is mentioned as a respected Rishi in the latter. Sarga C. of Ayodhyakanda (Ramayana) which is identical with Sabhaparva, Adhyaya V of the Mahabharata, is obviously an interpoltation (see the Riddle of the Ramayana by Vaidya, p. 23) and so are references to Buddha, &c. At p. 65 of the same book Vaidya has shown how the original Ramayana of Valmiki has been altered in passing through the six stages of the *Dashratha Jataka*, *Rámopákhyána* of Mahabharata, the present version of Valmiki's Ramayana, the account given by Kalidasa (Raghuvanshai) and Bhavabhuti (uttar Ramacharita), Ramayana of the Puranas (*viz.*, *Padmapurana*, *Adhyátmarámáyana*, etc.) and Ramayana of Tulsi Das.

"According to the astronomical calculations of the Hindus, the present period of the world, Kaliyuga, commenced 3,102 years before the birth of Christ, on the 20th February, at 2 hours, 27 minutes and 30 seconds. They say that a conjunction of planets then took place, and their tables show this conjunction. Bailly states that Jupiter and Mercury were then in the same degree of the Ecliptic; Mars at a distance of only eight, and Saturn of seven degrees; whence it follows that at the point of time given by the Brahmans as the commencement of Kaliyuga, the four planets above mentioned must have been successively concealed by the rays of the Sun (first Saturn, then Mars, afterwards Jupiter and lastly Mercury). They then showed themselves in conjunction and, although Venus could not then be seen, it was natural to say that a conjunction of the planets then took place. The calculation of the Brahmans is so exactly confirmed by our own astronomical tables that nothing but an actual observation would have given so correspondent a result."*

"The Hindus claim that in the year 20,400 before Kaliyuga, the origin of their Zodiac coincided with the Spring Equinox, there being at the time a conjunction of the Sun and Moon. Bailly proved by a lengthy and careful computation of that date, that even if fictitious, the epoch from which they had started to establish the beginning of their Kaliyuga was *very real*. That "Epoch," he says, "is the year 3,102 before our era."†

The stage of intellectual development at which astronomical observations of such precision can be taken, implies a very high degree of civilization and, if Bailly is to be relied upon, this was the case with the Hindus 3,102 years B. C.—*i. e.*, over 5,000 years ago.

But irrespective of the chronological priority of one or the other of the two epics, the states of society depicted in the two are so different from each other and from that indicated in the Vedic hymns, that a period of four centuries would appear to be much too short a span for so radical a transformation of social and political conditions and for such a complete obliteration of the marks of the later epic as to escape any notice at the beginning of the historic period. In considering this suggestion, we must not be unmindful of the conservatism of the Hindus in the acceptance of innovation. Taking 600 B. C., as a permanent and undisputed starting point in history, the above would place the great epics at a period much earlier than 1,000 B. C.

Kennedy has in his book on 'Religions and Philosophy of the East,' page 4 *(Edition T. Burner Lawrie)*, said: "We know, as every philologist knows, that the Aryan language dates from at least 10,000 B. C."; and considering that Indian Philosophy begins where Western Philosophy ends, a very great lapse of time is required for the development of the simple but forcible admiration and worship of the Vedic hymns into the abstruse philosophy of the Upanishads, which long preceded the Epics. In a very interesting article on the Ancient Hindus and the Ancient Egyptians‡ Abinas Chandra Das has collected certain facts tending to show the emigration of Indo-Aryans from India to Egypt before 4,000 B. C., the existence of the worship of *Shiva* and *Shakti* in the oldest traceable days of Egypt and the union of Suryavansi and Chandravansi Aryans under Menes in 4,400 B. C. This according to Hindu books, would be before the commencement of the Kaliyuga. These conclusions remain to be tested, but it is believed that future discoveries may lead to the shifting of the date of the Vedic period much further back and remove the confusion into which the dates ascribed to the various events of the prehistoric period have been thrown by the collection of data, which are so far quite disconnected with one another. The above considerations would point to the civilization of this part of the country dating from much earlier than 1,500 B. C.§

44. From 600 B. C., the Buddhistic records and the histories written by the Greeks afford a more or less complete narrative. The following is a very brief sketch. Prince Siddhartha was born in 560 B. C., and with his assumption of the title of Buddha, in 532 B. C. commenced the rise of Buddhism. In 512 B. C. Darius invaded the country north-west of the Indus and twelve years later, a part of the Punjab was probably included in the Persian satrapy, although the Persian dominion did not leave much impression on the Aryan life or civilization, and probably did not last long. Alexander the Great began his invasion of the country west of the Indus in 327 B. C. and overpowered the Gandarians and Ashaukwas. The following year,

The Historic period.

Ancient History.

* Modern Review, June 1910, p. 533

† Traite de astronomie indienne et orientale, part III and page 454, Secret Doctrine, Vol. II, Edn. 1893

‡ Modern Review, June 1910, pp. 530—535.

§ Also see paper by the Hon'ble Alexandar Denmar, "Did the Hindus discover America," in which he has shown that an image discovered in the mounds of Mississippi, points to traces of the Hindu religion, as far back as 1,300 B. C.

he crossed the Indus and subjugated the kings of Takahasla (*Sr. Takshashila*) and Kashmir, King Porus and other Chiefs of the Punjab. After death of the Alexander in 320, Chandragupta, probably a native of the Punjab, organized a rebellion and expelled the Greek satrap across the Indus. In 305 Seleucus attempted unsuccessfully to establish Greek supremacy in the Punjab. Chandragupta conquered Magadha and maintained his sway over the Punjab. Asoka, the greatest Buddhist monarch ascended the throne of Magadha in 269. He died in 231 B. C. and was succeeded by his son Subhagsen. Meanwhile Euthydemus, the usurper of the Græco-Bactrian throne, began to extend his power into India. In 195 B. C. Demetrius, his son, reduced the Punjab but lost Bactria. The only king of this dynasty, who left his mark on the country, was Menander. The Shaka kingdom was founded in the north-west Punjab by Moga in 100 B. C. with its capital at Taxila (*Takshashila*). It was overrun by the Kushan Chief, Kozula Kadphises, and after a struggle between the Parthians and Kushans, the latter established the supremacy of the so-called Scythian power under Kanishka, by A. D. 78. Meanwhile, in 57 B.C. the famous king Vikramaditya had founded an era which is, to this day, in vogue among the Hindus. The Kushan dominion gradually shrank to the Indus valley and the country on the west, and was eventually supplanted by the white Huns about the middle of the 5th century. Toramána and Mihirkula, kings of this dynasty, had their capital at Ságala,* and their kingdom was overthrown in 544 A. D. The power of Buddhism which had developed as the State religion, since Asoka's time, was now on the decline. The great kingdom of Thanesar was then established towards the end of the 6th century A. D., but it included only the eastern Punjab, while the central Punjab formed the kingdom of Tsehkia with its capital at Sákala (Ságala) and the Salt Range was under Kashmir. In the 8th century, the kingdom of Thanesar disappeared and was replaced in the south-east Punjab by the Tomar dynasty of Kanauj, which founded Delhi. The Tomars were in turn overthrown by the Chauhans of Ajmer in 1151.

Modern History.

From the time of Mahmud of Ghazni, the history of the Province is fairly continuous and is to be found in all books on Indian History. A brief historical sketch of the 18th and the 19th century down to 1881 was given in paragraphs 115 to 130 of Sir Denzil Ibbetson's Census Report of the Punjab (1881). There is not much to add since. The period has been one of continuous and marked progress in agriculture, industries, facilities of communication, and the development of other economic resources under the aegis of good government.

But while the Punjab can claim a very early civilization, it has been subject to great vicissitudes of fortune having been repeatedly overrun, in the earlier days, by bands of ruthless invaders, and the fact that it has, in spite of the destruction invariably caused by these visitations always been considered a prosperous tract, speaks volumes of the vitality of its people and the fertility of its soil.

Wild animals and jungles in early days.

It is impossible to ascertain, with any degree of accuracy, the extent to which cultivation replaced the wild growth of forests in the early periods, but the Sanskrit dramas and poetry are full of descriptions of forests and the hunting of wild animals therein. During the Moghal period again, we find frequent mention of the hunting of lions and tigers. Whatever the conditions may have been before annexation, so much is certain that in the first half of the 19th century, the forests had become very dense and that leopards and tigers infested the thick jungles which fringed the outskirts of inhabited areas or covered the adjoining hills; while in the plains, where the conditions were not so congenial for the feline tribe, dacoits and cattle-lifters made systematic strongholds of the forests. We still hear of tigers in the Kalesar forest to the north of the Ambala District and a stray tiger is sometimes shot in the Nahan or other Himalayan hills. But these cases are rare. In the sub-montane tract, the last tiger is known to have been shot in the low hills of Hoshiarpur, in 1875. The Salt Range in the Shahpur District, still has leopards and is said to have been infested with tigers at no very distant date. Five tigers were shot in the riverain jungle of Dera Ghazi Khan in 1872, and one was killed in similar jungle of Muzaffargarh, so late as 1879. Accounts of leopards, hyenas and wolves, abounding in comparatively recent times are contained in most District Gazetteers. The conversion of the Sandal Bar, between the Ravi and Chenab, and of the

* Ságala has been identified by Dr. Fleet with Sialkot.

Kirana Bar, between the Chenab and Jhelum, from thick impenetrable forests into continuous stretches of the richest cultivation is so recent, that all the middle-aged people of the present generation are conversant with the previous profitless nature of these tracts, the shelter they afforded to thieves and the hopeless disappearance of stolen cattle, once they managed to cross the limits of these jungles.

Results of past Censuses.

45. The first Census of the Province was taken on the night between 31st December 1854 and 1st January 1855, for British Territory only, on administrative grounds. The population of the Province (British Territory) was again enumerated on 10th January 1868, under the orders of the Financial Commissioner. No Census was taken in 1871. The next Census was that held on 17th February 1881, for the Punjab including the Native States, when for the first time, the operations were carried out on a scientific basis, with due attention to detail, and a mass of information was collected by the Superintendent, the late Sir Denzil Ibbetson, on various subjects connected with the growth of population, its intellectual and functional development and its religious and racial distribution. Ever since 1881, Census Operations have been undertaken regularly every ten years. The Hon'ble Mr. Maclagan superintended the Census of 1891 and Mr. Rose looked after that of 1901. Prior to the Census of 1901, the figures for the Punjab included those for the tract which now constitutes the North-West Frontier Province. The figures for 1881 and 1891 have been adjusted, in Table II, so as to represent the old population of the present Province of Punjab. For want of sufficient details, it has not been possible to obtain correct figures for the two previous Censuses, which were taken cursorily, but a rough estimate has been made of the population of the tract then corresponding to the present Province and it is compared in the margin with the figures of the four regular enumerations, for British Territory only. The annual rate of increase* worked out from those figures is also given in the margin. The large increase in 1868 was in no small measure due to the inclusion of new areas and to improvements in the method of enumeration. It is very difficult to eliminate the proportion of the increase due to these causes, in order to ascertain the correct natural increase in the era of peace and prosperity which had succeeded the unsettled conditions marking the disruption of Sikh rule; but probably this natural rate of increase did not much exceed 1 per cent. per annum. From 1868 to 1901 the rate of annual increase per cent. varied between ·47 and ·96 the improvement being most marked in the decade preceding 1891. The past decade alone showed a distinct decline.

Year.	Population.	Increase or decrease per cent.	Annual rate of increase or decrease.
1855	11,508,085	...	...
1868	16,255,456	+ 41	+ 2·69
1881	17,274,597	+ 6	+ ·47
1891	19,009,368	+ 10	+ ·96
1901	20,330,337	+ 6·9	+ ·67
1911	19,974,956	− 1·7	− ·18

The Census of 1911.

46. The recent Census was taken on the night following the 10th March 1911, throughout the Province, except in the non-synchronous tracts of the Himalayas, where the population was enumerated before the closing of the passes by snow.†

Variations since 1881.

47. Figures for the whole Province including the Native States are available only since 1881 and are compared in Imperial Table II. The annual rate of increase during each decade is mentioned in the margin.

1881—1891	·97
1891—1901	·62
1901—1911	·23

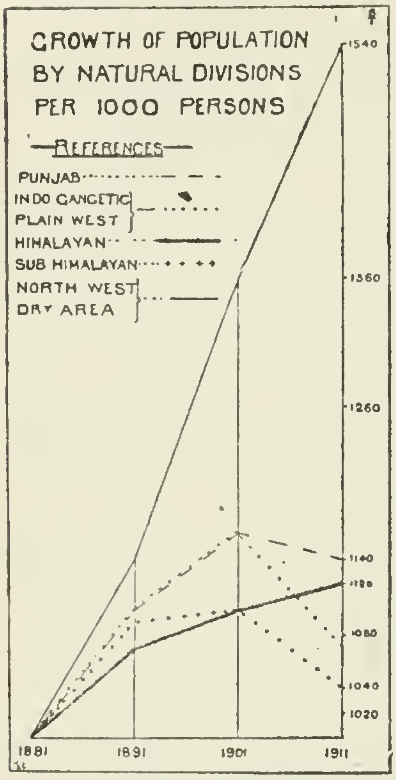
The variations are usually ascribable to three causes, *viz.*:—(1) the inclusion or exclusion of new areas; (2) more accurate enumeration; and (3) a real increase or decrease in population. The figures having been adjusted according to the present limits of the Province, the first cause may be altogether ignored. The separation of the North-West Frontier Province has taken away the portions of the Punjab which were capable of extension and has left it with practically unchangeable permanent boundaries. As regards accuracy, it is natural that better results should be obtained at every succeeding Census, when additional precautionary measures can be adopted in the light of the

* The annual rate of increase has been worked out thus:—Population 1911 = Population of 1901 $(1+r)^{10}$; (r being the rate of variation per head per annum). Hence 10 log. $(1+r)$ + log. (Population 1901) = log. (Population 1911), and log. $(1+r) = \frac{\text{log. Population (1911)} - \text{log. (Population 01).}}{10}$

† The non-synchronous tracts were enumerated as follows:—Chini and Dodra Kuar in Bashahr (Simla Hill States) on 15th December and Bara Banghal, Spiti and Lahul in Kulu (Kangra) and Pangi and Chamba Lahul in the Chamba State on 15th September 1910.

accumulated experience of the past. It would, therefore, not be very wrong to say that each Census was more or less in advance of the previous ones in point of accuracy of registration. But the difference on this account could only be very small, as the arrangements made at the two preceding Censuses had, at all events, reached a fair degree of thoroughness. The variations in 1901 and 1911 have, therefore, been due mainly to real increase or decrease in population. In other words, there was a real growth of population at varying rates up till 1901, but the last decade has shown a real decline, which though small, cannot, in view of the possible increase that might have taken place, be considered insignificant.

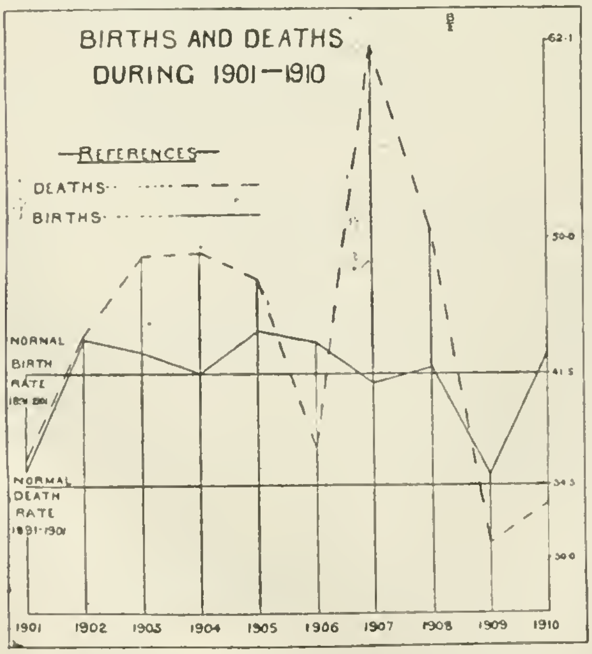
The diagram in the margin shows the growth and decline of population in each Natural Division and in the Province, during each of the past three decades. The North-West Dry Area, with its canal colonies, on the one hand, and its dry healthy tracts in the Sindh-Sagar Doab on the other, has had a long pull over the other tracts, in respect of the increase of population. The growth has been slowest in the Himalayan tract, but the development has, nevertheless, been continuous throughout the three decades. The Indo-Gangetic Plain grew in population at about the average rate for the Province in the two decades, 1881—1901, but has experienced a severe set-back during the past 10 years. The Sub-Himalayan tract improved during the first twenty years to a smaller degree than the Indo-Gangetic Plain, but has suffered during the recent decade, in about the same proportion as the Plains. The curve of provincial variations, which closely followed that of the Indo-Gangetic Plain, during the first two decades, has shown a smaller deflection than any Natural Division, in the third. Compared with 1881, the Sub-Himalayan tract shows the smallest improvement, and the results in the Indo-Gangetic Plain West are not much more favourable.



CONDITIONS OF THE DECADE (1901—1911).

Public Health.

48. Reliable vital statistics not being available for all the Native States, the following remarks on public health will be confined to the figures for British Territory. The last decade has unfortunately not been a very healthy one. The birth and death-rates of the ten years are illustrated in the marginal diagram, in a convenient form. The very first year, *viz.* 1901, showed an increase in the death-rate and deaths exceeded births by ·7 per mille of the total population. The mortality from all diseases, except plague, was less than in 1900, but plague carried off 14,959 persons, and the evil effects of the unhealthy years, which had preceded, influenced the birth and death-rates. In 1902, the public health was generally good, but plague vigorously attacked the Ambala, Hoshiarpur, Jullundur, Ludhiana, Gurdaspur and Sialkot Districts and caused as many as 171,302 deaths, raising the death-rate from 36 to over 44 per mille. In the next year, plague spread to the central part of the Province and became more



or less general in the eastern and central Punjab. The deaths from plague numbered 205,462. At the same time malaria caused a loss of 509,307 and cholera accounted for 14,688 deaths, which was the highest figure during any one year of the decade. The death-rate rose with one leap from 44·1 to 49 per mille. The year 1904 was a comparatively healthy one. Only 716 persons died from cholera, and the deaths from fever also fell by 26 per cent.; but plague spread still further and caused still greater mortality, the total number of deaths from this cause going up to 396,357. In spite, therefore, of the improvement in general health, the death-rate rose from 49 to 49·1. On the other hand, the effects of the three preceding unhealthy years manifested themselves by lowering the birth-rate, which fell from 42·9 to 41·5 per mille. In 1905, plague maintained its hold and caused a loss of 334,897 persons. Deaths from cholera again rose to 2,197 but losses from malaria showed a slight improvement. The death-rate which fell to 47·6 was, nevertheless, the highest record of mortality in any Province of India, in that year. Owing to the favourable circumstances of the previous year the birth-rate rose by 2·9 per mille, *i.e.* to 44·4. In 1906, there was a lull in the ravages of plague and only 91,712 persons succumbed to it. Deaths from fever, however rose slightly to 407,878 and cholera caused 4,232 deaths. The death-rate, which in the four preceding years had been the highest in India, fell to 36·9 per mille, placing this Province third. The birth-rate, for the first time since 1900, exceeded the death-rate. The year 1907 saw a general recrudescence of plague throughout the infected areas, the epidemic being of a more virulent type, and resulting in 608,685 deaths, which is the largest figure on record for any year. Very little damage was done by cholera, and deaths from fever were not above the normal. The death-rate, however, rose in consequence of the high mortality from plague, to the record figure of 62·1 per mille, and the birth-rate fell slightly. In 1908, there was very little plague, the total deaths amounting to 30,708, but fever was at its worst, carrying off 697,058 persons; and outbreaks of cholera again accounted for as many as 12,297 deaths. The birth-rate showed a slight improvement to 41·8 per mille, but the death-rate (50·7) was still high. The year 1909 showed much improvement in public health, though the effects of the two preceding bad years manifested themselves in the fall of the birth-rate to 35·1 per mille. The death-rate also fell to 30·9—the lowest figure since 1900. In the earlier part of 1910, the climatic conditions were normal. Deaths from fever fell to 343,925 and cholera (although it affected 23 districts) caused only 2,131 deaths. But plague unfortunately revived, causing a mortality of 135,483 persons. On the whole, the decade was a very unfavourable one from the stand-point of health. The total number of deaths from all causes was 8,843,708 of which as many as 4,503,761 were due to fevers, 2,025,220 to plague, 38,762 to cholera and 107,109 to small-pox.

The dry tract of the western Punjab escaped the scourge of plague for all practical purposes and also suffered least from malarial fevers. The only districts in the rest of the Punjab, which practically escaped plague, were Simla and Kangra.

49. Plague appeared in the Punjab in 1896. The total deaths caused by it throughout the Province in each year of the decade now under review, are noted in the margin. The figures for British Territory have been obtained from the returns of vital statistics. Records of similar statistics have not been maintained regularly in all the Native States, but special reports were obtained by the Chief Plague Medical Officer from time to time and these figures have been entered in the margin. The total loss from plague amounted to 2,025,220 in British Territory, 238,857 in the Native States, or 2,264,077 deaths in all, during the whole decade. It is possible that the actual losses may have been still greater, and that a certain number of deaths from plague may have escaped notice in the Native States or been treated as deaths from fever in British Territory. Assuming the above figures to be correct, the epidemic carried off close on 10 per cent. of the population of 1901 in British Territory, over 5 per cent. in the Native States and 9 per cent. in the whole Province. The worst year was 1907 and the Plague.

Deaths from plague.

Year.	British Territory.	Native States.
1901	14,959	18,629
1902	171,302	38,210
1903	205,462	54,868
1904	396,357	12.748
1905	334,897	61,231
1906	91,712	9,424
1907	608,685	9,409
1908	30,708	34,338
1909	35,655	...
1910	135,483	...
Total	2,025,220	238,857

years 1904 and 1905 were not far behind in the work of destruction. Various measures have, from time to time, been adopted to eradicate this epidemic, and although inoculation acts as a preventive and evacuation and desiccation help to save those not affected, yet complete isolation being a practical impossibility, owing to the ignorance and the fatalistic tendencies of the people, nothing has so far succeeded in wiping it off. It is hoped that the disease has now worked itself out. Statistics of mortality from plague are not available by months for 1901 and 1902, but the detail of deaths for the remaining years of the decade was reported by the Chief Plague Medical Officer (the total of his figures does not agree with the total of the Sanitary Commissioner's figures), for British Territory, and this is reproduced in the margin. Judging from the figures for the eight years 1903 to 1910, it appears that the worst months for plague have been April and May. It has invariably shown a marked decline in June, when the temperature is too high for the plague bacillus to thrive. July has generally shown a further improvement and August has been the best month. In September, plague usually begins to show a recrudescence. The coldest months, though not so helpful to the ravages of the epidemic have, however, not proved too uncongenial to the bacilli.

Deaths for 8 years.

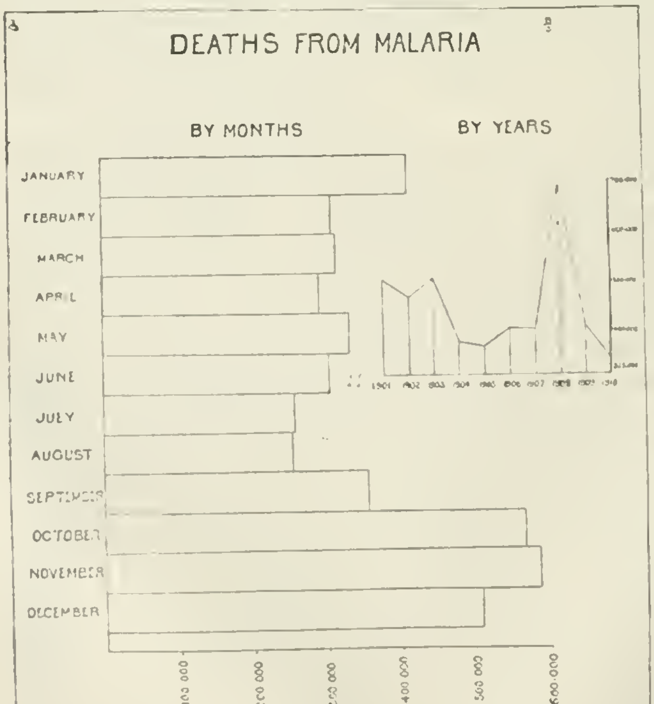
January ...	80,318
February ...	124,560
March ...	313,520
April ...	593,299
May ...	492,792
June ...	96,468
July ...	9,624
August ...	1,612
September	2,[illegible]65
October	10,472
November	24,329
December	43,889
Total ...	1,793,948

Deaths from plague were registered by age periods in British Territory, for the four years 1907—1910. The average percentage of deaths in each age period has been worked out on the basis of the figures of these four years and is noted in the margin. It is clear that the child-bearing ages of 20—40 are affected most by plague, the highest mortality being in adults, 20—30 years of age. Again the deaths in the age period 10—15 are higher than in the periods 1—5 and 5—10 on the one hand and 15—20 on the other. So among persons under 20 years of age, the period most susceptible to plague seems to be 10—15 years.

Under 1 ...	4
1—5 ...	8
5-10 ...	9
10-15 ...	11
15-20 ...	8
20-30 ...	15
30-40 ...	14
40-50 ...	12
50-60 ...	9
60 & over	10

Fever.

50. Fevers of all kinds have accounted for 4,503,761 deaths in British Territory during the decade. In other words, they were instrumental in causing the destruction of 22 per cent. of the population of 1901. Subsidiary table VI shows the deaths from fever in British Districts, for the whole decade. The extent of mortality in each year of the decade and the average number of deaths in each month are illustrated by the marginal diagrams. It will appear at a glance, that fevers become most destructive in the months of October, November and December. With exceptions in particular years due to special causes, the general course of the prevalence of fever may be described thus. It begins to rage high in September, after the summer rains and floods, when the standing water in depressions near villages, the excess of moisture in areas flooded by rivers and the wet weather in canal-irrigated tracts have produced mosquitoes in abundance. The first attack or two of malarial fever are easily withstood, but the evil effects of the poison begin to appear in October, and the maximum of destruction is reached by November, when the old and infirm begin to succumb to it. In December when the mosquitoes die of cold, fever begins to



abate. There are fewer deaths from this cause in December than in November, but nevertheless, the number is generally higher than in any of the other nine months of the year. By January a substantial decrease begins. It is seldom that the losses in January are higher than in October, November or December, but the patients keep dropping off till towards the end of the cold weather. With the advance of spring, the breeding season of the mosquitoe comes round and it re-appears in March and April, with the result that mortality from fever usually shows a tendency to rise in May and June. The dry heat and the hot winds of June again kill off a considerable number of the insects, leaving July and August the best months from the stand-point of mortality.

Malarial fever is endemic but occasionally assumes an epidemic form and causes deaths, more or less, in almost every place. In the minds of the rustics and the poorer urban population, the losses from fever are closely associated with the severity of winter. The Vedic prayer of "*Jivema sharadah shatam*" (may we live a hundred autumns) still reverberates in the popular reply to the enquiry after the health of old and infirm people, "let us see if he will survive this winter" and the popular Punjab saying, *áyá pálá moé gharib* (when the winter comes, the poor die). It is interesting to note that *sharad* vaguely translated as winter, is one of the six *ritús* (seasons) into which the year is divided (see margin) and covers the period—middle of September to middle of November, the very months in which malarial fever, the worst enemy of health to the present day, starts its ravages on a large scale and reaches its climax. It would, therefore, appear that the dread of the *sharad* season in the Vedic age was based on conditions not very different to those which prevail now and that the sickly nature of the two months following the rains is not new to this part of the country.

1. Basant ...	16th March to 15th May.
2. Grishma ...	16th May to 15th July.
3. Varsha ...	16th July to 15th September.
4. Sharad ...	16th September to 15th November.
5. Hemant ...	16th November to 15th January.
6. Shishir ...	16th January to 15th March.

Measures adopted for prevention of malaria.

No pains have been spared to combat this scourge, which has caused more destruction than any other disease. In addition to the relief afforded at hospitals and dispensaries, special measures have been adopted from year to year to place large quantities of quinine within easy reach of the poor and of people residing in villages and out-of-the-way places. The District Boards annually purchase thousands of rupees worth of quinine and distribute it gratuitously to those who cannot afford to pay for it. Arrangements are also made to sell pice packets of quinine through Branch Post offices and other agencies. Societies have been formed in certain districts to promote the use of quinine as a prophylactic. A special Malaria Medical Department was established in May 1910 to investigate and report on the conditions producing endemic and epidemic malaria in all parts of the Province. This Department is engaged in the systematic study of malaria generally and an exhaustive enquiry into its ordinary prevalence in children and adults at all times of the year; the malarial survey of the whole Province; the relation between malaria, rainfall and sub-soil water; the history and causes of epidemic; the habits of anopheline mosquitoes and their relations to malaria; the study of fever statistics generally, etc. Investigation will, however, have to be pursued for a considerable time, before any definite conclusions can be arrived at.

Small-pox.

51. Small-pox is, like fever, a disease which has been known for ages. In spite of the great improvement made by the Vaccination Department in vaccinating very large numbers of children every year, the disease does not fail to attack a considerable proportion, mostly of unvaccinated children, and although the disease is not fatal in every case, yet it carries off a large number of children and also a few older people. Vaccination has also been introduced largely in the Native States. The deaths due to small-pox in British Territory are given in the margin for each of the 10 years of the past decade. Altogether 107,109 souls succumbed to the disease. Up to 1908, the losses were heavy except in 1901 and 1905. The deaths were abnormal in 1908. The last two years of the decade however showed a considerable improvement. The

1901 ...	6,154	1906 ...	13,239
1902 ...	11,629	1907 ...	11,082
1903 ...	15,635	1908 ...	28,652
1904 ...	9,624	1909 ...	3,352
1905 ...	4,723	1910 ...	3,019
			107,109

vigorous spread of vaccination, is sure, in the long run, to minimise the evil effects of the disease.

Steps taken for the improvement of public health.

52. Besides introducing measures to combat the epidemics of plague, malaria and small-pox, a good deal has been done towards ensuring a supply of drinking water free of impurities, to the larger towns. The water supply schemes of Lyallpur, Amritsar, Sargodha and Ludhiana were completed in the years 1903-04, 1904-05, 1905-06 and 1908-09, respectively. With Delhi, Simla, Ambala and Lahore, there are now 8 cities and towns in the Province, which enjoy a copious supply of pipe-water for drinking purposes. But an abundant water-supply is apt to prove a nuisance, unless it is accompanied by a drainage scheme. Moreover the unsystematic laying out of the older towns makes the drainage of dirty water an imperative necessity from the sanitary point of view. In the following cities and towns, steps were taken (during the decade) to either improve or newly construct the drainage channels:—Delhi, Jagraon, Gujrat, Lahore, Sargodha, Ambala, Chiniot, Multan, Rawalpindi, Muktsar, Ferozepore, Amritsar, Simla, Lyallpur, Fazilka, Campbellpur and Pind Dadan Khan.

The earthquake of 1905.

53. The 4th of April 1905 will remain a memorable day in the history of the Province, owing to the sudden and widespread disaster caused by the earthquake in Kangra and the surrounding districts. The area in which the shock was felt most severely was the portion of the Kangra valley lying between the Beas River on the south, the Dhaula Dhar Mountain Range on the north, the fort of Rehlu on the west and the village of Baijnath on the east, falling within the tahsils of Kangra, Palampur, Dehra and Hamirpur and covering 1,100 square miles. The disaster also extended to Kulu, Lahul and Spiti, comprising an area of 6,344 square miles. Within this tract, loss of life was caused in as many as 409 villages. It was estimated that a hundred thousand houses were destroyed, while the ascertained death-roll amounted to over 20,000 souls, out of a population of about 375,000. In this zone of destruction were included the Civil Station of Dharamsala (the headquarters of the Kangra District), the cantonments adjoining it, the town, tahsil and fort of Kangra, the small station of Palampur, which was the centre of the tea industry of the Valley and the headquarters of the tahsil of that name, the town and shrine of Jwálámukhi, the large and wealthy villages of Nagrota and Bhawárna and an immense number of hamlets. The phenomenon was described in the Punjab Government Report, dated 27th April 1905, as follows:—

"The sensation experienced shortly after 6 A.M. on the 4th of April appears, from the description given by survivors to have been a preliminary tremor of brief duration, followed immediately by, first a violent shock from north to south, then an equally violent counter-shock in the opposite direction, and finally a third shock like a downward sinking. The instant effect in Dharmsala, Kangra and Palampur was to reduce every single habitation, with the rarest exceptions, to a flattened heap of ruins. Most of the hamlets in the above area suffered a similar experience, in a greater or less degree. The early hour found most of the population still in their houses, the majority probably asleep. A certain number felt the preliminary tremor and succeeded in effecting their escape from the falling houses before the complete collapse; a very large number were killed outright, and the remainder, some whole and some injured, were buried in the ruins until help came to extricate them. All supplies of food of all description were buried in the same way and could only be got at by excavation."

In the stations of Dharmsala and Kangra, the European casualties were very great. In Kangra, 7 died, none escaping, and in Dharmsala 25 Europeans were lost out of a total European population of 76. The great death-rate among Europeans was undoubtedly due to the massiveness of the buildings which they occupied and in cantonments too, the excessive death-rate was due to the fall of European barracks tenanted by the 7th Gurkhas, who lost 112 lives. The losses in cattle were estimated at 13,330 plough-cattle and 39,801 other animals. The Suket State and the southern half of the Mandi State also suffered from the shock, though not half so severely; and damage to house property attended by a certain amount of loss of life was also caused in the sub-montane districts of Hoshiarpur and Gurdaspur. Houses were damaged in such distant cities as Lahore and Amritsar and the shock was experienced, though with less severity, all over the Province. In the Kangra valley, the work of destruction was not confined to men, cattle and houses, but considerable damage

was also caused to the water channels called *kuhls*, laboriously constructed by people, to bring water for the irrigation of their fields, and which are, in many places, elaborate pieces of engineering work, constructed along steep hillsides and precipices. The cessation of these sources of water-supply meant absence of irrigation for the rice crop which is the staple of the Kangra valley and of the tea gardens on which the planters are dependent. Altogether 51 large and 150 smaller *kuhls*, irrigating half the cultivated area of the Palampur and Kangra Tahsils, were destroyed. Relief had to be granted in many ways, *i.e.* by reconstruction of and repairs to the water-channels, remission of the revenue of the harvest, remission of income-tax, advances of takavi for the purchase of bullocks and relaxation of the Forest rules, to enable the people to obtain wood and other materials for constructing shelters.

Agricultural Conditions.

54. The decade commenced inauspiciously. The rains were late in 1901, dry western winds, in August, smothered the unirrigated crops and a drier cold weather than that which followed was probably never known in the Punjab. The yield, on the whole, was 30 per cent. below the normal. The following year (1902-3) was somewhat better, the produce being only a little below the normal. The conditions were favourable at sowing time and though prolonged breaks in the rains caused the unirrigated crops to wither, yet good rains at the end of each harvest redeemed the situation and resulted in a good outturn of grain, the two harvests being a little below the normal (95·7). The year 1903-4 commenced favourably. The rainfall was generally good and well distributed and the outturn of both the harvests was better than usual (109 per cent.), although reaping and harvesting were greatly prolonged by the epidemic of plague, which caused scarcity of labour. The following year was one of uncertainty and constant vicissitudes. Plague continued to affect agricultural operations throughout, and the earthquake of 4th April 1905 caused heavy losses to human beings and cattle, and to agricultural homesteads, in Kangra. The winter rains were, however, ideal and the year's results for the Province were equal to 105 per cent. of the normal, in spite of frosts of exceptional severity. In 1905-6 there was a break in the monsoon from the middle of July to the middle of September, which resulted in the complete failure of unirrigated autumn crops, except in the submontane districts. The autumn harvest, on the whole, was one of the worst on record. A deluge of rain in September enabled very extensive sowings to be made for spring. Drought in the early part of winter threatened the spring crops, but opportune rain in the middle of February gave the largest area on record, and a bumper Rabi more than compensated the losses in Kharif, the year's results being just above the normal. The rainfall was insufficient in 1906-7, until September, after which it was ample and gave promise of excellent spring crops. But the excessive winter rains did considerable damage and the result was slightly below the normal. The features of the year 1907-8 were the premature termination of the monsoons, the late arrival and inadequacy of the winter rains and the drought of February and March. These resulted in the total failure of dry crops and in a much smaller spring harvest than in the previous year. The soil was too dry for sowings, and a serious shortage of water was recorded in all the canals. The excessive monsoon rains of 1908 were the heaviest known for the last 30 years and caused some damage, but the area sown and the autumn crops reaped were in excess of the normal. An unusually dry winter and spring followed, but the moisture in the soil was sufficient to ensure an excellent spring harvest. The year was, on the whole, one of great prosperity, except for the fact that an unprecedented outbreak of fever carried off 460,000 souls. With good harvests, due to favourable monsoons in 1909 and well distributed rain in the second half of December and the middle of January, the year 1909-10 was a prosperous one. The monsoons in the next year were fitful till the end of August, when the rain re-appeared in time to save the autumn crops. The winter rains were abundant in January and the season progressed very favourably for spring crops till March declared itself as excessively wet and cloudy. The year on the whole was a good one, but inferior to its predecessor. Plague seriously interfered with harvesting in Gurgaon, Amritsar, Gurdaspur, Sialkot, Gujranwala and Lyallpur.

Co-operative Credit Societies.

55. The earliest attempts to induce agriculturists of limited means to benefit from co-operation were made in 1898, in the Multan District, by Mr. E. D. Maclagan

and the late Captain J. G. Crosthwaite, but for the encouragement of self-help in the form of Co-operative Societies active measures were not undertaken until the passing of Act X of 1904, when an officer was appointed as Registrar of Co-operative Credit Societies, to assist the people in organizing them. At that time the societies were insignificant and existed only in two districts, but the scheme devised by the Registrar was liberally responded to by the agricultural classes, and his advice was freely utilized, with the result that within 7 years the number has gone up to 706 embracing 38,604 members with a working capital of Rs. 18,62,996.

Their scope. The object of the Societies is to encourage thrift, self-help and co-operation among the agriculturists, artisans and persons of limited means. They are divided into Rural, Urban and Central. The figures for each kind of societies, with limited or unlimited liability, are given in the margin. The only difference in the nature of the Urban and Rural types is, that ⅘th of the members must be agriculturists in the former and the same proportion of non-agriculturists is essential for the latter.

Particulars of Societies.	Of limited liability.	Of unlimited liability.	No. of members.	Working Capital.
Central Societies ...	7	...	570	2,89,795
Urban Societies ...	6	..	644	30,990
Rural Societies ...	1	692	37,390	15,42,211
	14	692		
Total ...	706		38,604	18,62,996

Urban Societies. While the Rural Societies are doing incalculable good to the peasants, the Urban Societies are rendering splendid service to the other classes. By way of examples of the latter kind may be mentioned the Dhariwal Co-operative Society, which has been started for the employés of the Dhariwal Mills and the Police Co-operative Society established for the benefit of the members of the Police Training School at Phillaur. Both these work on the system of Co-operative shops.

Central Banks. The Central Societies or Central Banks are the central Co-operative institutions for each district, which form the means of financing the village societies. They are only stronger Urban Societies, started with the object of helping them in their growth and assisting in the organization of the Rural ones.

Rural Societies. There were originally three types of Rural Societies, *viz.*:—(1) the Panjaur type (so called from the place of that name in the Hoshiarpur District, where it originated,) in which the village community manages the common land of the village and applies the income to the improvement of lands, the redemption of mortgages by members and the advance of loans to them; (2) the Mianwali type, in which the capital consists of voluntary subscriptions in grain, not returnable for 10 years, part of the grain being kept for advances for seed and part of it sold for cash, which is advanced on interest, and the profits and interest charged are added to the permanent indivisible capital of the society; and (3) the form which has no share capital, but operates with fixed money deposits, bearing interest, which are used for advances to members at higher rates of interest. Experience has, however, shown that the type best suited to the requirements of most places, with due regard to the diverse interests of the petty landlords and the lack of unlimited confidence and uprightness, is that in which the members become shareholders by payment of 10 compulsory annual instalments. No dividends are declared for ten years, after which period, three quarters of the profits are divided among the shareholders, the remaining fourth being transferred to the reserve fund, which is made available for the general purposes of the Society. Under this system, which was devised by the pioneers of Gurdaspur, every member has a tangible interest in the Society's success, and the prospect of obtaining, after 10 years, what is looked upon in the light of a pension, is reported to appeal with great force to the Punjab peasant. More than 50 per cent. of the societies have already adopted this form.

As the normal rate of interest charged by the Rural Societies is less than 10 per cent. while that demanded by the village money-lenders, in a year of scarcity, is anything above 25 per cent. the movement is a boon to the peasantry and the great benefits, which have accrued in the short period of its existence, are obvious from the improved financial condition of this class. It is hoped that in course of time, the cultivator may cease to be wholly dependent for financial

assistance, either on the money-lender or on Government. The village money-lenders, who are naturally averse to the movement, are beginning to understand that financing a Co-operative Bank at a moderate rate of interest is a perfectly safe investment and it is hoped that they may seek, through its agency, a suitable means of employing their capital, which is being set free by the passing of the Punjab Alienation of Land Act and the other means devised by Government for rescuing the peasant from economic thraldom.

In a large number of older societies, the managing committee has become a *punchayat* for the settlement of disputes. Indeed in many places, the Bank Committees act as standing *punchayats*.

Bullocks ...	20
Old Debts ...	30
Revenue ...	12
Seed ...	5
Household expenses ...	12
Marriage ...	5
Fodder ...	2
Kine ...	3
Trade ...	1
House building ...	2
Redemption of land ...	3
Miscellaneous ...	5

Besides acting as Savings Banks for the purposes of tiding over the agricultural needs for the time being, these Societies are utilized in many other useful ways. The percentage of the objects (indicated in the margin) for which loans have been granted during the last year, by 5 selected Banks will show that one-third of the advances went to clear off old debts and redeem mortgages, and 39 per cent. to assist in the payment of land revenue and providing requisites of agriculture, while marriages, construction of houses and household expenses did not fail to receive the needful help. It will be interesting to know that one of the Banks in the Jullundur District provides a scholarship for a Middle school student, and that in the Chenab Colony, agricultural machinery has been purchased, shops have been opened and trade in wool and cattle is carried on with the help of the funds of such Societies.

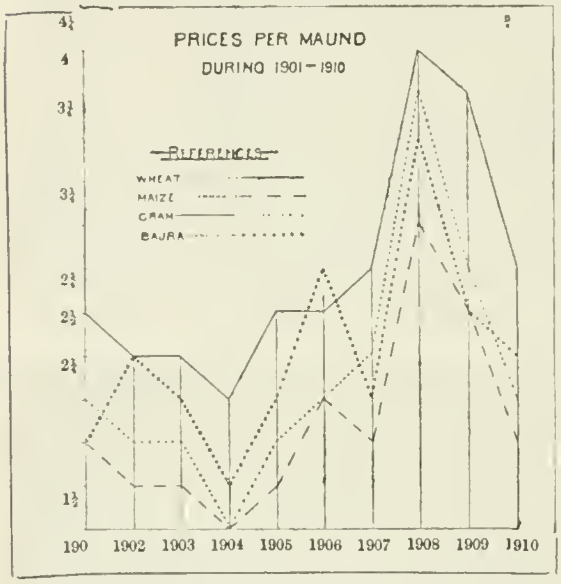
56. The only part of the Province which suffered from actual famine, during the decade, is the eastern Punjab (Delhi Division), although the prices of food grains ruled high throughout the Province. In the Hissar District, where 93 per cent. of the cultivated area depends on rainfall, the cessation of the monsoon in August 1901 led to the entire failure of Kharif crops on the unirrigated area and rendered the sowing of the next Rabi impossible. So, early in the winter of 1901, scarcity conditions prevailed throughout the district. Besides help by way of *takavi* advances and the suspension and remission of revenue, large test works in the form of excavation of tanks were started by Government. Gratuitous relief was distributed and poor-houses were opened. Altogether, Rs. 35,265 were spent from December 1901 to November 1902. With the summer rains of 1902, the famine disappeared. In the rainy season of 1905, the rainfall in the Gurgaon District was less than one-fourth of the 50 years' average. This considerably reduced the area of matured crops in Kharif 1905 and Rabi 1906 and the prices consequently rose very high, with the result that the district was visited by the same distress which prevailed in the years 1896 and 1897, and famine relief operations had to be started in 288 villages, although the number of estates which actually suffered was 157. Rs. 1,14,230 were spent on relief works, besides suspension and remission of revenue and the advances for agricultural purposes. The calamity was, however, over by September 1906. Next year, it was again the turn of the Hissar District to suffer from failure of crops. The damage done to the Kharif crops of 1907 and the failure of the Rabi of 1908, owing to the cessation of the rains after sowing, led to a rise in prices, which later on, in June 1908, corresponded to the famine rates of 1896-97. The distress was, however, not widespread, and only Rs. 10,287 were spent on gratuitous relief. At the same time, the Gurgaon District suffered from failure of Kharif 1907 and Rabi 1908, for want of rain. In January 1908, relief works were started, on which Rs. 43,505 were spent up to August 1908, and the cost of relief afforded through the opening of poor-houses was Rs. 3,434. Famines.

In the Hissar District, where famine conditions prevailed in 1901-02, the vitality lost during the famine did not revive till about 1905 and although the birth-rate increased in 1902 from 32 to 43, yet the effects of the famine of 1901 were visible in the fall of the rate to 37 in 1903. But in 1905, it began to rise and in spite of a check in the next year went up to 47 in 1908. The famine of 1907-08, which though not widespread, yet led to a temporary check in births, reduced the rate to 41. The year 1910 again showed an improvement. This district which

has on the whole, shown an increase in its population, affords a fairly good illustration of the effects of famine on the development of population, although the losses caused by plague and fever have greatly magnified the unfavourable results. The Gurgaon District was also left weak at the beginning of the past decade, from the effects of famine, but recovered steadily, till in 1904, its birth-rate rose to 47. Famine re-appeared in 1905 and plague carried away 29,172 persons. The birth-rate at once fell to 38. A slight improvement was apparent in 1906 and 1907, but the return of famine conditions in 1907-08 coupled with heavy mortality from malaria in 1908, reduced the birth-rate again to 40, and it fell further to 30 in the following year. With the disappearance of famine conditions in 1910, the vitality began to revive.

Price of food grains.

57. The trend of prices of the four staple food grains of the Province—*viz.*, wheat, maize, gram and *bajra* is indicated in the marginal diagram. It will be noticed that the prices of all the four cereals varied more or less in the same manner. The year 1901 was one of easy prices. Wheat sold at the average rate of the last decade, while the price of the other grains was somewhat below the similar normal rate. In 1902, the price of *bajra* rose owing to damage done to the unirrigated *bajra* crop, by drought. The prices of the other three grains, however, showed a slight falling off. The rates remained stationery in the next year, those obtained for *bajra* also reverting to the normal. The year 1904 marked a general fall in prices, consequent on bumper harvests. From 1905, the price of wheat and gram rose gradually till it reached about double the normal, in 1908, while the rise in the price of the autumn crops of maize and *bajra* sustained a slight check in 1907, owing to the abundant crops of the two preceding harvests. In 1908, the prices of all the four staples were abnormally high. This was the natural result of the unfavourable agricultural conditions of 1907-08. The successful harvests of 1908-09 lowered the prices, but the cost of wheat did not come down much. Had it not been for the severe drain by export to other less favoured Provinces, the fall in prices would have been much greater. In 1910, there was a further fall in prices generally, wheat going down from Rs. 4 to Rs. 3 per maund. The demand for *bajra* in the eastern Punjab and towards the United Provinces was, however, large and the price of this crop showed only a small decline.



Besides the prices of food grains, the rates obtained for cotton and oilseeds have had a marked effect upon the development of agriculture during the past 10 years. The price of clean cotton has varied between Rs. 14 and Rs. 24-6 per maund. In 1910, the rate was Rs. 24-6 against Rs. 17-6 in 1900. Cotton is not a very difficult crop to raise. It does not require particularly careful farming nor does it demand too much water, like rice. The favourable prices have given it a great lead over other crops, and the area under cotton has risen from 855,981 acres in 1901 to 1,277,025 acres in 1910.

The price of rape-seed has risen from less than Rs. 4 in 1901 to over Rs. 4-8 in 1910, per maund, and although the area under all oil-seeds put together has not risen during the past decade, it was sufficiently large, throughout, to form a valuable asset of the agricultural classes.

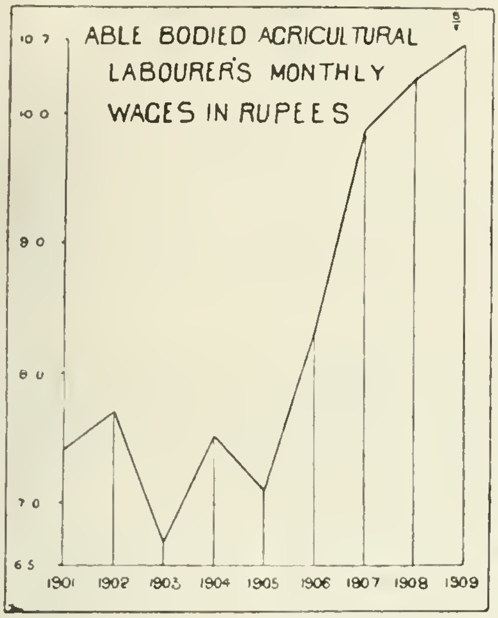
What has led to such a rise in prices is not a question which can be suitably discussed here. The change is not local nor confined to India, but is felt all over the world. The cause usually ascribed is the growing demand for food-grains and other necessaries of life, which is in excess of even the enhanced production. Economists, however, hold, that the sole cause of the difficulty is an

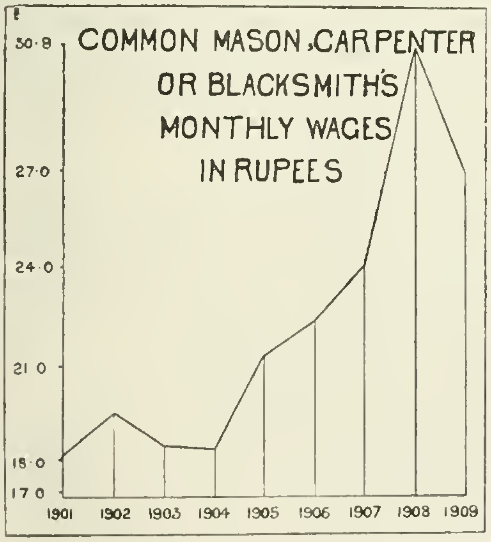
expansion of the world's currency.* Morrison says :—

"When the number of rupees in circulation was comparatively small, the value of money was high and prices were low. When the circulation expanded, the value of money fell and prices rose."†

The question which looms so large in the fiscal problems of the country, forms the subject of a special enquiry under the orders of the Government of India.

58. The high prices of food grains make the struggle for existence very hard, among the poorer classes, as the labourers now receive payment mostly in cash; but the situation has been saved by a general rise in their wages. *Rise in wages.*





The two diagrams in the margin show the average monthly wages of (1) agricultural and (2) other skilled labourers, for the years 1901—1909, as published in the "Prices and Wages in India." The cause of this economic change, which is by no means an unmixed blessing, is fourfold—*viz.*, (1) a rise in prices, (2) the heavy mortality from plague and fever among the labouring classes, (3) an enhanced demand for labour of all kinds, and (4) the emancipation of the menial classes from their traditional occupations. A Wages survey‡ was carried out in 1909 in 4,728 selected villages, which threw considerable light on the question. The following extracts from the Season and Crops Report of the Punjab for 1910 briefly describe the results of this enquiry so far as agricultural labourers are concerned :— *Agricultural labourers.*

"In months in which there is no abnormal demand for labour, agricultural labourers are now paid from 2 to 3 annas per day in Gurgaon, 3 annas in Delhi and Kangra and 3½ annas in Rohtak. These are the only districts under 4 annas. The Delhi Division has not suffered as severely from plague as the rest of the Punjab, and its labour market has not been seriously affected by the opening up of the new irrigated tracts and the construction of canals. Accordingly, the labour rates have not been violently disturbed and the daily wage still approximates to the 3-anna rate which is paid in the neighbouring districts of the United Provinces. A 4-anna rate is reported in the Salt Range and in Multan, Muzaffargarh, Dera Ghazi Khan, Karnal and Ambala. Hissar and the sub-montane districts of Hoshiarpur, Gurdaspur and Sialkot return 5 annas. The remaining districts represent the central Punjab, and here the rates are 6 annas with, however, rates up to 8 annas in Ferozepore, Shahpur, Lyallpur and Jhang. It is natural that wages should be highest in the

* "The rise of prices is not a difficulty limited to India. This has happened throughout the world. Mr. Fisher, Professor of Political Economy at the Yale University, has made a special study of the subject. It is stated that the increase in prices has been 50 per cent. in the United States of America, 30 per cent. in Germany and 20 per cent. in each of the two countries, England and India. He thinks that neither free trade nor protection, nor the trust system in America is responsible for this rise. He is of opinion that the only hypothesis which satisfies all the conditions is, that an expansion of the world's currency has entailed the payment of more money for all commodities. During the last fifteen years the annual output of gold has increased from £65,000,000 to £100,000,000. Unless this increase in the output be checked the prices will go up. Mr. Fisher thinks that the only solution of this problem is that various and different countries of the world should restrict the gold output by a general and common understanding. An International conference, as proposed by President Taft, to inquire into the question and to report on the best means of dealing with the difficulty may render great help in the matter." (The Tribune, Lahore, dated 17th April 1912).

† Morrison's Indian Industrial Organization (1909), p. 312.

‡ A memorandum by Mr. W. C. Renouf, C. S., has been printed as No. 24 of Selections from the Records of the Financial Commissioner's Office.

central Punjab and in the new Colonies, where development has been most marked and plague has also been most severe. Enquiries have shown that agricultural labourers in the Punjab were paid the equivalent of 1½ annas per day at annexation and of 2 to 3 annas per day 20 years ago. It is apparent, therefore, that wages have generally doubled in the last two decades, the increase being, however, greater in the central Districts. The advance has been most rapid in the last 5 or 10 years. The wages of village artisans and ploughmen have also practically doubled since 1889."

"The causes of the enormous rise in wages are easily ascertained. These are, a marked rise in the prices of food grains, heavy mortality from plague among the labouring classes and a much greater demand for labour, with large extensions of cultivation, the expenditure of vast sums on irrigation works, public buildings and communications, activity in the building trade in towns and villages and the starting of new factories and industrial concerns. Soon after 1900, the labourer found himself the master of the situation. From that time onwards, he has been in a position to almost dictate terms to his employers. Village menials who had been accustomed to work at customary rates from time immemorial have emancipated themselves and demand competition wages. A striking feature of the present time is the great mobility of labour, labourers moving freely to places where they can obtain the most remunerative employment. Sir James Wilson, in a recent paper, estimates that, notwithstanding the rise of prices, the average labourer, after providing for the necessaries of life, has now twice as much to spend on comforts and luxuries as he could reckon on 20 years ago."

The rise in the wages of agricultural labourers has been continuous with two breaks—one in 1903 and the other in 1905. The year 1903 was one of favourable agricultural conditions. The prices of food grains did not vary much in this year and mortality not having been high in the preceding years, the wages had a tendency to fall and the process was accelerated by a host of labourers being set free from the works connected with the Coronation Darbar at Delhi, held in 1903. But the check was temporary, and the high death-rate of 1903 and 1904 coupled with the very extensive demand in the unusually good agricultural year 1903-04 pushed up the average of wages suddenly from about Rs. 7 per mensem to Rs. 7½. The year 1905 brought it down a little, owing to famine conditions in parts of the eastern Punjab and the decrease in the demand for agricultural labourer, compared with 1904. But the check on the upward tendency of wages was temporary, and from the year 1906 onwards, the growth has been steady. In 1909 the average wage of an agricultural labourer was about Rs. 10-10 a month or nearly 5½ annas per diem.

The variations in the wages of agricultural labourers seem to date from the time when cash payments began to largely replace remuneration in kind, and when members of the menial classes began to emancipate themselves and go to towns in search of employment, thus gradually assimilating the wage conditions of the villages to those of the towns. It was ascertained at the Wages survey of 1909, that about half the villages in which enquiries were held paid agricultural labourers in cash, purely grain rates prevailed in 3 per cent. of them, and partly grain and partly cash in the rest. Remembering that at no distant date, most of the agricultural labourers were paid in kind, the change would obviously result in the wages being forced up in harmony with the rise in prices. Thirty years ago, grain enough for food with one rupee a month in cash, a suit of *khaddar* (homespun) cloth per harvest, with the addition of a blanket in winter, formed sufficient attraction for a farm servant in the central Punjab, but nothing short of Rs. 9 or 10 per month or a mixed cash payment and allowance in kind, equivalent thereto, will now induce a labourer to take up a fixed engagement; and yet he will look forward to certain other perquisites.

Skilled-labourers.

The demand for skilled labour has increased from day to day in consequence of industrial activity, and the wages of that class of labourers have been higher in towns than in rural tracts. The wages of skilled labourers went up from Rs. 18 to Rs. 19-8 in 1902, being highest at Multan, as also at Delhi, where the Coronation Darbar works had established a very large demand for such labour. In the next year, as would be expected, the average rate fell to Rs. 18-8 on account of the Delhi workers being set free. The fall in the prices of food grains in 1904 caused a further slight decrease, but wages began to pursue the upward tendency again in 1905, and by 1908 they had gone up to about Rs. 31 per mensem. In the City of Lahore, masons and carpenters of the ordinary type, who will now accept nothing less than Re. 1-4 a day, could be readily employed at 8 annas per diem, 30 years ago.

The future course of wages.

As to the future course of wages, the following extract from the Season and Crops Report above referred to is worth perusal :—

"The future course of wages can only be guessed at. But with nearly all the causes in operation which have led to the recent increase, there is every reason to anticipate a further advance, and the latest reports state that wages are still going up. The completion of the triple canal scheme in a few years will liberate a considerable army of labourers. These will, however, be needed for the extension of cultivation."

The confinement of the ever-growing Shudra class to menial service was a powerful artificial check enforced by the institution of caste. With the education and impartial treatment of the depressed classes, that artificial barrier has been removed and the functional revolution of society which is in progress and will be noticed further on, is bound to thin down the ranks of the labouring classes.

Extension of cultivation.

Hissar ...	247,446
Ferozepore	102,262
Lyallpur } Jhang }	589,573
Lahore ...	40,308
Shahpur ...	499,887

59. The gross cultivated area of the British Districts has risen during the past decade from 28,113,894 to 29,648,060 acres, the largest increases being contributed by the districts named in the margin. Most of the development has taken place in lands irrigated by perennial canals. The exploitation of the light sandy lands in the Sindh Sagar Doab has also led to the increase, in no small degree. In the Native States, large areas of sandy desert are being brought under the plough on the Sadikwah Inundation Canal (Bahawalpur) and cultivation is extending in the Phulkian States with the aid of the Sirhind and Western Jamna Canals. The percentage of area on which crops have been secured by permanent means of irrigation has increased from 40·8 in 1901 to 42·9 in 1911.

The rapid extension of cultivation has its drawbacks, although they bear no comparison to the advantages accruing to the population from an addition to the field of production. In the greed for breaking up land, pieces heavy and light, are brought under cultivation, without distinction. The light and poor lands cannot, however, yield a high outturn and consequently reduce the average capacity of land to support a high incidence of population. The difference is not realized until the experiment has been tried, and when in some cases, the production does not even repay the cost, or where the crops depend upon precarious rainfall, and fail successively for more years than one, the result is disastrous. Such instances are numerous in the sandy lands in the western and southern Punjab.

Introduction of new crops.

60. No altogether new crops have been introduced during the past decade, but sugarcane has lost ground, as the area sown with it has not kept pace with the extension of cultivation, and on the other hand, cotton is gaining in popularity (see paragraph 57). Toria (*Eruca Sativa* or *Brassica Eruca*, as it is variously called) has come into prominence during the past decade, particularly in the Canal colonies. It now covers over 500,000 acres and sold, in 1910, at Rs. 4 per maund. The fall in the price of indigo has reduced the area under that crop from 90,778 to 46,446 acres, or to about one-half.

Extension of irrigation.

61. The total irrigated area of the Punjab has risen from 7,487,483 in 1890 and 9,375,983 in 1900 to 9,942,926 in 1910. The sources of irrigation in this Province are :—canals, wells, tanks and others. The area irrigated from tanks is insignificant and may be left out of account. The "other" sources of irrigation are :—(*a*). Irrigation from rivers, creeks, marshes, *dhands* and *chhambs* (lakes) by means of Persian-wheels, which is termed *ábí*, and (*b*). Irrigation from natural and artificial streams (*nálas* and *kuhls*) in the hilly and sub-montane tracts. The irrigation from these miscellaneous sources has remained constant and needs no comment.

Canals.

62. Of the total irrigated area, which measured 9,942,926 acres in *1909-10, 6,241,716 were irrigated from Government, and 527,950 acres from private canals. Altogether, 68 per cent. of the irrigated area received its supply from canals, which thus play a very important part in the development of agriculture in the Province. The subject will, therefore, be dealt with in some detail.

Irrigation works.

Subsidiary Table V shows the date of completion of each Major Irrigation work, the capital outlay on, the area commanded and irrigated by and the total length of each, in the years 1901 and 1911, respectively. It will be noticed that

Outlay up to—	Rs.
1900 ..	8,99,99,553
1911 ...	11,48,90,956
Difference ...	2,48,91,403

the whole system of canals in the Province has involved a capital outlay of about $11\frac{1}{2}$ crores of rupees, *i.e.*, close on $7\frac{2}{3}$ million sterling. The outlay during the past decade, as shown in the margin, was about $2\frac{1}{2}$ crores of rupees—

* The figures of 1910-11 were not available when the Chapter was written.

i.e., over $1\frac{1}{2}$ million sterling. This does not include the capital expenditure on the canal projects in hand, which will be mentioned in the next paragraph. The total length of main canals is 4,082 miles now, compared with 2,247 in 1881. The figures rose to 4,104 in 1891 and to 4,651 in 1901, but remodelling on certain perennial canals and particularly on the Muzaffargarh inundation canals, has resulted in the conversion of a large number of main canals into distributaries, during the past 10 years. The rise in the length of distributaries is indicated in the margin.

1881	... 1,613
1891	... 7,767
1901	.. 11,614
1911	... 12,703

The total length of main canals and distributaries is compared in the margin. The gross area irrigated from canals has risen from 5,473,359 in 1901 to 7,227,042 in 1911—*i.e.*, by 32 per cent. according to Canal figures, which for various reasons are somewhat in excess of those supplied by the Revenue Department.

1881	... 3,860
1891	... 11,871
1901	... 16,265
1911	... 16,785

The Punjab Triple Canal Project.

The account of the extension of canal irrigation in this Province would be incomplete without a reference to the great Triple Canal project which consists of—

(1) The Upper Jhelum Canal, with headworks at Mangla on the Jhelum river, for the irrigation of the northern part of the Chej Doab and supplementing the Rabi supplies in the Chenab: estimated cost Rs. 4,39,96,559.

(2) The Upper Chenab Canal, with headworks at Marala, for the irrigation of the northern part of the Rechna Doab : estimated cost Rs. 3,73,57,024.

(3) The Lower Bari Doab Canal, with headworks at Balloki, on the Ravi, for the irrigation of the Lower Bari Doab (also known as the Montgomery Bar) : estimated cost Rs. 2,23,28,402.

The three projects are collectively known as the Punjab Triple Canal Scheme. As all three of them depend, for their cold weather supply, on the waters of the Jhelum, simultaneous execution was necessary. The Upper Jhelum will convey the surplus waters of the Jhelum to the Chenab river, tailing in above the headworks of the existing Lower Chenab Canal. The Upper Chenab will draw off as much water from the Chenab as tailed in by the Upper Jhelum Canal and also any surplus that may be available in the Chenab river and will, after passing through the Gujranwala District, tail into the Ravi above the level crossing at Balloki. This supply will then be taken in by the Lower Bari Doab Canal for the irrigation of the Montgomery Bar (forest). The table in the margin contains figures, which will illustrate the magnitude of the scheme in hand. The three canals, which will be completed from 1912-13 to 1914-15 will command four million acres and are intended to irrigate close on two million. The estimated net annual revenue of Rs. $77\frac{3}{4}$ lakhs is calculated to yield $7\frac{1}{2}$ per cent. per annum on the capital outlay of $10\frac{1}{3}$ crores of rupees (about 7 million sterling).

Particulars.	Canal Project.			Total for Triple Project.
	Upper Jhelum.	Upper Chenab.	Lower Bari Doab.	
Length of Main Line .. Miles.	90	99	43	...
Length of Branches ... „	48	113	113	...
Length of Distributaries „	562	1,092	1,060	...
Discharge at head of Main Line ... Cusecs	8,500	11,694	6,481	..
Gross area commanded .. Acres.	741,600	1,608,616	1,637,000	3,987,216
Proposed annual irrigation „	344,960	648,367	877,908	1,871,235
Annual gross revenue Rs.	18,35,040	32,14,789	45,09,540	95,59,369
Working expenses ... „	4,74,320	6,48,367	6,58,431	17,81,118
Annual net revenue ... „	13,60,720	25,66,422	38,51,109	77,78,251

Evils of Canal Irrigation.

The benefits of canal irrigation are so great and colonization on the perennial canals has become so popular, that the association of any evil effects with this blessing is likely to cause surprise to a large majority of the unobservant public. But it is not possible to ignore the injury which excessive canal irrigation causes by (1) depriving the riverain lands of the full benefit of river flooding, (2) impairing the health of tracts which get soaked with excessive moisture and (3) causing a deterioration of soil therein. The following extracts from a letter* written by Sir James Wilson, as Settlement Commissioner, will support the first allegation.

†"All along the lower course of the Sutlej, Ravi and Chenab, one is met with constant complaints on the part of the inhabitants of the riverain villages, to the effect

* No. 924, dated 14th May 1900, to Senior Secretary to the Financial Commissioner, Punjab.

† Paragraph 2.

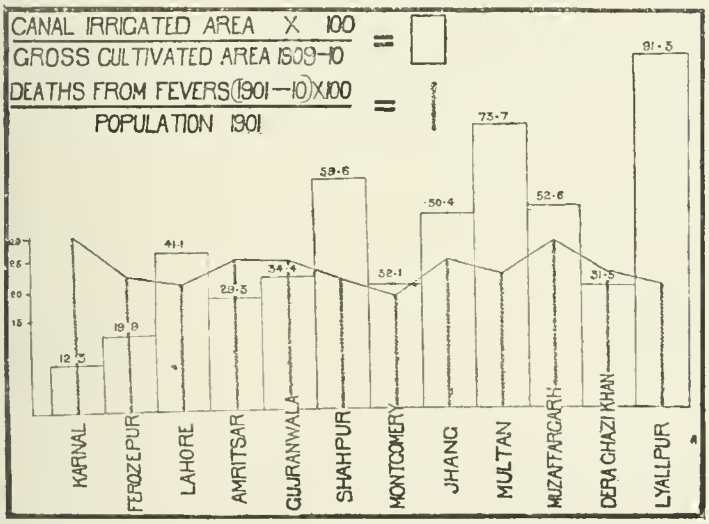
that since weirs were thrown across these rivers and a large portion of their waters was diverted to the large perennial canals, the area which used to be cultivated with the aid of river floods has seriously fallen off, and the inundation canals, on which so many of them depended for their prosperity, no longer flow for so many days in the year as they used to do. These complaints may be exaggerated, but there is no doubt that there is much truth in them, and it is to be feared that the policy of Government in constructing these great perennial canals, while it has added enormously to the general prosperity of the Province, has seriously injured many of the residents of the river valleys. Formerly, in the comparatively rainless tracts of the South-Western Punjab, agriculture and population were mainly confined to the neighbourhood of the rivers, and the Bar and Thal uplands were thinly inhabited. Now that we are cutting off the water from the river valleys and spreading it over the upland tracts, the centres of prosperity are shifting from the lowlands to the uplands, and the old inhabited villages along the rivers are rapidly falling into decay."

* "This decrease is simply enormous, and when it is seen that the construction of one perennial canal has thrown nearly one-half of the *sailab* area out of cultivation, it can very easily be concluded that the construction of any other canal will bring utter desolation upon the riverain villages of the State."

† "This decrease is attributed to the construction of a canal by the Bahawalpur State in 1888."

‡ "The advantages of the *sailab* are too well-known to be described. It is the most natural and the least expensive means of irrigation. It improves the soil with the silt it throws up. It conduces to the plentifulness of fodder and helps the growth of trees. The failing of the *sailab* disheartens the people, who leave their homes for more profitable localities. The construction of wells on such areas is also risky."

That excessive moisture produced by copious canal irrigation, causes a good deal of sickness, is a fact which does not require much proof. The diagram printed in the margin will show how the proportion of deaths from fever to total population varies with the extent of canal irrigation. The curve of losses from fever closely follows the extent of canal irrigation in the Gujranwala, Montgomery, and Dera Ghazi Khan Districts. In the others, there are special reasons for variation. Karnal has



suffered from water-logging and, although the canal irrigation has been brought well under control, the health of the district will take time to improve. The deaths in Ferozepore are higher in comparison with the percentage of canal irrigation, owing to the *hygroscopic* condition of the riverain tract. Amritsar has suffered from a specially bad go of fever in epidemic form during the decade. Lahore has fared somewhat better. Canal irrigation has just been started in the Shahpur District and has not had time enough to exhibit its effect on health. The case of the Lyallpur and Jhang Districts is similar and the special precautions being taken, as regards village sanitation, are the cause of the low mortality. The irrigation in Multan and Muzaffargarh is from inundation canals, which work only during the summer, assisted by wells which relieve the subsoil moisture in winter. This accounts for the lowness of the death curve in Multan. But in Muzaffargarh the moisture from river floods pushes up the death-rate.

As regards the deterioration of soil, the sowing of lands consecutively with crops without any rest, results in the shrinkage of outturn, unless the soil is manured from time to time, and the sand brought down by the water spreads over the irrigated land, weakening its strength in course of time. In the Punjab Crops and Season Report of 1909-10 it was said that "There are complaints of the spread of alkali in the Chenab Colony." On other canals as

* Paragraph 14. † Paragraph 15. ‡ Paragraph 17.

well, experience shows that the tendency on the canal irrigated lands is for the outturn to diminish.

Irrigation from wells.

63. Irrigation from wells, which played a most important part in the stability of cultivation in the plains, before the construction of perennial canals was undertaken on a large scale, has now sunk into comparative insignificance. But it still accounts for about 30 per cent. of the total irrigation and in individual districts like Jullundur is still the mainstay of cultivation. The total area of crops irrigated from wells was stated in the Punjab Census Report of 1901 to be over four million acres (paragraph 22, page 49), but Mr. Rose had taken the figures of 1899-1900, which was an exceptionally dry year and when the wells had to be worked to their utmost capacity. The statistics of 1910-11 should be compared with those of 1900-01 which was the last year of the decade ending 1901 and was of a more favourable character. The area irrigated from wells in each of the past 12 years is given in the margin. The extent of well irrigation, as gauged from crops assisted by that source was about 10 per cent. more in 1910-11 than in 1900-01. The variations in the intermediate years have been due to the degree in which the rainfall or floods of each year necessitated a resort to well-irrigation.

Years.		Acres.
1899-1900	...	4,154,598
1900-01	...	2,791,123
1901-02	...	3,746,785
1902-03	...	3,826,771
1903-04	...	3,451,708
1904-05	..	3,522,102
1905-06	...	3,695,612
1906-07	...	3,132,151
1907-08	...	3,989,295
1908-09	...	3,029,693
1909-10	...	2,985,574
1910-11	..	3,071,309

The use of wells on a large scale is confined to tracts which are not served by perennial canals or, to put it the other way, the perennial canals have been constructed to command areas where the low spring level precluded the utilization of well-irrigation. With the development of their resources, the owners and occupiers of land are securing their cultivation by adding new wells, where necessary. During the past decade, 46,817 new wells have been constructed, without a corresponding increase in well-irrigation. But several old wells have fallen out of use; and it is usually in highly cultivated tracts that new wells are sunk, with the object of more copious irrigation. In tracts served by inundation canals, wells serve the double purpose of maturing the spring crops, which are generally sown with the aid of canal irrigation and of lowering the spring level in the winter, by lifting all the superfluous subsoil moisture produced by the flooding of lands during the summer.

Improved communication.

64. The means of communication are afforded by Railways, metalled and unmetalled roads, the rivers and the navigable portions of canals. The traffic on the rivers and canals is not large. In the hills, the rivers are utilized mainly for floating down timber, but in the plains, a considerable amount of trade is carried on by boat. In 1909-10, the River-borne trade weighed 222,000 maunds in imports and over 2 million maunds in exports. The facilities afforded by the Railways leave little room for growth of the River traffic proportionately to the development of trade, but the rivers have not ceased to take their share in the conveyance of goods, as will appear from the figures given in the margin. The navigable canals are:—Western Jamna Canal from Dadupur to Delhi and Sirhind Canal from Doraha to Rupar and from Patiala to Ferozepore. Their total navigable length is 387 miles.

River-borne trade: weight in thousand maunds.

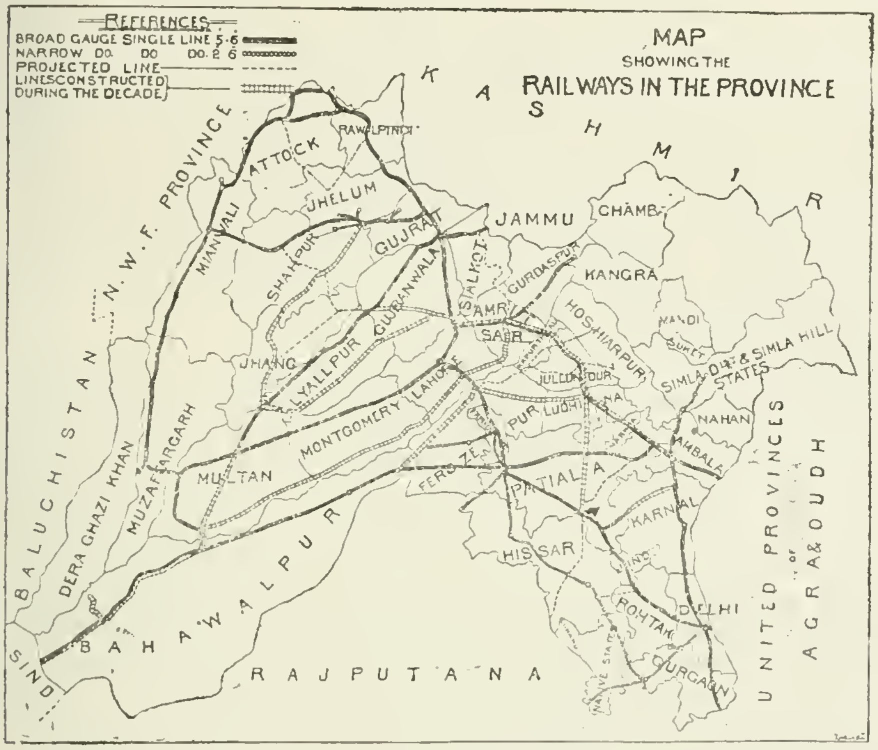
		Import.	Export.
1894-95	...	299	2,312
1899-1900	.	146	1,339
1904-05	...	135	1,761
1909-10	...	222	2,002

Railways.

65. The total length of railway in the Province now is 5,369 miles compared with 1,056 in 1881. The extensions made during the last decade cover 1,105 miles. A detail of the extensions is given in the margin. With the exception of 56 miles on the G. I. P., 42 on the R. M. R., 62 on Jodhpur-Bikaner and 30 on the E. I. R., the whole extension has taken place on the N.-W. Railway, which is the chief Railway system of the Province. The Railways opened in 1910, *viz.*, Patti to Kasur and Kasur to Lodhran, cover a total length of 237 miles and have tapped a very fertile and thickly populated tract. The other notable extensions are the Malakwal-Shorkot line, serving the Jhelum Colony and the

Name of line.			*Miles.*
Ferozepore to Bhatinda, N.-W. Ry.			54
Jech Doab N. Section,	do.	...	46
Do. S. do.	do.	...	102
Shahdara-Sangla,	do.	...	56
Lodhran-Khanewal,	do.	...	57
Amritsar-Kasur,	do.	...	54
Ludhiana Extension,	do.	...	152
Kalka-Simla,	do.	...	60
Sutlej Valley,	do.	...	208
Shorkot-Chichoki,	do.	...	136
Khanpur-Chachran,	do.	...	22
Thanesar to Kaithal, E. I. Ry.		...	30
Delhi to Hodal, G. I. P. Ry.		...	56
Hissar to Digana, R. M. Ry.		...	42
Bhatinda to Birangkhera, J. B. Ry.			30

Shahdara-Sangla and Chichoki-Jaranwala lines, traversing parts of the Chenab Colony. The Kalka-Simla Railway, completed in 1903, is also a notable feature, as it is the first Hill Railway constructed within the Province. But in spite of the heavy traffic, inseparable from the move of the headquarters of the Provincial and Imperial Governments to Simla during the summer, it is doubtful whether the Railway can be a profitable commercial concern. All the other works completed during the decade were undertaken on commercial grounds. The above extensions do not include the doubling of the North-Western Railway line from Shahdara to Ambala Cantonment and from Lodhran (Multan District) to the south-western boundary of the Bahawalpur State near Reti, through a total length of 339 miles. A map showing the Railway lines now in existence is given in the margin. The network of Railways, which covers the whole Province, is the creation of less than 50 years. In 1863 the total length of railway was 23 miles. In 1868, it had grown to 293 miles; in 1873 to 468 and at the Census of 1881, it measured 1,056 miles. By 1891 additions aggregating 1,316 miles had been made and the length which had attained to 4,264 miles in 1901 now stands at 5,369 miles.



Almost every important agricultural tract and commercial centre is now served by some Railway. Feeder lines are replacing feeder roads and the old conveyances, *e.g.*, bullock carts, camels etc., now ply between villages (or towns) and the nearest Railway Station, instead of undertaking long journeys, except in unimportant out-of-the-way places. Not only are goods carried by Railway but the passenger traffic is increasing enormously, and people are getting so enamoured of the convenience and comfort of travelling by rail that they are known to prefer walking 3 miles to catch a train for the next station which is another three miles from their destination, to going a distance of 10 miles straight from one place to the other. That is, they will go gladly out of their way and spend a little money, in order to save themselves a distance of 4 miles out of 10.

66. The length of metalled roads in British Territory has increased from 1,932 in 1901 to 2,558 in 1911. These figures are exclusive of metalled roads maintained by Municipalities and the Military Works Department. The length of unmetalled roads under the Public Works Department has decreased from 20,332 to 19,794 miles, but feeder roads in charge of District Boards cover no less than 18,938 miles. Roads.

67. The Postal and Telegraphic communications have been extended and are being used to a much larger degree. The total number of Post and Telegraph Offices open in March 1911 is stated in the margin. This means that not only is every town in the Province provided with suitable Postal and Telegraphic facilities but every 15 villages are, on the average, served by a Post Office and that one in every 56 villages has Post and Telegraph.

Post Offices.		*Telegraph Offices open to paid message.*	
Head offices ...	29	Departmental ...	30
Sub-offices ...	504	Canal ...	248
Branch offices	2,375	Railway ...	522
Total ...	2,908	Total ...	800

the advantage of a Telegraph Office. The number of Post Offices opened during the past decade is 661* and 12 Government Telegraph and 117 combined (Post and Telegraph) offices have been added during the same period.

Industrial development.

68. The industries of the Province have also been influenced by the general wave of advancement and have contributed to the development of resources during the last decade. The number of factories (with more than 20 operatives) has risen from 132 in 1900 to 443 in 1911. Of these 233 use steam, water or other power. The total number of operatives working at all the factories has gone up from 20,584 to 46,240. The Industrial and Agricultural Exhibition held at Lahore from December 1909 to February 1910 was an excellent illustration of the activity of this Province in industrial enterprise. The subject will be discussed in detail further on. All attention has, however, for the time been diverted to machinery using some kind of power, and the indigenous handicrafts are either being neglected or are being driven out of the market by machine-made goods.

Development of trade.

69. The trade which is also an illustration of the prosperity of a country has more than doubled during the past decade. The Rail and River borne trade registered in 1899-1900 showed imports and exports weighing 20 and 22 million maunds, respectively, and valued at over 12 crores of rupees each way, excluding animals and treasure. But in 1909-10, 40 millions of maunds of merchandise were imported and 46 millions exported, the value of the goods being 25 crores of rupees on either side. The external trade of the Province with Afghanistan, Kashmir and Tibet is trifling in comparison with the internal trade.

Banks.

70. The people have also become alive to the advantages of Co-operative Credit. The number of Banks and other Co-operative Societies has risen from 300 in 1901 to over 1,000 in 1911, and a large number of the factories above alluded to are financed with the capital of such companies.

Summary of the conditions of decade.

71. But for the shocking results of the earthquake of 1905 in the Kangra District and the ravages of plague and malaria, the decennium was one of general prosperity and steady development of resources. The harvests were, on the whole, above the normal and the Province escaped the pinch of famine, even in bad years, except in the districts of Hissar and Gurgaon. The Land Alienation Act has strengthened the position of the agriculturists and the Co-operative Credit Societies have gone a long way to create thrift among the improvident peasants. With the extension of Railways, providing more convenient and cheaper means of conveyance, the metalled and unmetalled roads feeding the Railways, the increase in the cultivated area, assisted by extended canal irrigation, which has been instrumental in greatly augmenting the outturn of agricultural produce, and the facilities of communication by a rapid expansion of the net work of Post and Telegraph Offices, the trade of the Province has been in a flourishing condition. The number of factories has more than trebled within the decade. The high prices at which the abundant produce could be sold materially strengthened the financial position of the landholder. The result, which has been most marked in the Canal Colonies, cannot be described better than by quoting the following remarks from the Punjab Government review of the Colonies' Report for 1911 :—

> "Besides the 20 lakhs expended on land purchase, the colonists of Lyallpur have remitted 22 lakhs by money order alone to other districts. This is startling testimony, not only to their prosperity but, as the Financial Commissioner points out, to the effect of the colonies on the agricultural and economic condition of the Province. In these tracts, as in the times of Solomon, silver is of none account and ordinary headmen present nazars of several sovereigns, and the absorption of gold is so large as to cause apprehension in some quarters. Last year the amount of coin and bullion absorbed in the Punjab, most of it in gold, was £ 3,300,000, and much, if not most of this went to the colonies."

The rise in the wages of skilled and unskilled labour has, at the same time, saved the labouring and poor classes from privation on account of the dearness of food-grains.

VITAL STATISTICS.

System of Registration.

72. The system of registering vital statistics in the British Districts is as follows. In the rural circles, births and deaths are reported by village *chaukidars* (watchmen) who are provided with two books, one for births and the other for

* The figures include a number of Post Offices in the N.-W. F. Province, Baluchistan and Kashmir. Separate figures for the Punjab Province were not available.

deaths, in which entries are made, on the *chaukidar's* report, by a resident of the village who can read and write, and the *lambardars* (village headmen) of each village are responsible that these entries are duly made. The *chaukidars* take their books with them to the Thana (Police Station) at their weekly visits, and from these books and from oral enquiries made from *chaukidars*, the Police Muharrirs compile the fuller registers which they maintain. Weekly returns are submitted, through the Superintendent of Police, to the Civil Surgeon. The Civil Surgeon forwards weekly, monthly and annual returns, compiled from the Police returns, to the Sanitary Commissioner. From the returns so received, weekly, monthly and annual returns are prepared in the office of the Sanitary Commissioner. The Police Muharrirs, four hundred and four in number, receive an allowance of one rupee per mensem each in all cases in which the work is done satisfactorily. In Municipal towns, when a birth or death occurs in any household, the head of the household makes a report within three days of the occurrence or causes a report to be made orally or upon a form provided by the Committee. If for any reason he is unable to do so, the report is made by an adult member of his family, or failing any such, by an adult male servant, or in the case of births, by the midwife employed in the accouchement. If a birth or death occurs in a household in which there is no grown up male member, the report is made by the sweeper of the *mohalla* (street or lane). The *mohalladar* (a responsible resident of the *mohalla*) and the sweeper are jointly and severally responsible that there is no omission. In most Municipalities, rules or bye-laws have been adopted under the Municipal Act, regarding the proper registration of births and deaths. In towns where no special bye-laws for the registration of vital statistics have been prescribed by the Municipal Committee, but where the watch and ward is done by the Municipal Police, the constable of each beat reports all deaths occurring in it. The Police are assisted by the sweepers of the *mohallas*, who supply the information regarding births. Birth and death registers are kept at Municipal Registry Offices, and weekly returns compiled from the registers are forwarded to Civil Surgeons for incorporation in their district weekly returns. A weekly return showing the births and deaths registered in all Municipal towns with a population of ten thousand and upwards each, and a monthly return showing the births and deaths registered in all districts, are published in the Punjab Government Gazette. The accuracy of the registers maintained by the Police and Municipalities is tested by the Sanitary Commissioner, Deputy Sanitary Commissioner, District Officers, Civil Surgeons, Superintendents and Assistant Superintendents of Police, Tahsildars, Naib Tahsildars, Kanungos, Divisional Inspectors, Superintendents of Vaccination and Vaccinators. All omissions of births and deaths are supplied in the registers after verification by the Civil Surgeons, and the District Officers are asked to punish the defaulters.

The accuracy of vital statistics.

73. The rules framed from time to time with a view to improving the accuracy of vital statistics need not be noted in detail, but it will be clear from the above account that a good deal has been done towards perfecting the system. The masses are getting accustomed, gradually, to reporting births and deaths, but it is impossible to expect that the registration has yet attained to anything approaching absolute accuracy. The registration of births is more apt to be neglected or overlooked than that of deaths. The appointment of a special staff to check the accuracy of registration is not a very reliable test, because when a birth or death is reported to a special agency, it is also bound to be reported, in that locality, in the ordinary course; and the agreement of the two sets of figures in a specified area cannot be proof positive that in tracts where no special agency is employed, there are no omissions. So, admitting that the system of registering vital statistics has now reached a very fair standard of accuracy, it would be unsafe to rely too much on the figures.

Comparison with Census figures.

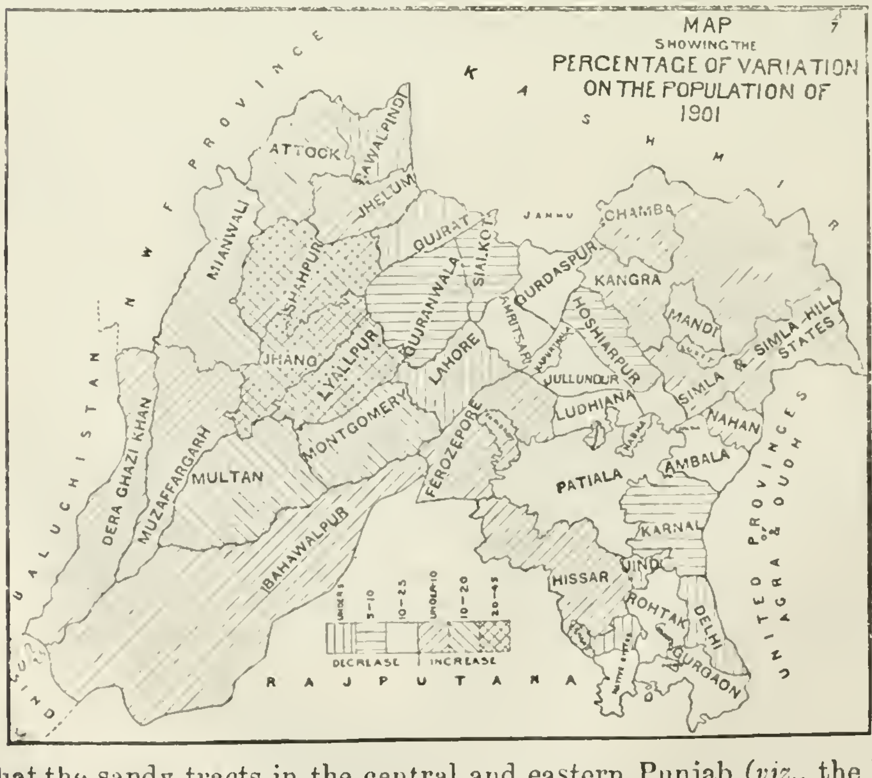
74. Most of the Native States—*viz.*, Patiala, Kapurthala, Faridkot, Simla Hill States, Nahan, Loharu, Dujana, Pataudi, Jind, Kalsia, Malerkotla and Bahawalpur have introduced a system of registration of births and deaths similar to that in vogue in British Territory, but figures are not available for the other States, and in some of those mentioned above, the system has been only recently introduced, or the figures are not registered in sufficient detail. It is, therefore,

best to leave the Native States out of account, in comparing these data with the Census returns. The vital statistics of the years 1901-10 show an excess of deaths over births of 557,447 persons (males 119,652, females 437,795) for British Territory, excluding Biloch trans-Frontier, but the result of the present Census is a deficit of 359,881 persons (males showing an increase of 46,672 and females a deficit of 406,553). The Census figures, therefore, show an excess of 197,566 persons in the population, compared with the calculation based upon vital statistics. In comparing the result of registration of vital statistics with that of the Census, it has to be remembered that most of the births are among the local population, while the deaths include a large number of immigrants. The natural population of 1901, for British Territory, worked out from the Imperial tables of that Census, is 20,056,526 and the corresponding figure for 1911 is 19,874,192, which would point to a decrease of 182,334 in the natural population. To this extent deaths among Panjabis wherever they happened to be should have exceeded births. Now, the proportion of Panjabi emigrants to Panjabis enumerated in the Province (British Territory) is (837,453 : 19,036,593) 1 : 23. The deaths outside the Province have apparently not been nearly so large as in the Province. It would, therefore, not be very wide of the mark to say that out of the decrease in the natural population, the Panjabi population enumerated in the Province accounts for a deficit of 175,000. Deducting these figures from the excess of deaths over births, registered in the Province (British Territory), we arrive at the extent of mortality among the immigrants—*i.e.*, (557,447 − 175,000 =) 382,447. So far therefore, as the local population is concerned, there is a deficit of 175,000 in births compared with deaths. But the actual population has decreased by 359,881—*i.e.*, by 185,000 more. This decrease in the actual population is due to migration. The immigration has fallen from 1,062,259* in 1901 to 938,117 in 1911—*i.e.*, by 124,142. On the other hand, emigration has increased from 788,446 to 837,453, causing a further decrease of 49,007 in the actual population. The net result is a loss of 173,149 out of a deficit of 185,000. This explanation would show that for all practical purposes, the registration of vital statistics has reached a high degree of accuracy.

VARIATION OF POPULATION AT THE PRESENT CENSUS.

Variation by Districts and States.

75. The present Census shows a decrease of 2 per cent. in the total population of the whole Province. The map given in margin illustrates, by varied shading, the increase or decrease in the population of each district and state. It will be seen at a glance that the western Punjab (*i.e.*, the districts west of Gujranwala, Gujrat and Lahore) has gained in population more or less, and



that the sandy tracts in the central and eastern Punjab (*viz.*, the Ferozepore District, Faridkot State, Hissar District and Loharu State), which adjoin Rajputana have shown similar results. The Himalayan tract, which escaped the unfavour-

* Omitting the population of Mianwali District and Leiah and Attock Tahsils (see Chapter III).

able conditions affecting the public health during the decade, has gained moderately. The largest increases are noticeable in the Lyallpur, Jhang and Shahpur Districts, due solely to the development of the Chenab and Jhelum Colonies. The colonization of the Lyallpur Bar (forest) commenced early in the decade ending 1901, and the population ascertained at the Census of that year was 2,560 times the figure of 1891. This increase was of course abnormal, but by 1901, the colonization of the tract had been practically completed, although the process of immigration went on, to a smaller extent. The affluent circumstances of the tract, the plentiful produce, the superior hygienic conditions of life and the facilities of communication have all helped the growth of population in the Lyallpur District, more than anywhere else. The Jhang and Shahpur Districts which have come only partially under colonization have shown a smaller improvement.

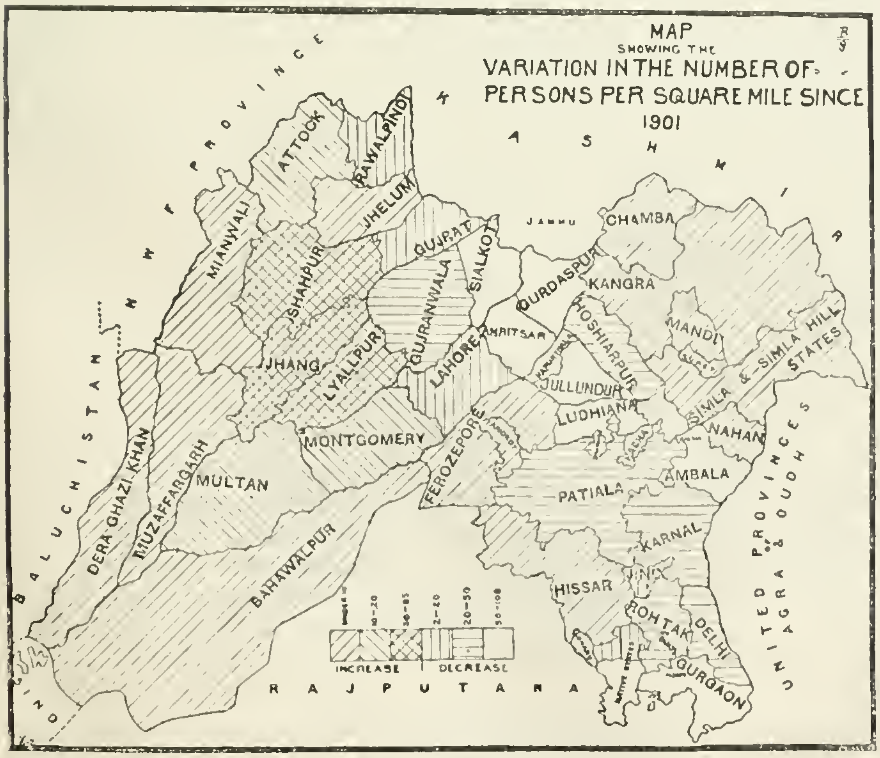
In the rest of the Province, the increase or decrease of population appears to be determined by the effects of, or freedom from, plague and fever. Subsidiary Table VI shows the number of deaths from these two epidemics in each district in British Territory (complete figures are not available for all the Native States). The districts which have shown large increases after the colonies—*viz.*, Mianwali, Attock, Multan and Montgomery, have suffered least from plague or fever. The other districts showing increases did not suffer very severely from the epidemics, except Hissar, where plague and malaria caused much destruction, and the results would have been different, had it not been for the return, during the decade, of a large number of people who had emigrated, owing to famine, at the Census of 1901.

The largest decreases have occurred in the districts of Ludhiana, Ambala, Amritsar, Rohtak, Gurgaon and Jullundur and in the Kalsia, Nabha, Kapurthala, Patiala and Pataudi States. These decreases are due entirely to the ravages of plague and malaria, as the figures (for the districts) given in the margin will show. In every one of the 6 districts, the total number of deaths from plague and fever has largely exceeded the decrease in population. That is to say, the losses were only partially counterbalanced by births. The districts of Karnal, Sialkot and Gujranwala fared somewhat better, showing decreases of 5 to 10 per cent.

District.	*Deaths from*		Total losses.	Decrease in population.
	Plague.	Malaria.		
Ludhiana	160,830	122,163	282,993	155,905
Ambala	99,331	162,641	261,972	125,954
Amritsar	131,741	254,064	385,805	143,100
Jullundur	146,049	162,428	308,477	115,667
Rohtak	86,241	157,119	243,360	89,183
Gurgaon	72,462	191,961	264,423	103,031

76. The increases and decreases in the number of persons per square mile are exhibited in the marginal map, by districts and states. It will be observed that the incidence of population has generally followed the same lines as the growth or decline noticed above. The only exceptions are these. Mianwali, which has shown an increase of 13 per cent. in its population has, on account of the scattered

Variation in density.



nature of its residential villages, fared no better than the neighbouring districts of Dera Ghazi Khan and Muzaffargarh, in density and has added only 7 persons per square mile. On the other hand, Delhi, Rohtak and Patiala stand a step lower in the matter of incidence than in regard to the decrease of population; and Sialkot with a decrease of under 10 per cent. in population has gone down to the lower class (showing a decrease of 50 to 100 persons per square mile) and fared similarly to the neighbouring congested districts of Gurdaspur, Amritsar and Jullundur, which have lost 10 to 23 per cent. in population.

Detailed Examination of results.

77. The effects of plague and malaria have so vitiated the natural process of development of population, that it has become very difficult to eliminate all disturbing causes, in judging the growth or decline in individual tracts.

Variation by age-periods.

Looking at age statistics, it appears that the largest decrease (6 per cent.) in population has occurred in the age-period 10—15 years and that in spite of their share in the ravages of the epidemics, children under 10 years of age stand at about the same number as in 1901. The age-period coming next in point of loss is 60 years and over (5 per cent.). Ordinarily, in a period of bad health and epidemics, the losses at the two extremes of life should be largest. Several causes appear to have conduced to the reversal of this order, so far as the age-periods 0—10 and 10—15 are concerned. Fevers have thinned down the lowest and highest age-periods, while plague has mostly affected adults; and if the age statistics with all their inherent uncertainty may be relied on, it would appear to have caused more destruction in children of 10—15 years, than among those of 1—5 or 5—10 years. The Gujranwala District, which suffered most from plague, gained in every age-period except 10—15 years, in which it lost 33 per cent. The gain in the other periods was also due to immigration. On the other hand, Multan, Muzaffargarh and Dera Ghazi Khan which suffered heavily from fever, but only nominally from plague, showed smaller increases in the age-periods 0—10 than for the whole population (see Subsidiary Table 6 to Chapter V). Amritsar, which suffered very heavily from fever, has shown a larger contraction in the age-periods 0—10 and 60 and over, than at the intermediate ages. In the North-West Dry Area, where population has shown a marked increase, the enhanced birth-rate has led to very substantial increases in the first 10 years of life. The death-rate of the past decade for the Province is given by age-periods in the margin. The highest rate is that in infants of under one year of age and its effect should appear in the total for the age-period 0—10. The next highest rate of mortality is amongst children, 1—5 years of age, which should affect partly the age-period 0—10 and partly that of 10—15. From the above facts it may be concluded that during the last decade (1) fevers have caused a diminution in the age-periods 0—10 and 10—15, (2) that the effects on the age-period 0—10 have been compensated by the accelerated birth-rate in the prosperous and healthy tracts, and (3) that plague has carried away a large number of children from 5—15 years of age, bringing out a large decrease in the age-period 10—15 at the Census.

Under 1 year	22·9
1—5 ...	15·6
5—10 ...	6·5
10—15 ...	5·4
15—20 ...	4·3
20—30 ...	8·6
30—40 ...	8·3
40—50 ...	7·8
50—60 ...	6·9
60 and over	13·7

Variation by sex.

78. A noteworthy feature of the variation is that the decrease is confined to females who have lost (404,766 or) 4·2 per cent. while the males have increased by (49,385 or) ·45 per cent. The subject will be discussed in Chapter VI.

Distribution of population by religion.

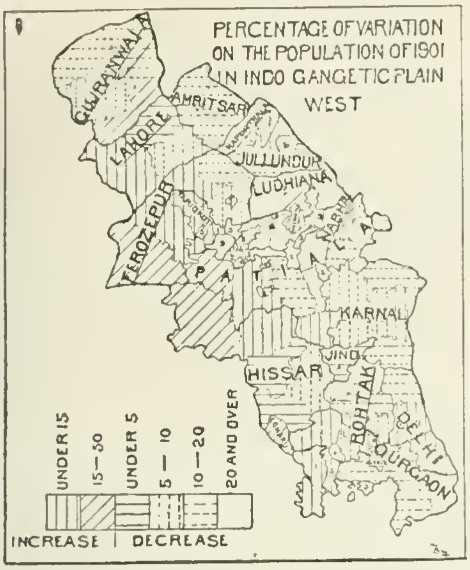
79. The distribution by religion, of the population ascertained at the recent Census is noted in the margin. Compared with the figures of 1901, which are also given in juxtaposition, the present strength of each religion shows the following variation per cent.:—Hindu —15; Sikh + 37; Jain — 6·4; Buddhist + 11; Zoroastrian + 37; Muhammadan + ·76; Christian + 200 and Jew + 50. The increase among the Sikhs and the decrease in Hindus have been artificially exaggerated, as will be explained in dealing with the religions in Chapter IV.

	1911.	1901.
Hindu ...	8,773,621	10,344,469
Sikh ...	2,883,729	2,102,896
Jain ...	46,775	49,983
Buddhist ...	7,690	6,940
Zoroastrian ..	653	477
Muhammadan ...	12,275,477	12,183,345
Christian ...	199,751	66,591
Jew ...	54	36*

* Includes figures for Unspecified also.

80. The decrease of 2 per cent in the total population of the Province is shared as follows :—British Territory 1·7, Native States 4·8. Dealing with the Province by Natural Divisions, the Indo-Gangetic Plain West and the Sub-Himalayan tract show decreases of 9 and 6 per cent., respectively. The Himalayan Division has gained 2 per cent. and the North-West Dry Area shows an increase of 18 per cent. **Variation by Natural Divisions.**

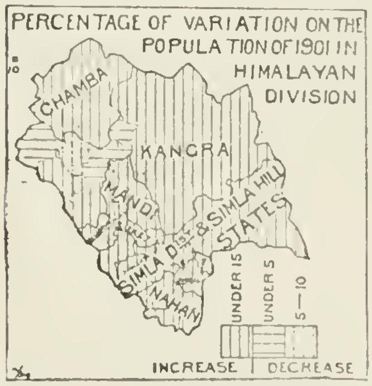
81. The Indo-Gangetic Plain West has been most unlucky in public health, both malaria and plague having wrought enormous destruction. The map printed in the margin shows variations of population in this Natural Division, by Tahsils. Ferozepore has stood at about the same level as in 1901, the Hissar District, the Faridkot State and the small States of Loharu and Dujana have shown increases, the largest being that in the Loharu State, where the return of famine-stricken people, who had emigrated in 1901, has restored to about 18,600 the population, which had been reduced from over 20,100 in 1891, to 15,200 in 1901. Immigration has increased and emigration decreased, but nevertheless the natural population of the State has risen 8 per cent. In the Hissar District, the dry sandy tahsil of Sirsa has shown an improvement of over 20 per cent., owing partly to development in the natural course and partly to the return of the population which had left their homes in 1901, in consequence of the famine of the preceding years. The arrival, at the time of enumeration, of some wedding parties also accounts for a small portion of the increase. The Fattehabad Tahsil has also registered an increase owing to the return of famine-stricken emigrants. The decreases in the other tahsils are due to mortality from plague. But leaving the immigrants out of account, and adding the emigrants, the natural population of the district has increased 5 per cent. The increase in the Faridkot State is ascribed to a large gathering at the Kot Kapura Mandi fair, but the increase in the natural population being 5 per cent. against that of 4 per cent. in the actual population, the development appears to be real. The cause of increase in the small Dujana State is probably similar to that of Loharu, but the natural population has shown a decrease of 3 per cent. In the Ludhiana District, which has shown the largest decrease of 23 per cent. in actual population, we find that all the three tahsils have fared similarly, the largest decrease being in the Samrala Tahsil (27·6 per cent.). The depletion is said to be due partly to the effects of plague and other epidemics and partly to emigration. The natural population has decreased only 19 per cent. In the Jullundur District, the Jullundur Tahsil, which has the advantage of a flourishing town and cantonment, has shown a decrease of only 9 per cent., the population of the other tahsils falling from 13 to 15 per cent., on account of plague and emigration to the Jhelum and Chenab Colonies and to America. The natural population has, therefore, fallen by only 9 per cent. In Gurgaon, the decrease has been rather unequal. The Gurgaon and Rewari Tahsils have lost about 10 per cent. of the population, mostly from plague and malaria, while the Palwal Tahsil which suffered much from plague has shown a decrease of about 21 per cent. The other two tahsils of the district have shown intermediate results. A considerable number of people seem to have emigrated from the district owing to the panic caused by plague. The immigration has decreased and the emigration increased (see Subsidiary Table II). The loss in the natural population is only 10 per cent. Similarly in the Rohtak District, which suffered a loss of 14 per cent., Gohana with a decrease of 21 per cent. fared worst, while the dry tahsil of Jhajjar got off rather cheaply, with a loss of under 9 per cent. The chief cause of the decreases is plague, which also seems to have adversely affected the immigration. In the Gujranwala District, a good deal of damage was done by plague, but the decrease is also ascribable to emigration into the **Indo-Gangetic Plain West.**



more southern parts of the Chenab Colony. The decrease in the district would have been much greater, had not the Sharakpur Tahsil, recently transferred from Lahore, shown an increase of 21 per cent. in consequence of large construction works on the canals. Similarly, in the Delhi District, an increase of 2½ per cent. in the Delhi Tahsil, on account of a rise in the Delhi City, to some extent counterbalanced the decrease of 15 per cent. in Sonepat and 8 per cent. in Ballabgarh, due to plague, malaria and an outflow of batches of labourers. In the Lahore District, the Chunian Tahsil has gained about 9 per cent. on account of the small colony established at Pattoki. The Kasur Tahsil has lost 7 per cent. owing partly to plague and partly to emigration into the Pattoki Colony. The losses in the Lahore Tahsil were largely made up by the growth of the city of Lahore. The tahsils of the Amritsar District suffered somewhat uniformly from plague and malaria, the decrease varying from 12·6 in Ajnala to 16·5 in Tarn Taran, but on the whole, the losses of the district were due as much to a decrease in immigration and an increase in emigration as to the epidemics. The fall in the natural population amounts to only 7 per cent. In the Patiala State, the Bhatinda, Bhikki and Narwana Tahsils have gained (17·, 4·4 and 2·5 per cent. respectively) in population, owing to the opening of the Southern Punjab Railway and to immunity from epidemics. The Mahindergarh and Narnaul Tahsils, lying at the extreme south-east of the Province, west of Rewari, registered increases of 14½ and 6½ per cent., respectively, in consequence of return of the famine-stricken population which had migrated in 1901. A small addition to the population of the Pinjaur Tahsil, at the foot of the Simla Hills, is ascribed to the people from other parts of the State taking refuge there, for fear of plague. In all the other tahsils of the State, there has been a general decrease caused mainly by plague. The Dadri Tahsil of Jind and the Bawal Tahsil of Nabha, situated south of Rewari, gained by the return of the famine-stricken emigrants of 1901. The other tahsils of these States show decreases, the largest being those of 21 per cent. in Sangrur (Jind State) and 30 per cent. in Amloh (Nabha State). The loss in the other districts and states is due to mortality from plague. The decrease in the Natural Division is real, as its natural population shows a loss of 8 per cent. against one of 9 per cent. in the actual population.

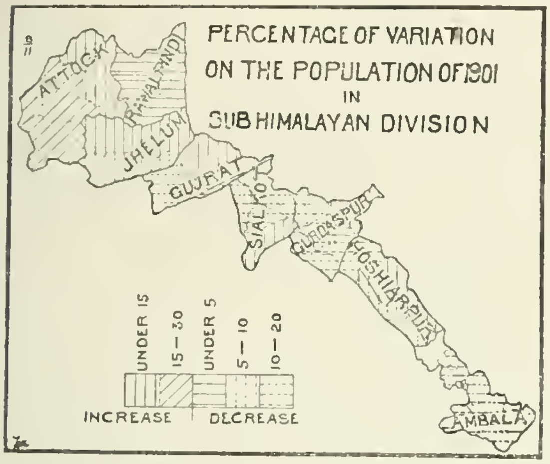
Himalayan tract.

82. The Himalayan tract, which has practically escaped from plague—the worst feature of the decade—has shown a general increase except in the Simla District, where the completion of the Simla-Kalka Railway has accounted for a decrease of 2·6 per cent., in spite of the increase of population in the town of Simla. A map of the Natural Division showing variations by tahsils is given in the margin. The results in the Kangra District are not uniform, although on the whole, the population has shown practically no variation. The Kangra Tahsil, which suffered heavily from earthquake in 1905 has not recovered from its effects and still shows a decrease of over 5 per cent. in population. Nurpur, the most western tahsil had heavy mortality from fever and Palampur was affected by the earthquake. These two tahsils have shown small decreases. The District Report shows that "The new Forest Rules have in some parts prevented the people from keeping cattle for milk and so diminished their resisting power to disease, while the general "*sakhti*" of the Forest underlings has stimulated emigration." All the other tahsils have registered moderate increases, the Dera Tahsil gaining least, in consequence of losses from epidemics. In the Nahan State, the two western tahsils have shown a falling off, due to plague and other diseases, but the eastern tahsils appear to have developed in population. Residents of this tract, known as Sirmauris, flock in large numbers to Simla, where they work as coolies, and return in winter to their homes, to spend their accumulated earnings of summer. With the growing demand for labour and the rising wages in Simla, it is only natural that the native place of these industrious hillmen should exhibit signs of prosperity. The Simla Hill States have all gained in population, with the exception of Nalagarh and the small feudatory or minor States of Rawin, Dhadi, Delath, Ghund, Balsan,



Dhami, Mailog, Kuthar, Bija and Baghat, which have registered decreases due to emigration of the inhabitants in search of employment. The whole Mandi State has grown in population, and the increases are more marked in the Gopalpur and Chacheat Tahsils, at the north and east. The advent of some pilgrims is said to have inflated the natural increase in these tahsils. The Suket State suffered from an outbreak of cholera which, coupled with the effects of the earthquake of 1905, has caused a decrease of 5½ per cent. in the Sadar (Bhal) Tahsil. But the exploitation of the Karseog forest has brought in a large number of coolies into that tahsil and more than made up the deficiency. The increase of 6 per cent. in the population of the Chamba State is due to general prosperity.

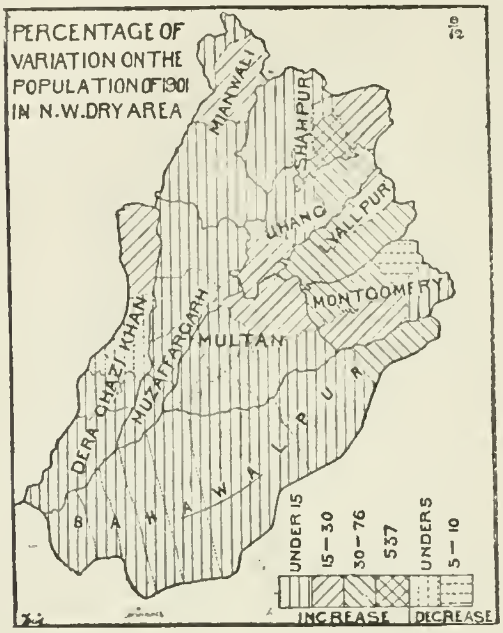
83. A map of the Sub-Himalayan Natural Division is printed in the margin. The Sub-Himalayan tract.
Next to the Indo-Gangetic Plain, this tract has been a prey to the ravages of plague and malaria. With the exception of Jhelum and Attock, the whole tract has lost heavily in population. In Jhelum, the Chakwal Tahsil, has shown an increase of 9 per cent., and the Jhelum Tahsil has gained 5 per cent. in consequence of the establishment of the Jhelum Canal Offices and the increase of troops in the Jhelum Cantonment. The Pind Dadan Khan Tahsil, however, suffered heavily from plague and emigration to the Jhelum Colony, and showed a contraction of 8 per cent. in population. The net result for the whole district is a gain of 2 per cent. which is, however, more apparent than real.



The Attock District, though classed in the Sub-Himalayan tract, owing to its proximity to the north-western hills and to its formation out of parent districts belonging to that Natural Division, is yet really situated midway between the Sub-Himalayan and North-West Dry Area Divisions. The two northern tahsils of Attock and Fatehjang are similar to Rawalpindi, while the sub-division of Pindigheb, including the tahsils of Pindigheb and Talagang, is not very different in circumstances to the northern half of the Mianwali District, adjoining it on the south. It has had a practically clean bill of health, so far as plague is concerned, and the agricultural and climatic conditions being favourable to the growth of population, it has shown a large increase (Talagang 25 per cent., Pindigheb 19 per cent.). The most noticeable decrease is that of 15 per cent. in the Ambala District. The loss is ascribed mainly to mortality from plague, which raged furiously in the Rupar and Kharar Tahsils, supplemented by some emigration to the Chenab Colony. The Kalsia State, lying within the Ambala District, has shown the largest decrease (17 per cent.), due entirely to the main cause above adverted to. The decrease is shared by its three tahsils. All the tahsils of the Hoshiarpur District but one (Una) have lost heavily owing to mortality from plague and fever, the deaths caused by these epidemics being 110,938 and 195,080 respectively, for the whole district. The Una Tahsil has been comparatively prosperous and has shown an increase of 3 per cent. to which the gathering at the Mári *mela* (fair) in this tahsil, at the time of the Final Enumeration, contributed materially. The panic caused by plague accelerated emigration from the western tahsils of the district to the Canal Colonies and other districts. The Sialkot District has also been most unfortunate in the matter of public health, the deaths from plague and fever amounting to 189,830 and 237,215 respectively. Plague was worst in Daska and the population of that tahsil has fallen 17 per cent. The only redeeming feature of the district is the increase of 1 per cent. in the Raya Tahsil, which is accounted for by a temporary migration from the Chenab Colony in connection with marriages, etc., during the respite between the disposal of the late autumn crop of *toria* (Brassica Eruca) and sugarcane, and the spring harvesting operations. In the Phalia Tahsil of the Gujrat District, plague accounted for a decrease of 11 per cent.; on the other hand, the Kharian Tahsil benefited by the establishment of head works of the Jhelum Canal and the employment of a large number of coolies on the canal.

The tahsils of the Rawalpindi District have all suffered losses from plague, except Murree, which has registered an increase of 8 per cent. mainly owing to the growth of the Civil Station and Cantonments. The causes of decreases in all the tahsils of Gurdaspur are plague and fever.

The North-West Dry Area. 84. The luckiest of the Natural Divisions is the North-West Dry Area (for variation of population see map in the margin). Every part of it has shown an increase of population, large or small. The only exceptions are the Gugera Tahsil in the Montgomery District, where the population has fallen 10 per cent. owing to migration into the Chenab Colony and the headquarter tahsil of the Shahpur District, which has lost 6 per cent. owing to plague and emigration to the Jhelum Colony. The tahsil which has gained most, is Sargodha, the headquarters of the Jhelum Canal Colony. This tahsil has been created within the past decade, and its present population of 138,810, is over 6 times that of 1901. The increase is quite abnormal. In the Lyallpur District which is the most flourishing tract in the Province, the increases of 76 and 63 per cent. in the Samundri and Toba Tek Singh Tahsils are contributed partly by fresh immigrants to colonize the surplus lands. The most remarkable increase in the Bahawalpur State is that in the Minchinabad Tahsil, due to the colonization of a large tract of *Cholistan* (sandy desert) with the aid of the Sadikwah Inundation Canal. The increases in the other tahsils of the Natural Division are due to freedom from excessive mortality and the favourable agricultural and other conditions conducive to the growth of population.



GENERAL CONCLUSIONS.

Principal causes of variations. 85. The above review will show that in the Province as a whole (including the Native States), the population has decreased, with the exception of solitary tahsils in the whole of the western and southern Punjab and the Himalayan tract at the north-east end. The central and eastern portion has undergone a decline. The increases are due to favourable agricultural conditions and the general development of resources, assisted in the case of the Canal Colonies, by immigration, mainly from other districts of the Province. The execution of large Canal and Railway projects and the Coronation Durbar works at Delhi also attracted a large number of immigrants from the United Provinces and Rajputana. The extent of this immigration may be taken as $\frac{1}{2}$ of the immigrants from the United Provinces (219,913)—*i.e.*, 109,956 and $\frac{3}{4}$th of those from the Rajputana Agency (246,609)—*i.e.*, 184,957, or in all 294,913 (roughly speaking 300,000). The rest of the immigration may be taken as normal. The most important cause of the decrease was the destruction caused by plague and fevers, which amounted to 6,528,981 deaths. The losses 38,762 and 107,109, respectively from cholera and small-pox, were of smaller consequence. The two former epidemics also weakened the fecundity of the population, plague carrying off the population at child-bearing ages and fevers weakening the strength of the prospective child-bearing population by destroying children at younger ages. The famine in Hissar and Gurgaon also injuriously affected the vitality of the child-bearing population in those districts.

In respect to the growth of population, the effects of the different causes may be illustrated by a comparison of the figures of the Sargodha Tahsil which has developed into a Canal Colony during the decade under review, the Khangah Dogran Tahsil (District Gujranwala) which had fully established itself as a prosperous part of the Chenab Colony in 1901, the Amritsar Tahsil which has been under canal irrigation ever since the completion of the Bari Doab Canal (1878-79) and the Shahpur Tahsil which is not irrigated from any perennial canal. All the

four tahsils suffered from plague and fever more or less. The variation per cent., in the population of these tahsils compared with the figures of 1901, is given in the margin. The Amritsar Tahsil, with its old established canal irrigation and excessive moisture, suffered most from the epidemics. The Khangah Dogran Tahsil having reached the climax of immigration, the effect of epidemics brought about a decline in population. The decrease in the Shahpur Tahsil may all be attributed to emigration to the Jhelum Colony, but in spite of its normally healthy climate, there can be no doubt but that plague succeeded in checking the growth of its population. Sargodha, with the most favourable circumstances, has on the other hand shown a phenominal increase both by immigration and by a high birth-rate, in spite of the losses inflicted upon it by the ravages of plague.

Tahsils.	Variation per cent. as compared with the population of 1901.
Sargodha	+536·6
Khangah Dogran ..	— 6·4
Amritsar	— 12·9
Shahpur	— 6·4

86. Subsidiary Table IV appended to this Chapter shows that the tendency of the density of tahsils has been to rise from the lowest class with a population of under 150 per square mile to the next higher class, throughout the past 3 decades. Four tahsils with 11 per cent. of the total population went up from this class to the higher classes in 1891, two with 6 per cent. of the population went up in 1901 and in the past decade, 7 tahsils with a population of 24 per cent. have gone up to the class with a density of 150 to 300 persons per square mile, which has altogether gained 13 tahsils with a population of 31 per cent. The next higher class with a density of 300 to 450 per square mile has also acquired three tahsils with 12 per cent. of population. The density of the highest classes has shown a tendency to decrease and most of the tahsils now have a density of 150 to 450 persons per square mile. The lowest density is found in the Himalayan tract, where there is not room for much further development of population and in the unirrigated districts of the North-West Dry Area, where the poverty of the soil and the absence of facilities for the extension of cultivation, place a limit on the population that can be supported. Canal irrigation, which converts comparatively profitless areas into highly fertile agricultural lands, enables the location of a large proportion of residents to every square mile.

Room for extension of population.

The Canal colonies have grown almost miraculously in density of population and the process of development is still at work ; and although, it is doubtful whether they will ever support as high a population, per square mile, as the well irrigated districts like Jullundur, yet a considerable time must lapse before these colonies reach the stage of over-crowding. The districts named in the margin, which are among those having the highest density were getting over-crowded, when the colonization of the Chenab Canal commenced, and these districts were freely tapped for colonists, thus affording the much needed relief. But, during the past decade, colonization has gone on rapidly, causing further emigration from these districts. At the same time, the epidemics of plague and fever have thinned down their population a great deal, and the density has now fallen sufficiently to allow the natural growth of population therein for some time to come. Caution would therefore appear to be necessary in pushing on further schemes of colonization too rapidly. Indeed as remarked in paragraph 29 of the Crop and Season Report of the Punjab for the year 1909-10, uneasiness is already apparent on the older canals, where it is feared that there will be a rush of tenants and labourers to the newly irrigated areas.

Jullundur ...	560
Amritsar ...	550
Hoshiarpur ...	409
Gurdaspur ..	443
Sialkot ...	492

87. Besides epidemics, which from time to time mow down the population, there are certain processes which to a certain extent tend to artificially keep it down. These are :—(1) the system of enforced widowhood amongst the Hindus, (2) abortions consequent on illicit relationship, (3) the neglect, of children of a deceased wife, (4) of infants in general, (5) of female children in particular, (6) female infanticide, which is now practically dying out, (7) the celibate religious orders, (8) the sterility of some of the richer classes owing to loose morals, and (9) the inability of the poorer people to get married. Voluntary checks in married life are resorted to, but most rarely and then too on medical advice.

Artificial methods of keeping down the population.

SUBSIDIARY TABLE I.

Variation in relation to density since 1881.

District, State and Natural Division.	Percentage of variation. Increase (+) Decrease (—).			Percentage of net variation, 1881 to 1911.	Mean density per square mile.			
	1901 to 1911.	1891 to 1901.	1881 to 1891.		1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9
TOTAL PROVINCE	— 2·3	+ 6·4	+10·1	+ 14·4	177	182	171	155
1. INDO-GANGETIC PLAIN WEST— ...	— 8·9	+ 5·8	+ 9·9	+ 5·9	286	314	297	270
1. Hissar	+ 3·0	+ ·7	+15·4	+ 19·7	154	150	149	129
2. *Loharu State*	+22·1	— 24·4	+46·4	+ 35·2	84	69	91	62
3. Rohtak	—14·1	+ 6·8	+ 6·7	— 2·2	301	351	329	308
4. *Dujana State*	+ 5·4	— 8·6	+13·0	+ 8·8	255	242	265	234
5. Gurgaon	—13·8	+ 11·6	+ 4·2	+ ·2	324	376	337	324
6. *Pataudi State*	—10·9	+ 15·4	+ 6·5	+ 9·5	376	422	365	343
7. Delhi	— 4·6	+ 7·9	— ·7	+ 2·2	510	534	495	499
8. Karnal	— 9·5	+ 2·6	+ ·8	— 6·4	254	280	273	271
9. Jullundur	—12·6	+ 1·1	+14·9	+ 1·6	560	641	634	552
10. *Kapurthala State*	—14·7	+ 4·9	+18·6	+ 6·1	426	499	476	401
11. Ludhiana	—23·2	+ 3·8	+ 4·8	— 16·4	356	464	447	426
12. *Maler Kotla State*	— 8·2	+ 2·3	+ 6·6	+ ·1	426	464	454	425
13. Ferozepore	+ ·3	+ 8·1	+18·5	+ 28·4	224	223	207	174
14. *Faridkot State*	+ 4·3	+ 8·6	+18·6	+ 34·3	203	195	179	151
15. *Patiala State*	—11·8	+ ·8	+ 7·9	— 4·1	260	295	293	271
16. *Jind State*	— 3·6	— ·9	+13·9	+ 8·8	216	224	226	198
17. *Nabha State*	—16·5	+ 5·4	+ 8·0	— 4·9	268	321	305	282
18. Lahore	— ·8	+ 10·7	+17·3	+ 28·9	367	370	334	285
19. Amritsar	—14·0	+ 3·1	+11·1	— 1·4	550	639	620	558
20. Gujranwala	— 8·5	+ 22·6	+11·6	+ 25·1	226	247	202	181
2. HIMALAYAN—	+ 2·0	+ 3·1	+ 6·9	+ 12·5	78	77	74	70
21. *Nahan State*	+ 2·1	+ 9·3	+10·5	+ 23·3	116	113	104	94
22. Simla	— 2·6	+ 9·1	+ 2·4	+ 8·9	389	400	366	358
23. *Simla Hill States*	+ 3·9	+ 5·2	+ 9·5	+ 19·6	68	66	62	57
24. Kangra	+ ·3	+ ·7	+ 4·4	+ 5·4	77	77	76	73
25. *Mandi State*	+ 4·1	+ 4·3	+13·5	+ 23·2	151	145	139	123
26. *Suket State*	+ ·5	+ 4·3	— ·2	+ 4·7	131	130	125	125
27. *Chamba State*	+ 6·3	+ 3·1	+ 7·1	+ 17·4	42	40	39	36
3. SUB-HIMALAYAN—	— 5·9	— 1·5	+ 9·3	+ 1·2	305	324	329	301
28. Ambala	—15·4	— 5·5	+ 4·0	— 16·9	373	441	467	449
29. *Kalsia State*	—16·8	— 2·1	+ 1·4	— 17·4	333	400	409	403
30. Hoshiarpur	— 7·2	— 2·1	+12·3	+ 1·9	409	440	450	401
31. Gurdaspur	—11·0	— ·4	+14·6	+ 1·6	443	498	500	436
32. Sialkot	— 9·6	— 3·2	+10·6	— 3·2	492	544	562	508
33. Gujrat	— ·7	— 1·4	+10·4	+ 8·2	364	366	371	336
34. Jhelum	+ 2·0	— 2·5	+ 4·0	+ 3·5	182	178	183	176
35. Rawalpindi	— 1·9	+ 4·7	+13·3	+ 16·3	273	278	266	234
36. Attock	+11·8	+ 3·6	+ ·9	+ 16·9	129	115	111	110
4. NORTH-WEST DRY AREA	+17·8	+ 21·8	+13·6	+ 62·9	99	84	69	61
37. Montgomery	+11·6	+ ·5	+18·6	+ 33·0	115	103	103	86
38. Shahpur	+29·8	+ 1·1	+24·2	+ 63·0	135	104	103	83
39. Mianwali	+13·1	+ 5·2	+ 9·4	+ 30·2	63	56	53	49
40. Lyallpur	+45·5	+2,559·6	— 3·6	+3,630·6	272	187	7	7
41. Jhang	+21·1	+ 5·8	+ 3·0	+ 32·0	153	127	120	116
42. Multan	+14·7	+ 11·8	+14·2	+ 46·4	133	116	104	91
43. *Bahawalpur State*	+ 8·3	+ 10·9	+13·3	+ 36·1	52	48	43	38
44. Mazaffargarh	+ 7·9	+ 6·8	+11·9	+ 29·1	94	87	82	73
45. Dera Ghazi Khan	+ 6·6	+ 14·2	+12·5	+ 36·8	67	63	55	49

SUBSIDIARY TABLE II.

Variation in natural population.

District, State and Natural Division.	Population in 1911.				Population in 1901.				Variation per cent. (1901-11) in natural population. Increase (+) Decrease (—).
	Actual population.	Immi-grants.	Emi-grants.	Natural population.	Actual population.	Immi-grants.	Emi-grants.	Natural population.	
1	2	3	4	5	6	7	8	9	10
TOTAL PROVINCE ...	**24,187,750**	**660,219**	**516,612**	**24,044,143**	**24,754,737**	**706,118**	**506,033**	**24,554,652**	**— 2·1**
1. Indo-Gangetic Plain West ...	**11,027,490**	**810,967**	**772,699**	**10,989,222**	**11,977,100**	**879,947**	**801,547**	**11,898,700**	**— 7·6**
1. Hissar ...	804,889	136,396	116,814	785,307	781,717	144,531	113,107	750,293	+ 4·7
2. *Loharu State* ...	18,597	5,585	6,000	19,012	15,229	4,687	7,104	17,646	+ 7·7
3. Rohtak ...	541,489	80,445	102,904	563,948	630,672	101,830	107,681	636,523	— 11·4
4. *Dujana State* ...	25,485	6,656	5,618	24,447	24,174	6,589	7,696	25,281	— 3·3
5. Gurgaon ...	643,177	105,653	120,067	657,591	746,208	133,345	115,115	727,978	— 9·7
6. *Pataudi State* ...	19,543	6,693	3,209	16,059	21,933	7,900	3,861	17,894	— 10·3
7. Delhi ...	657,604	161,167	107,154	603,591	689,039	154,935	107,568	641,672	— 5·9
8. Karnal ...	799,787	106,847	88,306	781,246	883,225	144,096	92,188	831,317	— 6·0
9. Jullundur ...	801,920	86,683	175,808	891,045	917,587	116,691	181,776	982,672	— 9·3
10. *Kapurthala State* ...	268,133	48,698	45,050	264,485	314,351	67,041	55,155	302,465	— 12·6
11. Ludhiana ...	517,192	84,313	124,563	557,442	673,097	114,686	131,211	689,622	— 19·2
12. *Maler Kotla State* ...	71,144	19,181	18,497	70,460	77,506	18,911	21,627	80,222	— 12·2
13. Ferozepore ...	959,657	196,974	131,196	893,879	958,072	226,556	130,565	862,081	+ 3·7
14. *Faridkot State* ...	130,294	37,748	25,630	118,176	124,912	40,421	28,169	112,660	+ 4·9
15. *Patiala State* ...	1,407,659	246,081	240,021	1,401,599	1,596,692	209,262	282,407	1,669,837	— 16·1
16. *Jind State* ...	271,728	72,195	63,926	263,459	282,003	74,580	74,183	281,606	— 6·4
17. *Nabha State* ...	248,887	63,502	68,982	254,367	297,949	82,501	75,280	290,728	— 12·5
18. Lahore ...	1,036,158	218,379	123,770	941,549	1,162,109	213,699	143,004	1,091,414	— 14·4
19. Amritsar ...	880,728	101,831	226,605	1,005,502	1,023,828	150,651	206,834	1,080,011	— 6·9
20. Gujranwala ...	923,419	146,021	98,660	876,058	756,797	104,170	154,151	806,778	+ 8·6
2. Himalayan ...	**1,724,480**	**66,285**	**62,314**	**1,720,509**	**1,690,066**	**83,062**	**60,929**	**1,667,933**	**+ 3·2**
21. *Nahan State* ...	138,520	15,257	4,675	127,938	135,687	21,090	4,410	119,007	+ 7·5
22. Simla ...	39,320	18,680	13,588	34,228	40,351	21,807	16,002	34,546	— ·9
23. *Simla Hill States* ...	404,343	19,616	14,913	399,640	389,349	22,825	17,816	384,340	+ 4·0
24. Kangra ...	770,386	41,465	47,118	776,039	768,124	47,776	49,707	770,055	+ ·8
25. *Mandi State* ...	181,110	3,134	8,410	186,386	174,045	8,404	10,032	175,673	+ 6·1
26. *Suket State* ...	54,928	2,925	1,444	53,447	54,676	4,053	2,276	52,899	+ 1·0
27. *Chamba State* ...	135,873	4,271	11,229	142,831	127,834	6,785	10,364	131,413	+ 8·6
3. Sub-Himalayan ...	**5,805,081**	**361,945**	**816,387**	**6,259,523**	**6,172,187**	**404,295**	**870,585**	**6,638,477**	**— 5·7**
28. Ambala ...	689,970	115,354	129,688	704,304	815,880	130,818	146,340	831,402	— 15·3
29. *Kalsia State* ...	55,909	16,980	10,932	49,861	67,181	20,551	13,304	59,934	— 16·8
30. Hoshiarpur ...	918,569	61,742	166,941	1,023,768	989,782	78,935	181,500	1,092,347	— 6·3
31. Gurdaspur ...	836,771	75,325	155,119	916,565	940,334	94,648	169,795	1,015,481	— 9·7
32. Sialkot ...	979,553	78,169	247,977	1,149,361	1,083,909	91,166	277,846	1,270,589	— 9·5
33. Gujrat ...	745,634	31,957	112,445	826,122	750,548	45,643	127,348	832,253	— ·7
34. Jhelum ...	511,575	37,908	62,955	536,622	594,018	34,215	84,402	644,205	— 16·7
35. Rawalpindi ...	547,827	70,296	47,446	524,977	930,535	225,635	49,285	754,185	— 30·3
36. Attock ...	519,273	19,446	28,116	527,943	Not available.				
4. North West Dry Area— ...	**5,630,699**	**730,555**	**99,125**	**4,999,269**	**4,915,384**	**755,549**	**85,595**	**4,245,430**	**+ 17·8**
37. Montgomery ...	535,299	58,203	106,119	583,215	463,586	52,645	134,248	545,189	+ 7·0
38. Shahpur ...	687,366	145,325	35,458	577,499	524,259	44,585	63,280	542,954	+ 6·4
39. Mianwali ...	341,377	13,662	24,704	352,419	424,588	Not available.			
40. Lyallpur ...	857,711	566,320	19,310	310,701	791,861	791,583	490	768	+40,355·9
41. Jhang ...	515,526	23,773	82,376	574,129	378,695	17,730	218,295	579,260	— ·9
42. Multan ...	814,871	86,089	39,204	767,986	710,626	94,618	36,108	652,116	+ 17·8
43. *Bahawalpur State* ...	780,641	73,151	30,531	738,021	720,877	79,735	33,494	674,636	+ 9·4
44. Muzaffargarh ...	569,461	27,698	23,130	564,893	405,656	38,552	17,002	384,106	+ 47·1
45. Dera Ghazi Khan ...	528,447	16,897	18,856	530,406	495,236	53,113	16,895	459,018	+ 15·6

(1). In working the figures of natural population of 1901, for the Province and Natural Divisions, persons enumerated in the Mianwali District but shown as born in Bannu and Dera Ismail Khan, together with those appearing as born in Hazara and enumerated in Attock, have been taken as if they were born in the place of enumeration.

(2). Actual population (1901) of the Attock District is contained in the figures of Jhelum and Rawalpindi.

(3). The adjustment of immigration figures being impossible, the population of 1901 has been given without adjustment. The results shown against Gujranwala, Lahore, Jhelum, Rawalpindi, Muzaffargarh, etc., do not, therefore, represent the correct variation.

SUBSIDIARY TABLE III.

Comparison with vital statistics.

(FOR BRITISH TERRITORY ONLY.)

District and Natural Division.	*In 1901-1910 total number of*		*Number per cent. of population of 1901 of*		Excess (+) or deficiency (—) of births over deaths.	*Increase (+) or decrease (—) of population of 1911 compared with 1901.*		Remarks.
	Births.	Deaths.	Births.	Deaths.		Natural population.	Actual population.	
1	2	3	4	5	6	7	8	9
TOTAL PROVINCE	8,286,261	8,843,708	40·8	43·5	—557,447	—182,334	—355,383	(1) Figures of births and deaths of 1901-03 for Attock and of 1901-04 for Lyallpur not being available the average of the remaining years has been assumed to represent the figures of each of these years (*i. e.*, when the two districts were parts of other Districts). District figures in columns 2 and 3 do not, therefore, work up to the divisional totals in the Sub-Himalayan and the North-West Dry Area and to provincial totals. (2) Figures of actual population of 1901 (columns 4, 5 and 8) are those given in Imperial Table I of 1901. Figures of Jhelum, Rawalpindi and Attock have, however, been taken as below:— *District.* — *Tahsils.* (1) JHELUM ... (1) Jhelum. (2) P. D. Khan. (3) Chakwal. (2) RAWALPINDI. (1) Rawalpindi. (2) Gujar Khan. (3) Murree. (4) Kahuta. (3) ATTOCK ... (1) Attock. (2) Pindigheb. (3) Fatehjang. (4) Tallagang.
INDO-GANGETIC PLAIN WEST.	3,798,729	4,540,195	41·2	49·2	—741,466	—543,213	—656,331	
Hissar ...	333,253	323,353	42·7	41·4	+ 9,900	+ 35,014	+ 23,172	
Rohtak ...	241,179	305,172	38·2	48·4	— 63,993	— 72,575	— 89,183	
Gurgaon ...	302,741	372,131	40·6	49·9	— 69,390	— 70,387	—103,031	
Delhi ...	279,364	335,801	40·5	48·7	— 56,437	— 38,081	— 31,435	
Karnal ...	349,706	421,098	39·6	47·7	— 71,392	— 50,071	— 83,438	
Jullundur ...	353,165	431,490	38·5	47·0	— 78,325	— 91,627	—115,667	
Ludhiana ...	247,853	380,037	36·8	56·5	—132,184	—132,180	—155,905	
Ferozepore ...	401,875	439,479	41·9	45·9	— 37,604	+ 31,798	+ 1,585	
Lahore ..	491,933	560,111	42·3	48·2	— 68,178	—149,865	—125,951	
Amritsar ...	431,767	530,974	42·2	51·9	— 99,207	— 74,509	—143,100	
Gujranwala ...	365,893	440,549	48·3	58·2	— 74,656	+ 69,280	+166,622	
HIMALAYAN ...	278,096	268,954	34·4	33·3	+ 9,142	+ 5,666	+ 1,231	
Simla ...	6,804	8,095	16·9	20·1	— 1,291	— 318	— 1,031	
Kangra ...	271,292	260,859	35·3	34·0	+ 10,433	+ 5,984	+ 2,262	
SUB-HIMALAYAN ...	2,440,827	2,706,418	40·0	44·3	—265,591	—368,881	—355,834	
Ambala ...	264,226	382,420	32·4	46·9	—118,194	—127,098	—125,910	
Hoshiarpur ...	384,587	421,173	38·9	42·6	— 36,586	— 68,579	— 71,213	
Gurdaspur ...	398,503	462,449	42·4	49·2	— 63,946	— 98,916	—103,563	
Sialkot ...	494,996	561,914	45·7	51·8	— 66,918	—121,228	—104,356	
Gujrat ...	325,172	329,503	43·3	43·9	— 4,331	— 6,131	— 4,914	
Jhelum ...	199,000	204,367	39·7	40·8	— 5,367	—107,583	+ 10,151	
Rawalpindi ...	236,818	231,237	42·4	41·4	+ 5,581	—229,208	— 10,872	
Attock ...	196,463	161,937	42·3	34·9	+ 34,526	Not available.	+ 54,843	
NORTH-WEST DRY AREA.	1,768,609	1,328,141	42·2	31·7	+440,468	+690,454	+655,551	
Montgomery ...	201,712	146,936	43·5	31·7	+ 54,776	+ 38,026	+ 71,713	
Shahpur ...	235,379	247,506	44·9	47·2	— 12,127	+ 34,545	+163,107	
Mianwali ...	169,816	123,775	40·0	29·2	+ 46,041	Not available.	— 83,211	
Lyallpur ...	370,621	206,387	46·8	26·1	+164,234	+309,933	+ 65,850	
Jhang ...	296,757	218,374	78·4	57·7	+ 78,383	— 5,131	+136,831	
Multan ...	314,659	215,160	44·3	30·3	+ 99,499	+115,870	+104,245	
Muzaffargarh ...	172,459	130,313	42·5	32·1	+ 42,146	+180,787	+163,805	
Dera Ghazi Khan	155,454	122,246	31·4	24·7	+ 33,208	+ 71,388	+ 33,211	

NOTE.—For further details, Subsidiary Table V of Chapter VI may be referred to.

SUBSIDIARY TABLE IV.

Variation by tahsils classified according to density.

(*a*). ACTUAL VARIATION (BRITISH TERRITORY ONLY).

Natural Division.	Decade.	VARIATION IN TAHSILS WITH A POPULATION PER SQUARE MILE AT COMMENCEMENT OF DECADE OF							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	Over 1,050.
1	2	3	4	5	6	7	8	9	10
PUNJAB ...	1881—1891 ...	—144,582	— 497,244	+883,288	+ 575,609	+285,842	+663,544	...	—33,098
	1891—1901 ...	—112,325	+1,276,262	+101,621	— 255,786	+246,485	+ 89,096	...	...
	1901—1911 ...	—612,850	+2,263,804	+338,417	—1,100,405	—883,027	—361,320	...	...
Indo-Gangetic Plain West.	1881—1891 ...	— 86,265	+ 47,634	+123,098	+ 237,927	+196,810	+327,617	...	...
	1891—1901 ...	—392,642	+ 247,660	+635,628	— 232,629	+143,963	+395,353	...	...
	1901—1911 ...	—282,967	+1,384,712	—586,278	— 603,883	—341,813	—360,127	...	...
Himalayan ...	1881—1891 ...	— 44,351	— 200,100	+288,217	...	— 9,847	+ 33,061	...	—33,098
	1891—1901 ...	+ 54,955	+ 237,456	—288,217	...	...	— 3,391	...	...
	1901—1911 ...	+ 5,218	— 2,794	...	...	...	— 1,193	...	...
Sub-Himalayan ...	1881—1891 ...	+ 1,802	— 750,709	+471,973	+ 337,682	+ 98,879	+302,866	...	...
	1891—1901 ...	+ 6,523	+ 201,794	—245,790	— 23,157	+102,522	—302,866	...	...
	1901—1911 ...	+ 44,042	+ 111,409	+526,451	— 496,522	—541,214	...	...	..
North-West Dry Area	1881—1891 ...	— 15,768	+ 405,931	...	...	...	...	...	...
	1891—1901 ...	+218,839	+ 589,352	...	...	...	...	...	...
	1901—1911 ...	—379,143	+ 770,477	+398,244	...	...	...	...	...

NOTE.—Figures of 1901 and 1911 are based on those given in Provincial Table I, 1911. Adjustment of the figures of 1891 and 1881 (as given in the Reports of those years) being impossible, they have been taken without change.

SUBSIDIARY TABLE IV.

Variation by tahsils classified according to density.

(b). PERCENTAGE OF VARIATION (BRITISH TERRITORY ONLY).

Natural Division.	Decade.	Variation per cent. in tahsils with a population per square mile at commencement of decade of							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	Over 1,050.
1	2	3	4	5	6	7	8	9	10
PUNJAB ...	1881—1891 ...	− 3·9	−10·9	+ 23·5	+17·0	+ 20·7	+154·2	...	−100·0
	1891—1901 ...	− 3·2	+31·3	+ 2·2	− 6·5	+ 14·8	+ 8·1	...	...
	1901—1911 ...	−17·8	+42·3	+ 7·1	−29·8	− 46·2	− 30·5	...	...
Indo-Gangetic Plain West ...	1881—1891 ...	− 9·1	+ 2·8	+ 5·0	+17·1	+ 26·4	+ 76·1	...	...
	1891—1901 ...	−45·3	+14·0	+ 25·6	−14·3	+ 15·3	+ 52·2	...	...
	1901—1911 ...	−59·7	+68·5	− 18·2	− 43·1	− 31·5	− 31·2	...	...
Himalayan ...	1881—1891 ...	−40·7	−32·2	*	...	−100·0	*	...	−100·0
	1891—1901 ...	+85·0	+56·3	−100·0	...	...	− 10·3	...	...
	1901—1911 ...	+ 4·4	− ·4	...	...	...	− 4·0	...	...
Sub-Himalayan ...	1881—1891 ...	+ ·6	−44·3	+ 36·4	+17·0	+ 15·9	*	...	...
	1891—1901 ...	+ 2·1	+21·3	− 13·9	− 1·0	+ 14·2	−100·0	...	...
	1901—1911 ...	+14·0	+ 9·7	+ 34·6	− 21·6	− 65·6	...	...	...
North-West Dry Area ...	1881—1891 ...	− ·7	+76·1	...	...	...	...	...	...
	1891—1901 ...	+ 9·5	+62·7	...	...	...	...	...	...
	1901—1911 ...	−15·0	+50·4	*	...	...	...	...	...

* No entries in the previous of the two decades compared.

SUBSIDIARY TABLE V.

Capital outlay and irrigation from canals.

Major Irrigation Works.	Date of Completion.	Capital outlay.		Culturable area commanded (acres).		Gross area actually irrigated (acres).		Total length (miles).	
		1900-01.	1910-11.	1900-01.	1910-11.	1900-01.	1910-11.	1901-02.	1910-11.
1	2	3	4	5	6	7	8	9	10
Western Jamna Canal (including Sirsa Branch).	1886-1895...	17,135,032	17,389,200	2,143,085	2,365,082	566,405	585,438	347	348
Sirhind Canal	1886-1887...	24,470,507	25,078,325	2,456,410	2,273,467	961,927	843,476	538	538
Upper Bari Doab Canal	1878-1879	18,448,173	21,015,533	1,479,257	1,589,065	861,301	1,035,442	369	370
Lower Chenab Canal	1899-1900...	25,885,143	29,049,157	2,645,992	2,702,518	1,830,525	2,215,492	426	427
Sidhnai Canal	1886 ...	1,264,191	1,329,538	344,000	344,159	169,780	251,461	68	68
Indus Inundation Canal	1849-1850...	707,635	2,533,414	300,000	422,923	222,565	310,605	716	431
Upper Sutlej Inundation Canal (including Lower Sutlej and Para Canal).	1858-1859...	1,572,112	1,748,117	767,754	899,836	376,297	282,397	322	325
Lower Jhelum Canal	In progress	...	16,188,437	...	1,161,960	...	746,446	93	150
TOTAL ...	...	89,482,793	114,331,721	10,136,498	11,759,010	4,988,800	6,270,757	2,879	2,657

SUBSIDIARY TABLE VI.

Deaths from plague and malaria during 1901—1910.

(BRITISH TERRITORY ONLY.)

District and Natural Division.	Deaths during 1901-10 from Plague.	Deaths during 1901-10 from Malaria.	District and Natural Division.	Deaths during 1901-10 from Plague.	Deaths during 1901-10 from Malaria.
1	2	3	1	2	3
PUNJAB	2,025,220	4,503,761	SUB-HIMALAYAN	728,422	1,265,929
INDO-GANGETIC PLAIN WEST ..	1,178,515	2,203,576	Ambala	99,331	162,641
Hissar	41,223	209,518	Hoshiarpur	110,938	195,080
Rohtak	86,241	157,119	Gurdaspur	148,308	186,816
Gurgaon	72,462	191,961	Sialkot	189,830	237,215
Delhi	31,426	210,087	Gujrat	107,647	145,361
Karnal	46,063	256,171	Jhelum	38,319	114,466
Jullundur...	146,049	162,428	Rawalpindi	25,775	143,226
Ludhiana	160,830	122,163	Attock	8,274	81,124
Ferozepore	105,104	216,651	NORTH-WEST DRY AREA	117,940	878,763
Lahore	166,285	240,460	Montgomery	12,580	86,216
Amritsar	131,741	254,064	Shahpur	78,265	112,034
Gujranwala	191,091	182,954	Mianwali...	141	97,488
HIMALAYAN	343	155,493	Lyallpur...	12,808	72,132
Simla	14	2,901	Jhang	11,979	139,321
Kangra	329	152,592	Multan	1,571	156,274
			Muzaffargarh	60	110,613
			Dera Ghazi Khan	536	104,685

Note.—Figures of Attock are for 1904—10, while those of Lyallpur are for 1904—10 and 1905—10, under plague and malaria respectively. The earlier figures are contained in those of the parent districts.

CHAPTER III.

Migration.

GENERAL.

Reference to Statistics. 88. Imperial Table XI, containing statistics of birth-place, furnishes material for gauging the growth or decline of the natural population (see Chapter II), and shows how far people move from one part of the Province to another, and the extent to which persons born outside the Punjab contribute to the actual population of the Province. This Chapter deals with the latter aspect of the statistics. In the Subsidiary Tables these figures have been supplemented with information received from other Provinces regarding the movements beyond the Punjab. Subsidiary Table I shows immigrants into each Natural Division, District or State from other parts of the Province, from other Provinces and from other countries. Subsidiary Table II gives similar figures of emigration. The proportional figures of migration to and from each district or state will be found in Subsidiary Table III and the extent of migration between the Natural Divisions appears in Subsidiary Table IV. The migration between the Province as a whole* and other Provinces of India is indicated in Subsidiary Table V.

Total Migration. 89. The total population of 24,187,750, enumerated, in the Punjab, at the recent Census, comprises 23,527,531 or over 97 per cent. born within the Province and 660,219 or rather less than 3 per cent. born outside it. Of the latter, 605,952 were born in other parts of India and the rest (·2 per cent. of the population) came from other countries. On the other hand, 516,612 persons born in the Punjab were enumerated in the other Provinces of India. The only available figures† of emigrants from the Punjab to other parts of the world are those given in the margin. These, however, are not a true index of the adventurous spirit of the natives of this Province who are found in almost all parts of the world. Of the Panjabis enumerated within the Province, 20,633,059 or over 88 per cent. were present at their homes, *i.e.*, in the districts of their birth, on the night of the Final Census, 8 per cent. were in contiguous districts and about 4 per cent. in the more distant districts of the Province.

Panjabis who embarked from Calcutta during 1900—10 ...	4,581
Panjabis enumerated in other countries.	
Ceylon	983
Straits Settlement	985
Anglo-Egyptian Soudan	9
Northern Nigeria	1
Lagos	1
Fiji	809
Northern Rhodesia	2
Southern Rhodesia	1
Johore	195
Hong Kong	1,197
Uganda	341
Mauritius	18
Federated Malay States	7,574
In vessels arriving in Colombo after 10th March 1911	335
Total ...	12,451
Panjabis serving in the Army outside India on 1-5-1911 ...	2,218

The figures of Panjabis residing in the British Isles, other European countries, Armenia, South Africa, and Australia are not available.

Compared with other countries, the figures of migration may look very small. But the Indian is known to be passionately fond of his home and in some of the districts, the proverb '*ghar di addhi te báhar di sári*' (half a loaf at home is better than a whole one abroad) is still literally adhered to. But the Jat of the central Punjab is an exception to the rule and a comparison with the figures of 1901 (see margin) will show that the self-satisfied Panjabi of old is gradually giving way to a more adventurous type, not averse to travel. In spite of an absolute decrease in the population, there has been a relative increase in migration from district to district. This is due mainly to improved means of communication, and the consequent free intercourse between the different parts of the Province.

Proportion per mille born and enumerated within the Province.

Enumerated in—	1901	1911
District of birth	976	944
Contiguous districts ...	19	41
Other districts of the Province	5	15

It should be noted that the 10th March, *i. e.*, the day preceding the Census night and the 11th March were declared to be holidays, in order to facilitate the overhauling of the Census record and the preparation of Provisional totals; and the 12th being a Sunday, the three consecutive holidays enabled several

* With details of British Territory and Native States.

† The following figures were received after the Chapter had gone to Press, and could not be included in the statement :—

Union of South Africa	342
Scotland	29

temporary or semi-permanent emigrants to return to their homes. The proclamations issued in the local areas, requiring people to be present, as far as possible, at home on the night of 10th March, coupled with the movements on the evening of the 9th and morning of the 10th went a long way to reduce the extent of the Intra-Provincial migration. The date of the Census was so fixed as not to clash with days held to be auspicious for marriages and other large gatherings. The figures therefore are nearer the minimum, than the normal, migration. The extent to which the Panjabis have taken to going outside India cannot be discussed, unless the immigration figures of other countries are available, but the tendency of temporary or semi-permanent emigration out of the country is apparent and has been stimulated by the rapid spread of English education and the growing disregard of the restrictions of eating and drinking which were, till lately, an insuperable obstacle in the way of undertaking journeys across the sea. One still hears from old people, of the privations to which they exposed themselves in their foreign travels, by restrictions in regard to food; but an overwhelming majority of the modern generation has no scruples about inter-dining, and so the days of restrictions are already passing into history.

Nature and types of migration.

90. The causes leading to the movement of population are manifold and the nature of migration varies according to the conditions under which the change of residence occurs. But the different types may be broadly classified under the following heads:—

(*a*) Casual, (*b*) Temporary, (*c*) Periodic, (*d*) Semi-permanent, and (*e*) Permanent.

(*a*) *Casual.*—The casual type consists of minor movements within adjacent villages. The rural population is constantly on the move between the village of residence and the neighbouring ones. Visits to relatives and friends are the main cause of such migration and the movements come to notice only in cases where the people cross the limits of the district or state. The bulk of the movements between villages in the same unit, therefore, escapes notice. The cases of females born in one village and married into another and their return on visits to their parents' houses are often relegated to this type. But the former is really permanent migration, although the connection with the parental village leads to frequent change of residence. The latter, which is really emigration from the permanent home, appears in the form of return to the place of birth, and wrongly reduces the figures of permanent migration. It also tends to vitiate the returns of place of birth in cases where the wife goes to the home of her parents for her confinement. The only way in which such movements can represent the casual type is when the woman goes to visit her parents in company with her children born at her husband's home. The practice of newly married wives going to their parents' home for the first accouchement is limited to the eastern Punjab. The reason of this practice seems to be the confidence of a girl in her mother, in times of trouble, and the anxiety of the mother to be near her daughter during her first confinement, which is regarded as the most critical point in her life. When it is not possible for the girl to go to her parents' home, the mother goes and stays with her daughter for the period in question. It is in places where it is considered objectionable for the mother to enter the daughter's house or village, that the practice of the daughter going to her parents' home for confinement is more prevalent. But on the other hand, in the towns, even of the eastern Punjab, neither will the daughter be sent to her parents for that purpose, nor will her mother enter the daughter's house. In the rural tracts of the eastern Punjab, the custom is more common among the Hindus than amongst the Muhammadans. But in the western Punjab, the case is the reverse. A Muhammadan will invariably get her daughter to her house for the first accouchement, but this is not so in the case of a Hindu. The proper procedure according to Hindu ideas is that the wife should be confined at her permanent home, *i.e.*, at her husband's. This system is generally adhered to in towns, and in the western Punjab, by even the rural population who are mostly Aroras, and belong really to the townsman class. Men, usually have their hands full of work and besides, have few chances of changing residence casually. Females, therefore, preponderate in migration of this type.

(*b*) *Temporary.*—Temporary migration is due to journeys undertaken on business, to attend marriage or death ceremonies, to partake in festivals, to visit places of pilgrimage, preceptors (or Pirs) and the like, or to the dispersal of the population of a tract owing to panic caused by epidemics, or the collection of bands of labourers in connection with extensive works on roads, Railways, etc. The last is the most important item of this type and where large works are in progress, the figures of migration are appreciable enough to affect the population. Some instances are quoted in the margin. Business visits mainly affect the towns. This type of migration embraces far more males than females.

District or State.	Main cause of Migration.	No. of Immigrants.*
1. Delhi	Coronation Durbar Works ..	74,526
2. Lahore ...	Lower Bari Doab Canal Works at Balloki ...	184,964
3. Sialkot ..	Upper Chenab Canal Head Works at Marala... ...	54,604
4. Nabha State ...	Cattle Fair at Jaitu	53,912
5. D. G. Khan ...	Pilgrims to the shrine of Sakhi Sarwar	9,812
6. Hoshiarpur ...	Holi Fair at Anandpur } ...	59,885
7. ,, ...	,, Mairi }	
8. Jhelum ...	Cattle Fair at Chakwal ...	27,531
9. Montgomery ...	Canal Works	49,784
10. Gujranwala ..	,, ...	136,367
11. Gujrat ...	,, ...	20,711

(*c*) *Periodic.*—Under this head should be classed, the periodical movements of labourers for harvesting operations, of graziers accompanying their flocks or herds, of Pirs and Mahants on their tours to visit their disciples, and of the inhabitants of hilly regions, during the winter, for the purpose of trade or earning their livelihood. In years when the south-eastern districts of the Province or the adjoining Provinces are affected by drought, large bodies of labourers move on to the central and western Punjab to take up what work they can get, at the harvesting of the spring crops, which are very extensive in these parts. On the 10th of March 1911, migration for harvesting operations had not quite begun, and no part of the Punjab or the adjoining Provinces was suffering from famine. But the movement of graziers is a regular one. The Gaddis of the Kangra District shift lower down, in winter, owing to the intense cold at their homes, and graze their cattle in the lower hills of the same district. This accounts for the presence of most of the marginally noted Gaddis (with a small proportion of females) in the western tahsils of Kangra. Similarly, the Afghan Powindahs, who find it difficult to earn a living or procure good fodder for their camels in the hills, during the winter, leave Afghanistan in large numbers and kill two birds with one stone. They bring merchandise to the Punjab, leaving their camels on the Indus, to graze, throughout the winter, in the sandy Thal of the Sindh Sagar Doab, sell their goods—some of them going down country, as far as Calcutta or Bombay—and after disposing of their imports, take up work as labourers, chiefly building mud walls, and the richer and more intelligent of them lend money at exorbitant rates of profit—a milder term for the prohibited interest. In March, they recover all their dues and, with their accumulated earnings buy piece-goods and other merchandise, after which they wend their way home, picking up their camels at the passes in the North-West Frontier Province. This immigration accounts for the presence of the majority of 21,239 Afghanistan-born persons in the Punjab. The Powindahs bring very few females with them and consequently the proportion of Afghan females to males is only 1 to 6.

Tahsils.	Persons.	Females.
Dera Gopipur	259	40
Nurpur	546	79
Hamirpur	109	5

The graziers in the plains take their cattle down to the riverain tracts in the summer, when the supply of fodder in the uplands is restricted and the flooding of the rivers produces rich pasturage within the reaches of inundation. These movements are, however, usually confined within the districts. In the winter, the cattle are taken to the uplands and the Birs (forests) of the eastern Punjab. The Thal of the western Punjab attracts cattle from long distances. But these immigrants come from districts which are affected by other causes as well, and therefore it is very difficult to obtain separate figures for this class of migration, which, on the whole, is small.

The proportion of females cannot be large in this type of migration.

(*d*). *Semi-permanent.*—The semi-permanent type is an important one and comprises a very large proportion of Government servants of all kinds,

* From within the Province.

servants of firms and other private concerns, domestic servants, persons following such professions as Law or Medicine, and students, who reside at a place, for a considerable time, for their livelihood, education, etc., but, sooner or later, return to their homes with which they do not break off connection, and keep in touch by paying occasional visits during the interval. This class of migration includes the majority of Europeans and is most in evidence in towns. Females are also affected by this type of migration, but necessarily to a less degree, seeing that students, soldiers and menial servants are the chief constituents of this migratory element.

(*e*). *Permanent.*—Permanent migration occurs, either owing to the attractions of a place other than that of one's birth, in connection with trade, industries or professions, or in consequence of facilities of life, as in the newly developed tracts. The bulk of such migration has, in this Province, taken place from the congested districts to the Canal Colonies. The subject will be dealt with further on (paragraphs 107—112). The cases of residents of villages who have entered service or literary professions, taking up their abode in towns, even after they retire from active life, because the environments are more suited to their tastes and requirements, are comparatively small in number. In this type of migration, a fair proportion of females accompanies the males, but the number of the latter is usually in excess of the former.

EXTRA-PROVINCIAL MIGRATION.

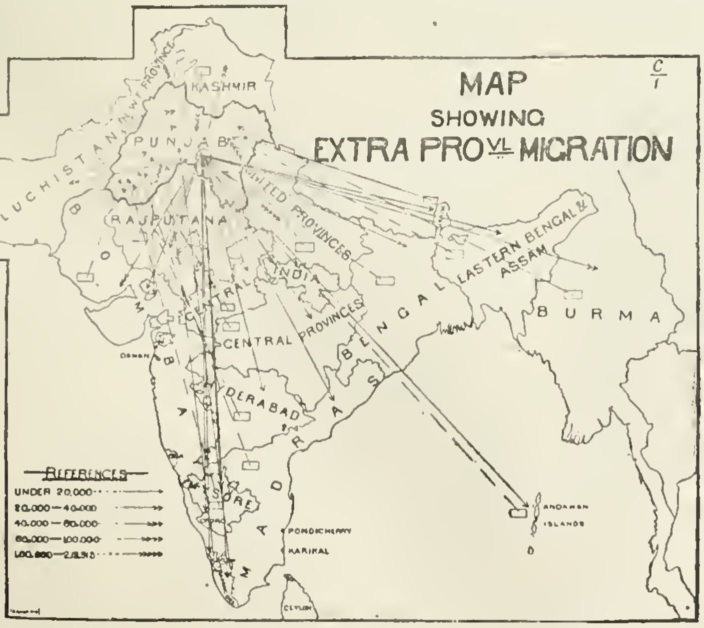
91. The totals (omitting 000) of immigrants and emigrants extracted from Subsidiary Tables I and II, are noted in the margin by Natural Divisions. Such figures of emigration out of India as are available have been given in paragraph 89, but are not included in the marginal statistics. It will be seen that immigration exceeds emigration, except in the Sub-Himalayan tract, which has received 143,000 persons against 146,000 sent out. The bulk of the immigration (70 per cent.) is from the contiguous districts of the adjoining Provinces, being mostly of the casual type. Most of the emigration (63 per cent.) is also to the contiguous districts of other Provinces, but a larger proportion of the emigrants goes to distant parts. The Indo-Gangetic Plain, naturally takes the largest share in the extra Provincial movements of the population, and the Himalayan Division, which is the most isolated tract, stands lowest. The N.-W. Dry area is the least adventurous, as the number of emigrants to contiguous districts of other Provinces is just over one-half of the emigrants from such districts, while the corresponding proportion in regard to the non-contiguous parts of other Provinces is only ⅓rd. The map in the margin indicates the direction of movements of the population of this Province to and from the other parts of India. General remarks.

(Immigration.)

	Contiguous parts of other Provinces.	Other parts of Provinces in India.	Outside India.	Total.
Province	460	146	54	660
Indo-Gangetic Plain,	289	111	13	413
Himalayan	7	8	6	21
Sub-Himalayan ...	83	39	21	143
N.-W. Dry Area ...	32	38	14	84

(Emigration.)

	Contiguous parts of other Provinces.	Other parts of Provinces in India.	Outside India.	Total.
Province	323	181	12	516
Indo-Gangetic Plain ...	142	110	...	252
Himalayan	5	8	...	13
Sub-Himalayan ...	90	56	...	146
N.-W. Dry Area ...	17	13	...	30



Immigration from other Provinces of India.

92. The total number of immigrants from other Provinces and States in India is 605,952 as compared with 666,614 in 1901. The immigration in 1901 into the Mianwali and Attock Districts from the North-West Frontier Province which, was due to the absence of figures of birth-place for the new districts, created on the separation of the North-West Frontier Province from the Punjab, has been excluded.

The figures of 1911 and 1901, for each Province, are given in the margin, in the order of strength of immigrants. The six Provinces which top the list are contiguous to the Punjab. Bengal, which occupies an exceptional position, in consequence of a large influx of educated Bengalis for service in all departments of the administration, stands higher than Baluchistan, which is separated from this Province by the hilly frontier of Dera Ghazi Khan. The largest number of Bengalis was found in the marginally noted districts.

Province or State.	1911.	1901.	Province or State.	1911.	1901.
Rajputana Agency ...	248,152	268,348	Madras	1,110	585
United Provinces	219,913	223,948	Hyderabad	689	744
Kashmir	72,369	77,302	Mysore	273	72
North-West Frontier Province.	35,271	65,433	Baroda	225	89
			Andaman and Nicobar ...	109	117
Bombay	10,583	10,801	India Unspecified ...	1,155	3,243
Bengal (and Sikkim) ...	5,136	} 6,613	French and Portuguese Settlements.	100	149
Eastern Bengal	483				
Baluchistan	3,704	3,587			
Central India Agency ...	3,630	3,529			
Burma	1,550	780	Total ...	605,952	666,614
Central Provinces and Berar	1,500	1,274			

Delhi ...	1,118
Lahore ...	684
Simla ...	538
Rawalpindi	394
Ambala ...	363
Ferozepore	201
Multan ...	194

The figures include Bengal-born Indian Christians and Anglo-Indians. Some of the Government of India Offices—*e. g.*, the Foreign Department—had assembled at Delhi, in connection with the Coronation Durbar, before the Final Census, and the Offices of the Deputy Accountant-General, Post Offices, and the Special Audit Officer, Delhi Durbar accounts, were responsible for a large number of Bengali Clerks at Delhi. The figures of Lahore have been swelled by the Military Accounts Department, which again has a large proportion of Bengalis. The presence of Bengalis in Simla is due to the permanent location of the Military Offices of the Government of India, which are recruited at Calcutta. In the other districts, the Bengali population is confined mainly to larger towns, being distributed between the town proper and the cantonment, wherever there is one. All the other distant Provinces rank below Baluchistan. There is a marked decrease in the number of immigrants from the North-West Frontier Province (about 30,000), Rajputana (about 20,000), Kashmir (5,000), and United Provinces (4,000). The increases and decreases in immigration from the other Provinces are not important.

Immigration from Rajputana.

93. Immigration from Rajputana has fallen off about 8 per cent. as compared with the figures of 1901, obviously on account of the favourable agricultural conditions prevailing in that tract in the winter of 1910-11, which did not drive the population to seek for livelihood in other Provinces. Nevertheless, Rajputana supplies more immigrants to the Punjab than any other Province, for the simple reason that it adjoins a larger number of districts and states of this Province and the movements of a casual type are extensive. It may, however, be noted that the immigration into Bahawalpur which adjoins Rajputana is not of the casual type. The population of the State being mostly Muhammadan, there are few marriage relations with the adjoining Hindu States of Rajputana. The proportion of female immigrants to every 100 males is, therefore, 74 in Bahawalpur unlike the Hissar, Gurgaon and other eastern districts where females preponderate. The 17,000 odd immigrants into Bahawalpur are mostly of the labourer class and work on canals and on the lands newly brought under cultivation. The bulk of the immigrants to non-contiguous districts consists of labourers who migrated at various times of distress and have settled, in a semi-permanent manner, in several places, where the demand for labour is large; or have adopted nomadic habits, moving from place to place in considerable bands, for employment on Railways, canals and other extensive works. People of Rajputana are found in strength in the non-contiguous districts named in the margin. Large canals are under construction in the Lahore, Gujranwala and Montgomery Districts and the demand for labour is considerable in Multan.

Lahore ...	4,705
Gujranwala	4,404
Montgomery	4,420
Multan ...	4,476

A list prepared from notes made at the time of Abstraction, on the composition of large streams of immigration is given in the margin, to show the caste of and occupation followed by, immigrants from Rajputana. It will be noticed that construction works on the Railways have attracted most persons from Jaipur and Bikaner and that the canal works rank next in importance. Ahirs, Jats and Bagris (largely Chamars) form the bulk of the immigrants.

District where enumerated.	Detail of typical streams of immigration.				
	District or State of birth.	No. of immigrants.	Caste.	Religion.	Occupation.
Lahore ...	Jaipur ...	2,038	Potters, Julaha, Rajput, Jat and Jogi.	Hindu ...	Workers in cotton factories, canal labourers, kiln labourers, beggars.
	Bikaner...	125	Potter, Julaha and Chamar.	Do. ...	Cotton mills.
Amritsar ...	Bikaner...	131	Jat	Do. ...	Labourers.
Gujranwala ...	Jaipur ...	2,995	Marwari and Chamar.	Do. ...	Canal diggers.
Jhelum ...	Jaipur ...	161	Jat	Do. ...	Military service.
Rawalpindi ...	Jaipur ...	193	Kori & Brahman	Do. ...	Bearers and Pujaris.
Faridkot ...	Jaipur ...	844	Jat, Chamar and Aggarwal.	Do. ...	Shop keeping, agriculture, earth-works.
	Alwar ..	114	Chamar ...	Do. ...	Agriculture, labourers.
	Bikaner	404	Brahman ...	Do. ...	Agriculture, beggars.
Hissar ...	Jaipur ...	13,162	Ahir, Rajput, Jat and Bagri.	Hindu 11,507; Mdan. 1,598.	Cultivators, labourers on Railway lines.
Delhi	Jaipur ...	11,464	Ahir and Jat ...	Hindu 10,374; Mdan. 965.	Labourers on Railways.
Montgomery ...	Bikaner...	1,136	Bagri Chamar ...	Mostly Hindu	Canal diggers.
	Jaipur ...	2,296	Bagri	Hindu ...	Do.
Multan ...	Bikaner...	2,248	Do.	Do. ...	Coolies on new Lodhran Railway line.
	Jaipur ...	1,189	Do.	Do. ...	Do.

94. The decrease in immigration from the United Provinces is small and obviously due to deaths from epidemics among the immigrants. More than half the immigration from these Provinces is of the casual type. The rest of it consists mainly of clerks, labourers, ayahs, kahars, bearers, cooks, syces and other domestic servants. The castes and occupations of immigrants to four of the districts are given in the margin. The syces, grass-cuts, etc., are mostly Koris, Chamars, or Jaiswaras, and come from all over the United Provinces and particularly from Meerut and Agra. The bearers are mostly Kahars (from Gonda) and in some cases Koris or members of other low castes. The Aggarwals and other Banias usually come

Immigration from United Provinces.

District where enumerated.	Detail of certain instances.				
	District or State of birth.	No.	Caste.	Religion.	Occupation.
Lahore ...	Saharanpur ...	274	Brahman, Rajput	Hindu ... Muhammadan	Agents, Vakils. Railway Clerks and Chaprasis.
	Meerut ...	186	Bania	Hindu ...	Clerk and Chaprasis.
	Aligarh ...	147	Sayad	Muhammadan	Piri-Muridi.
	Mathra ...	410	Aggarwal ...	Hindu ...	Clerks.
	Bijnor ...	435	Aggarwal ...	Do. ...	Clerks in Military Offices and Banks.
	Moradabad ...	105	Rajput	Muhammadan	Commissariat servants.
	Shahjahanpur	150	Mahajan ...	Hindu ...	Brick Contractors.
	Jampur ..	107	Brahman, Lohar	Do. ...	Agents and employés in Railway Workshop.
	Gonda ...	121	Ditto ...	Do. ...	Ditto
	Sultanpur ...	208	Ditto ...	Do. ...	Clerks and chaprasis.
	Pratabgarh ...	348	Potters ...	Do. ...	Canal digging and weaving Mills coolies, grass cutters.
Sialkot ...	Meerut ..	143	Chamar, Kahar	Hindu ...	Syces and bearers.
Jhelum ...	Unspecified ...	191	Jat	Do. ...	Military service
Rawalpindi	Saharanpur ...	152	Kori	Do. ...	Polishing of boots.
	Meerut ...	876	Kori, Rajput Pathan.	Do ... Muhammadan	Syce Military service.
	Agra	855	Jaiswara, Rajput Sheikh.	Hindu ... Muhammadan	Syces. Railway Workshop employés, Bearer, Bhishtis.
	Jampur ...	210	Jaiswara ...	Hindu ...	Coachmen.
	Lucknow ...	147	Do. ...	Do. ...	Syce.
	Raibareilly ...	152	Chamar ..	Do. ...	Bearers, servants.
	Fyzabad ...	139	Brahmans ...	Do. ...	Beggars.
	Gonda ...	118	Kori, Ahir ...	Do. ...	Servants in Railway Workshop, milk sellers.
	Sultanpur ...	290	Kori	Do. ...	Shoemakers.
	Pratabgarh ...	158	Kori	Do. ...	Syces and Coachmen.

as clerks or contractors. The Brahmans are generally clerks or chaprasis or live on gifts from their *clientele*. Muhammadan Rajputs and Pathans are employed in the workshops, act as Bhishtis, Drivers, Bearers, etc., or are in Military service.

Immigration from N.-W. F. Province.

95. The largest decrease has occurred in immigration from the North-West Frontier Province. Dera Ghazi Khan alone accounts for a decrease of nearly 29 thousands out of 30. This variation is mainly due to the fact that the construction of the great American dam at the western end of the Indus, with a view to divert its waters from the ill-fated town of Dera Ghazi Khan, which had been taken in hand under the orders of His Excellency Lord Curzon, had attracted large gangs of Pathan workers, in 1901. Moreover a larger number of Powindah camel graziers, was present in the districts of the western Punjab, at the enumeration of 1901. Some of these were probably registered as born in the North-West Frontier Province, instead of Afghanistan, as would be inferred from paragraph 84, page 77, of Mr. Rose's Census Report of 1901, and this may account for part of the decrease in Dera Ghazi Khan. On the other hand, the Lahore District shows an increase of 1,132. About 90 per cent. of the immigrants (born in Hazara 606, Peshawar 1,602, Kohat 558) were enumerated in the city of Lahore and nearly half of them were Pathans in Military service or in the service of Sardar Ayub Khan, of Kabul. But the increase apparently occurred in the other half and was probably due to the attraction of the Railway Workshops and a larger influx of students from the North-West Frontier Province to the Islamia, Dayanand Anglo-Vedic and other Colleges. The increase of 795 immigrants to Delhi, was obviously in connection with the Coronation Durbar Works. The low proportion of female immigrants to males in the latter district (1 to 10), is an indication of the migration being purely temporary. The main occupations of Pathan immigrants from the North-West Frontier Province into this Province are, Military service and manual labour on Railways, etc.

Immigration from Kashmir.

96. Immigration from Kashmir has also decreased by five thousand. Here again, the high mortality in the Province carried away a number of the settled immigrants and the development of industries in Kashmir—chief amongst them the silk factory—resulted in fewer people leaving the state in winter. About 80 per cent. of the immigrants from Kashmir were enumerated in the adjoining districts or states and represented the casual type. The occupations of immigrants to two of the other districts are cited in the margin by way of example. The other decreases call for no comment. The largest increase in immigration is from Burma and the curious part of it is, that excepting a limited number of servants in the cantonments, there are very few real Burmese in the Province. The Burma born population of the Punjab consists very largely of children born of Panjabi parents in Burma. The number of Panjabis in Burma now is 22,983 males and 3,117 females, and a large number of married families return to the Punjab every year. It is, therefore, not strange that the greater part of the 1,550 Burma born inhabitants of the Province should have come with the Panjabi families from time to time. This explanation is supported by the figures given in the margin, which show that the districts which have sent the largest number of emigrants to Burma are also those which have registered large numbers of immigrants from Burma, and by the fact that the immigrants are mostly Jats. It has to be remembered that 21,000 emigrants, out of 26,000 odd enumerated in Burma, did not specify their district of birth.

District.	No.	Caste.	Religion.	Occupation.
Lahore	537	Brahmans.	Hindu	Property owners; Government service; Private service; Charity.
	1,835	Kashmiri	Muhammadan.	Shawl merchants and labourers.
Amritsar	401	Brahmans.	Hindu	Government service; Pension, Private service; Charity.
	1,139	Kashmiri	Muhammadan.	Merchants and labourers.

Districts.	Emigrants to Burma.	Immigrants from Burma.
Amritsar ...	1,490	186
Lahore ...	650	339
Jhelum ...	389	59
Patiala ...	360	85
Rawalpindi ...	285	49
Ludhiana ...	336	202
Unspecified ...	20,733	...

Immigration from Madras.

97. Immigration from Madras has nearly doubled itself although the increase only amounts to 525. Most of the immigrants, who are Christian by religion, are employed in the Cantonments and large Civil

Stations as bearers, cooks, ayahs and other personal servants. The demand for Madrasi servants seems to be increasing, owing partly to the rise in the wages of servants in the Punjab, and partly to the former being able to talk English, and adopt themselves more readily to European requirements.

Immigration from other Countries.

98. The number of immigrants from countries beyond India is 54,267 (see detail given in the margin) against 39,504 in 1901. The increase occurs in the number of persons born in the Asiatic and European countries, and is due largely to the development of commerce and industry. The Asiatic countries which sent in most immigrants are mentioned in the margin. Most of the immigrants from Afghanistan were Pathans and large numbers of them were enumerated in the following districts :—Lahore, 2,592; Gujrat, 2,148; Shahpur, 2,300; Mianwali, 1,400; Montgomery, 1,614; Lyallpur, 1,246; Multan, 1,171; Dera Ghazi Khan, 2,974. Some of the trans-frontier Pathans are employed in the Army, but most of them are Powindahs who work in different places as labourers, mud-wall-builders, petty traders, &c., the only exception being Lahore, where a large number of Afghans is found in the camp of Sardar Ayub Khan, of Kabul, and a smaller one in the employ of the Kazilbash Nawabs. The Nepalese are all Gurkhas in Military service and were enumerated in the Gurdaspur and Kangra Districts. The Tibetan immigrants are mostly Bhotias, found mainly in the Himalayan Districts and States and to a small extent lower down. Most of the Chinese were enumerated in the districts noted in the margin. They are solely traders from Northern China and appear to have been enumerated on their way back from this Province. This accounts for the largest number being found in Mandi which lies on the trade route to Tibet and China.

Asiatic Countries ...	29,865
European „ ...	23,906
African „ ...	122
American „ ...	267
Australia ...	107
Total ...	54,267

Afghanistan ...	21,239
Nepal ...	5,430
Tibet ...	1,927
China ...	595

Kangra ...	62
Ferozepore ...	83
Lahore ...	45
Amritsar ...	112
Mandi ...	128

The detail of European immigrants is given in the margin. By far the largest amount of immigration is from the United Kingdom of Great Britain and Ireland. The immigrants from other European countries are either connected with trade or are tourists, just a few being in Government service. The immigrants from Great Britain and Ireland belong to various professions, *e.g.*, service in the Military, Civil, Technical and other departments, trade and Missionary work. Immigrants from the British Isles also including tourists. The composition of the British immigrants is shown in the margin.

Country of Birth.	*No.*	*Country of Birth.*	*No.*
1. United Kingdom of Great Britain and Ireland ...	23,311	11. Holland ...	12
2. Portugal ...	141	12. Austria and Hungary ...	19
3. Germany ...	76	13. Greece ...	8
4. France ...	51	14. Sweeden and Norway ...	8
5. Belgium ...	61	15. Turkey in Europe	6
6. Italy ...	29	16. Denmark, Gibraltar and Ireland ..	5
7. Malta ...	60	17. Unspecified ...	67
8. Spain ...	24		
9. Switzerland ...	17		
10. Russia ...	11		23,906

Birth-place.	*No.*
England and Wales	18,596
Scotland	1,790
Ireland	2,915
Unspecified ...	10
	23,311

No persons are returned in Table XI as born at sea. It has been ascertained by the examination of Schedules that there are a few Europeans in this Province who were born on a voyage, but they appear to have been included among Italians owing to the similarity to the word 'Italy' of the Urdu word 'At Sea' written on the sorting slips. I have, however, come across only two such entries and the number must in any case be insignificant.

Emigration to other Provinces of India.

99. The emigrants to other Provinces of India are compared in the margin for the past two Censuses. On the whole, emigration to other Provinces has decreased slightly (·37 per cent.), which is by no means strange, considering the excessive mortality during the past decade. But other causes have also been at work. The decrease has occured mainly in emigration to the contiguous Provinces, to which the migration is generally of the casual or temporary type, with the exception of Rajputana, Bombay, and Baluchis-

Emigrants.

Province.	1911.	1901.	Difference.
United Provinces ...	122,289	131,357	− 9,068
Rajputana Agency ...	89,637	80,355	+ 9,282
N.-W. F. Province ...	68,893	86,211	− 17,318
Kashmir	59,707	70,272	− 10,565
Bombay	55,444	43,302	+ 12,142
Burma	26,100	21,501	+ 4,599
Baluchistan	24,176	19,598	+ 4,578
Bengal	21,468	22,333	+ 5,036
Eastern Bengal and Assam	5,901		

Central Provinces ...	11.655	6,908	+ 4,747
Central India Agency	8,293	20,030	−11,737
Hyderabad	4,869	2,429	+ 2,440
Andaman and Nicobar	2,072	...	...
Mysoro	1,662	...	...
Baroda	921	688	+ 233
Madras	875	1,025	− 150
Sikkim	147	...	...
Tranvancore	39	...	...
Coorg	10	24	− 14
Cochin	3	...	...
Total ...	504,161	506,033	− 1,872

tan which show increases. The comparatively higher figures of emigration to the United Provinces of Agra and Oudh, in 1901, were due largely to the movements of famine-stricken people from the eastern Punjab. Years of agricultural prosperity have attracted them back, in spite of the unhealthy conditions prevailing in the tract. The decrease of over 17,000 in emigration to the North-West Frontier Province can be ascribed partly to the separation of the two Provinces, which has somewhat reduced the mutual business intercourse of the inhabitants of the districts on either side of the boundary. The loss of life due to plague and malaria must also have affected the emigration, while the flow of the surplus population of Jhelum, Gujrat, Shahpur, Sialkot, Gurdaspur and Hoshiarpur into the Jhelum and Chenab Colonies may be the cause, wholly or partially, of the decrease in emigration from those Districts to the North-West Frontier Province. It is also stated that the comparative insecurity of life and property in the North-West Frontier Province during the greater part of the last decade has discouraged the temporary or semi-permanent residence in that Province of persons born on this side of the Indus. The decrease in emigrants to Kashmir is marked. Emigration to Kashmir is mainly periodical and the late snow of 1910-11 seems to have delayed the summer influx into the Happy Valley. On the other hand, openings in service and trade have attracted a larger number of Panjabis to Baluchistan and the demand for natives of this Province was considerable in Burma. Emigration to Rajputana was abnormally low in 1901, owing to the prevalence of famine conditions in that Province. The return of prosperity seems to have restored the free migration of the relationship type. The industrial and commercial activity of the Province accounts for a larger emigration to Bombay. Numbers of young men now go to Bombay to receive commercial and technical instruction, and importers of goods are adopting the sensible practice of running down to Karachi or Bombay personally, to make their purchases. The opening of Panjabi hotels and lodges in Bombay is an evidence of the growth of Panjabi population of a casual nature in that city. Figures for 1901 are not available for Andamans and Nicobars, Cochin, Mysore and Travancore.

Emigration to other countries.

100. Statistics of emigration to the countries beyond India are not available for 1901 and even those collected this time are not complete. A rough estimate of emigrants to the adjoining Asiatic countries was obtained from the District officers. The reports show that only 9 Panjabis are in Tibet, being employed at the Gartok Agency and that some 75 have gone out to Afghanistan. As regards the number of emigrants to other parts of the world, the only available figures have been given in paragraph 89. But besides the 12,822 persons there referred to, there must be a large number of students and others residing in the British Isles and in other European and American countries; but the figures are unfortunately not procurable yet.

INTRA-PROVINCIAL MIGRATION.

Migration by Natural Divisions.

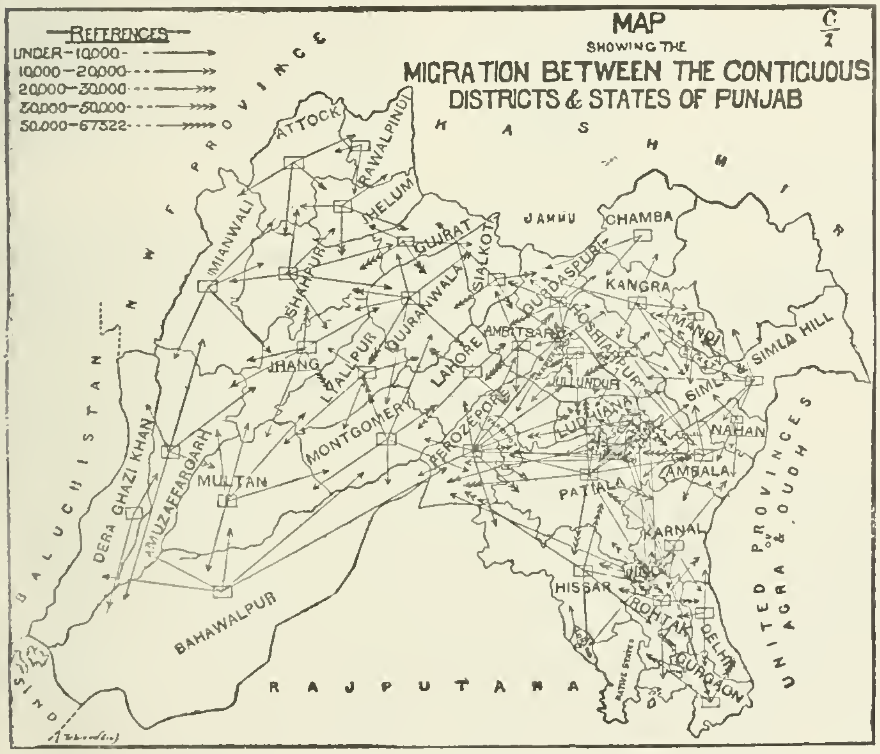
101. The bulk of the movement of population being confined to districts and states within the Province, it is necessary to notice the intra-Provincial migration in detail. The figures of migration to and from the Natural Divisions (excerpted from Subsidiary Tables I and II) are noted in the margin. The Natural Division which has gained most in migration is the North-West Dry Area, where the immigration exceeds emigration by close on 500,000. The Chenab and Jhelum Canal colonies are mainly responsible

Natural Division.	Immigration.			Emigration.		
	From contiguous Districts, &c.	From rest of Province.	Total.	To contiguous Districts, &c.	To rest of Province.	Total.
Indo-Ganzetic Plain...	374,874	23,675	398,549	488,867	31,297	520,164
Himalayan	38,890	5,694	44,584	37,880	11,177	49,057
Sub-Himalayan ...	193,044	26,253	219,297	390,491	280,363	670,854
N.-W. Dry Area ...	193,760	453,343	647,103	53,946	15,060	69,006

for this influx and the Indo-Gangetic Plain West and the Sub-Himalayan tract, which have been indented upon for colonists, show a corresponding deficit in immigration compared with emigration. The case of the colonies will be dealt with separately in paragraphs 107 to 112. The immigration into the Indo-Gangetic Plain is mostly from the contiguous districts and states and is mainly of the casual type. Similarly the bulk of the emigration is to the contiguous districts. The districts which have supplied most colonists to the Chenab and Jhelum colonies adjoin it, but certain distant districts have also sent fairly large numbers. The immigrants to the Himalayan tract, in winter, are fewer than the emigrants therefrom. Few outsiders live in the Himalayas during the winter and those who do, have taken up permanent or semi-permanent abode there. The emigrants are mostly Brahmans and Rajputs who take up employment as menial servants in the towns and cities of the Sub-Himalayan tract and the Indo-Gangetic Plain. The Rajputs also enlist in the army and serve as peons in offices. The emigration to the adjoining districts is casual or periodic. The noticeable feature in the Sub-Himalayan tract is the large emigration to the Chenab and Jhelum colonies.

Migration by Districts and States.

102. The map printed in the margin indicates, by arrows, the flow of population from one contiguous district or state to another.

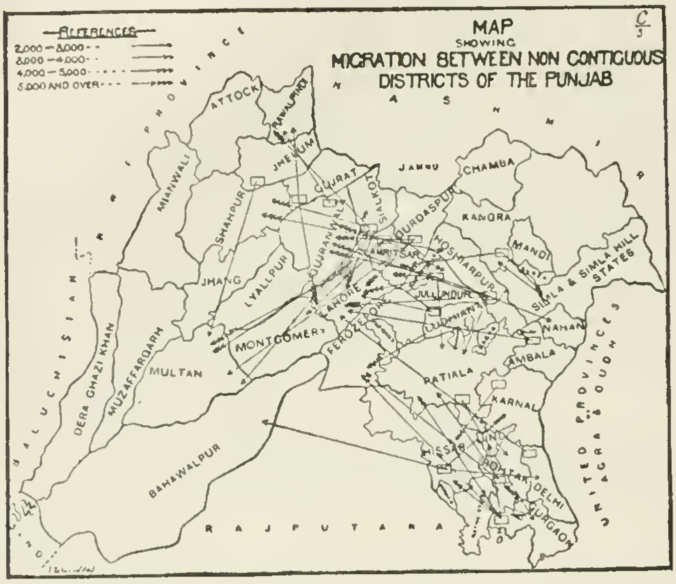


In migration between contiguous districts, the proportion of females preponderates generally, but the ratio is comparatively large among the Hindus, Sikhs and Jains, in consequence of their custom of marrying outside the exogamous group and the native village. This fact is illustrated in the margin, by the figures of a few selected districts in which the Hindus or Muhammadans preponderate. In the Hindu districts, the proportion of females to every 100 male immigrants and emigrants is lowest in the inaccessible Kangra District. The largest figures are shown by Rohtak in immigration and Delhi in emigration. It has to be remembered, that the custom of marrying wives from the east accounts for the immigration of females to Delhi and other Districts which adjoin the United Provinces, not appearing in the statistics of intra-Provincial migration. Nevertheless, the proportion of female immigrants varies in the Hindu districts from 125 to 330 and of emigrants from 145 to 260. On the other hand, in the 7 Muhammadan districts, the proportion of females to every 100 male immigrants varies from 68 in Dera Ghazi Khan which is an isolated and typically Muhammadan district, to 174 in Gujrat, where the

PROPORTION OF FEMALES TO EVERY 100 MALES.

District.	Immigrants.	Emigrants.
Hindu.		
1. Kangra ...	126	145
2. Ambala ...	184	150
3. Rohtak ...	331	234
4. Delhi ...	214	261
5. Karnal ...	193	193
6. Hissar ...	179	189
7. Jind ..	208	259
Average ...	202	196
Muhammadan.		
1. Attock ...	122	94
2. D. G. Khan ...	68	71
3. Jhelum ...	164	84
4. Rawalpindi ...	83	148
5. Gujrat ...	174	96
6. Muzaffargarh ...	79	72
7. Mianwali ...	76	85
Average ...	110	90

Muhammadan Jats and Gujars still prefer to marry outside their villages, and the proportion of emigrants ranges from 71 in the former district to 148 in Rawalpindi, which again shows traces of the marriage restrictions in Muhammadan Rajputs, Awans, etc. The average proportion of female migration is 202 and 196 per hundred males, for immigration and emigration respectively, in the Hindu and only 110 and 90 respectively, in the Muhammadan districts. Both in immigration and emigration, the movement of females in Hindu tracts is thus more than double that in the Muhammadan districts.



The movements of population between non-contiguous districts and states of the Province are shown in the marginal map. Roughly speaking, the flow of population is from the east to the centre of the Province and from north-east to south-west.

Immigration.

103. The largest number of immigrants from contiguous districts (see Subsidiary Table I) is met with in the units noted in the margin. The movement of population to the Lyallpur and Shahpur Districts being solely to the new colonies, males are considerably in excess of females. The Gujranwala District consists of two Colony Tahsils and three others. The proportion of males is larger in immigration to the Colony Tahsils. But in the other Tahsils, the casual migration of the usual relationship type preponderates. The net result is that female immigrants are somewhat larger, on the whole, than males. In the Lahore District, the casual immigration into the rural tracts, in which females preponderate, is assisted to some extent by the semi-permanent immigration of Government employes, who bring their families with them, but is counterbalanced by the large numbers of immigrant students, litigants, labourers and business-men who come alone. On the whole, therefore, the immigrant population is distributed equally over both sexes. Patiala is a typical example of immigration of the casual type, based on marriage relations, and there, the female immigrants are almost double the number of males. In Ferozepore, the ratio is affected by the presence of troops in the Cantonment, the importance of the town of Ferozepore as a commercial centre and the large number of other strong towns in the District; so the excess of female over male immigrants, though considerable, is not quite so large as in Patiala.

Omitting 000.

District or State.	Persons.	Males.	Females.
Lahore ...	108	54	54
Lyallpur ...	132	74	58
Gujranwala	91	44	47
Shahpur ...	84	49	35
Ferozepore	133	61	72
Patiala .	193	68	125

The units which have drawn large numbers of immigrants from distant districts and states are noted in the margin. In all immigration from distant parts of the Province, males preponderate, but the difference is not so large in the Lyallpur, Gujranwala and Shahpur Districts with Canal Colonies, where a fair proportion of females accompanies the males. The menial servant class, labourers, soldiers, students and traders who form the bulk of the immigrants to Lahore, Multan and Rawalpindi, seldom take females along with them. The districts of the western Punjab offer few attractions to people born in distant units, nor does the Kangra District, in winter. The eastern Punjab districts have their relations with the contiguous districts in the United Provinces of Agra and Oudh. The other

Omitting 000.

	Persons.	Males.	Females.
Lyallpur ...	425	250	175
Gujranwala ...	45	26	19
Shahpur ...	52	32	20
Lahore ...	77	51	26

districts showing very small immigration from non-contiguous district are Gujrat, Jhang and Ludhiana. The figures are given in the margin. The proportion of female immigrants from distant tracts is abnormal in Kangra, Rohtak and Gurgaon. But this is really not the case. The districts from which the excess of females is received, though not contiguous, are quite close. In the case of Kangra, the immigrants come mainly from the Simla District. The Patiala, Nabha and Loharu States supply the excess of females to Rohtak, and Gurgaon draws largely on Hissar, Patiala and Jhind. For all practical purposes these tracts are as good as contiguous.

Omitting 000.

	Persons.	Males.	Females.
Muzaffargarh ...	3	2	1
Mianwali ...	3	2	1
Attock ...	2	1	1
D. G. Khan ...	4	3	1
Kangra ...	5	2	3
Gurgaon ...	6	2	4
Rohtak ...	6	2	4
Gujrat ...	5	3	2
Jhang ...	6	4	2
Ludhiana ...	6	3	3

104. The districts and states which show the largest emigration to contiguous districts, etc., are named in the margin. Emigration from Patiala is mainly of the casual type and consequently about twice as many females go out as males. The bulk of emigration from Montgomery is to the Chenab Colony, and being of the permanent type, accounts for the moderate preponderance of males. The movements from Ferozepore to Jullundur, Ludhiana, Malerkotla and Amritsar were of the casual type, but the semi-permanent emigration to Lahore for study and employment, to Patiala and Faridkot for service, to Hissar for work on the Jodhpur-Bikaner Railway and to Montgomery for work on the canal, raised the proportion of males. Emigration from Amritsar is largely casual, but business visits to Lahore and Ferozepore counteract the excess of females to some extent. Persons born in Gujranwala were found partly in the Colony, where males went in larger numbers and partly in the other adjoining districts, where the casual nature of migration involved the presence of a comparatively larger number of females. The net result was that the two sexes emigrated in about equal proportion. Emigration from Ambala, Hoshiarpur and Rohtak was mostly of the casual type showing an excess of females. Jhang sent most of the emigrants to other parts of the Chenab Colony and to the Jhelum Colony, with an excess of males. Sialkot had its usual casual emigration to Gurdaspur and Amritsar, but that to Gujranwala was of two kinds (*a*) of the casual type with the villages adjoining the district, and (*b*) semi-permanent or permanent with the Colony portion. The excess of females was therefore not marked here. On the other hand, a large number of males went to Lahore, with the result that the emigration of females was not so much in excess as it should have been in purely casual movements. Emigration.

Omitting 000.

	Persons.	Males.	Females.
Patiala ...	195	66	129
Montgomery ...	104	57	47
Ferozepore ...	100	44	56
Amritsar ..	95	41	54
Ambala ...	84	34	50
Gujranwala ...	82	40	42
Hoshiarpur ...	81	29	52
Rohtak ...	79	24	55
Jhang ...	78	44	34
Sialkot ...	78	34	44

105. The more noticeable falling off in the number of immigrants has occurred in the districts mentioned in the margin. This is due to no circumstances making the districts less inviting to immigrants, but the main cause seems to be the loss, from epidemics, of a large proportion of permanently or semi-permanently settled immigrants, along with the natural population of the tract. The other causes explaining the variation are these. The abolition of the Karnal Military grass farm is responsible for the departure of a number of persons belonging to other parts of the Province. There were also some regiments encamped at Karnal, on the Final Census night in 1901. In Jullundur, there was an influx of famine-stricken people from the south-east, in 1901. The latter reason also applies to Ludhiana, and the arrangements for the construction of the Dhuri-Jakhal and Ludhiana-Macleodganj Railways, which have been completed since, must have brought a number of immigrants in 1901. The decrease in Ferozepore is ascribed partly to a large collection, in 1901, of labourers working on the Sirhind and Gaganwal canals. The mortality has been so high in Amritsar that no other reason is necessary in order to explain away the abnormal decrease in immigration, but the growth of Lahore as a trading centre and the diversion of some of the trade of Amritsar to it may also have been instrumental in reducing the number of immigrants into the former city. Moreover, the opening of several branch lines, from Variations in immigration.

Karnal ...	28,772
Jullundur...	27,670
Ludhiana ..	29,105
Ferozepore	26,507
Amritsar ...	47,286

Amritsar into the country around, has also made those parts more or less independent of the city, in the matter of trade.

Shahpur	...	96,638
Gujranwala	...	35,779
Patiala	...	23,564
Bahawalpur	...	10,006

The largest increases (see margin) are noticeable in the districts of Shahpur and Gujranwala and are due to the enormous stream of immigrants flowing into the Canal Colonies.* There is also a large increase in Patiala owing to the general development of the resources of the State, in consequence of the opening of the Dhuri-Jakhal, Rajpura-Bhatinda, Bhatinda-Delhi and Jodhpur-Bikaner Railways, and the creation of several *Mandis*† in the State. Immigration into Bahawalpur has increased owing to the colonization of Cholistan lands with the Sadikwah Inundation Canal.

Variation in emigration.

Jhang	...	135,250
Gujranwala	...	54,566
Patiala	...	45 483
Montgomery	...	28,312
Shahpur	...	26,709
Sialkot	...	22,914
Lahore	..	21,176
Gurdaspur	...	17,729
Hoshiarpur	...	16,995

106. The districts showing large decreases in emigration are given in the margin. The decreases in Montgomery, Jhang, Gujranwala and Shahpur, which have come wholly or partialy under colonization, need no explanation. The people had less cause to go out in search of livelihood. The prosperous conditions in Patiala would account for the decrease in emigration from that State. The districts of Sialkot, Lahore, Gurdaspur and Hoshiarpur sent out large numbers of settlers to the Chenab Colony (103,390, 28,620, 43,593 and 35,099, respectively) in the decade preceding 1901. No allotments on a large scale were made to these districts during the last decennium and there was practically no fresh emigration to the Colonies. But a large number of these colonists died from plague and fever, thus reducing the number of emigrants from the above districts. Moreover, the high mortality in the said districts crippled their capacity for sending out emigrants to replace the losses of their natural population in other parts of the Province.

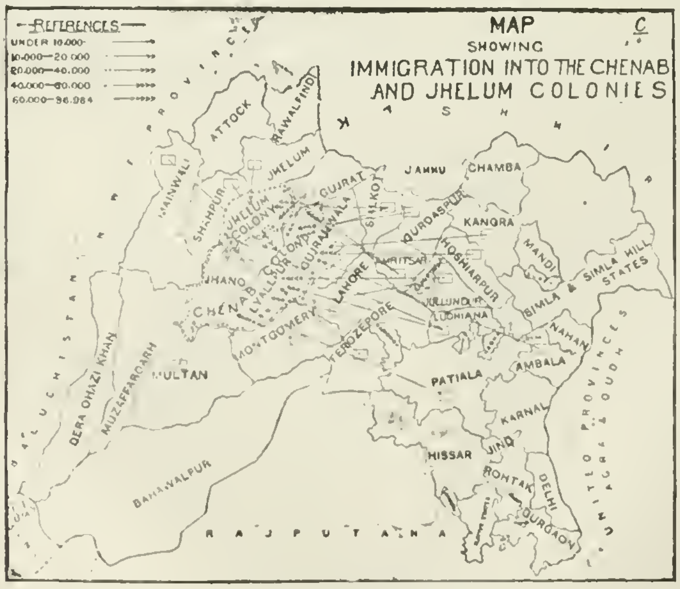
Gurgaon	...	7,540
Amritsar	...	14,836
Lyallpur	...	17,946

The noticeable increases in emigration are noted in the margin. The Gurgaon District was drawn upon mainly by the Patiala State. Amritsar sent a larger number of emigrants to Lahore and the Colonies. Emigration from Lyallpur was chiefly to the new Jhelum Colony.

IMMIGRATION INTO CANAL COLONIES.

General remarks.

107. The Canal Colonies offer a splendid example of the formation of new centres of agriculture and trade, mainly by immigration. The Chenab and Jhelum Colonies have been selected for the examination of statistics, the Chunian and other Colonies being too small for the purpose of drawing inferences. A special Table XI-A has been prepared showing the nature of immigration, by age-periods and occupations, for certain selected castes. The sorting of all caste entries for this table would have been a very lengthy process. All castes of immigrants, below a certain limit for each sorting unit, were left out, and in preparing the table, the figures of individual castes were taken only from such districts as supplied more than 1,000 immigrants of each caste to the Chenab and 500 to the Jhelum Colony; and details by religion were given only when more than 100 or 50 of a caste belonged to a religion other than the main religion of that caste, in the two Colonies respectively. The aggregate of the figures given in the table will not, therefore, be equal to the total number of immigrants of each caste.



The map in the margin indicates, by arrows, the streams of immigration into the Chenab and Jhelum Colonies and the sources thereof.

*It is not possible to obtain immigration figures of 1901 for the tract now constituting the Lyallpur District.
†Grain marts.

The Chenab Colony.

Detail of immigration.

108. The premier canal colony of the Province is that irrigated by the Lower Chenab Canal. It comprises the whole of the Lyallpur and Jhang Districts and the Hafizabad and Khangah Dogran Tahsils of the Gujranwala District.* Colonization was started in this tract in 1892. The total population of the Colony is now 1,785,700 souls against the estimated total of the tract in 1891 which may be put at 661,904. As many as 608,847 or 34 per cent. of the residents are immigrants from outside the limits of the Colony. With the exception of the adjacent district of Montgomery which has sent in 63,581 persons, the bulk of the immigrants came from the congested districts of Sialkot (96,984), Amritsar (81,144), Jullundur (70,847), Gurdaspur (52,701) and Hoshiarpur (44,234). In spite of the relief of tension by the said migration to the Chenab Colony and the losses from epidemics, the density of population in the above-mentioned districts is still very high. The Ludhiana District has sent in 28,306 persons, while the adjoining districts of Lahore and Gujrat have contributed 28,176 and 25,174 respectively. Ambala, Multan, Shahpur and Ferozepore sent between 10 and 20 thousand persons each and the immigrants from each of the other districts and states—chief amongst them being Patiala 8,324 and Kapurthala 8,129—numbered less than 10,000. The main causes of heavy immigration from Montgomery are (1) that a certain amount of land in the southern portion of the Colony was allotted to the inhabitants of Montgomery, which is a dry and unproductive district and (2) that the injury suffered by the riverain lands, owing to the diversion of river water into the canals, induced the cultivators of such lands in all the adjoining districts, to resort to the Colony in search of employment as tenants and agricultural labourers.

Immigration by castes and occupations.

109. Figures of immigration into the Colony are given in the margin by castes.

Caste.		No. per cent. of total immigrants.	Persons.	Males.	Females.	Caste.		No. per cent. of total immigrants.	Persons.	Males.	Females.
Jat	...	23·2	141,088	81,660	59,428	Mirasi	...	·7	4,395	2,599	1,796
Arain	...	11 7	71,309	40,209	31,100	Teli	...	·7	4,323	2,502	1,821
Chuhra	...	6·9	41,944	25,419	16,525	Mahtam	..	·6	3,792	1,962	1,830
Chamar	...	4·4	26,934	15,276	11,658	Jhinwar	...	·6	3,724	2,360	1,364
Arora	...	2 5	15,345	9,771	5,574	Baloch	...	·5	3 093	1,704	1,389
Kamboh	...	1 9	11,893	6,250	5,643	Pathan	...	·5	2,994	2,324	670
Rajput	...	1·9	11,879	6,961	4.918	Lohar	...	·5	2,845	1,676	1,169
Tarkhan	...	1·4	8,228	5,204	3,024	Nai	...	·4	2,345	1,359	986
Mochi	...	1·3	7,686	4,322	3,364	Barwala	...	·4	2,314	1,255	1,059
Julaha	...	1·0	6,140	3,581	2,559	Saini	...	·3	2,121	1,229	892
Musalli	...	1·0	5,820	3,092	2,728	Brahman	...	·3	2,099	1,333	766
Kumhar	...	·9	5,567	3,179	2,388	Batwal	...	·3	1,502	876	626
Changar	...	·9	5,301	2,876	2,425	Mazhabi	...	·2	1,502	791	711
Gujar	...	·8	5,177	3,385	1,792	Kashmiri	...	·2	1,398	858	540
Machhi	...	·8	5,002	2,897	2,105	Dhobi	...	·2	1,081	662	419

Jats.

The Jats who represent over 23 per cent. of the total number of immigrants are the most useful body of peasants. They consist of 57 per cent. Muhammadans, 40 per cent. Sikhs and 3 per cent. Hindus. Most of the Muhammadan Jats (21,377) have come from Sialkot, and the Montgomery, Multan, Shahpur, Hoshiarpur, Gujrat, Gurdaspur, Amritsar and Lahore Districts have also furnished large numbers of them. Sikh Jats are chiefly immigrants from Amritsar (15,830); the other units which have sent large numbers being Ambala, Hoshiarpur, Jullundur, Ludhiana, Gurdaspur, Sialkot and Patiala. Sialkot has also sent in the largest number of Hindu Jats (1,250) and Ambala, Hoshiarpur and Jullundur have contributed about 500 persons each. The Jats are mainly connected with agriculture, 82 per cent. of them being landowners or tenants, 7 per cent. agricultural labourers, 2 per cent. cattle-breeders, and 3 per cent. engaging in the work of cart-drivers or miscellaneous coolies. Only 2 per cent. are beggars, etc., and 4 per cent. follow miscellaneous avocations. The proportion of females to every 1,000 males among the Jat immigrants is 728 against the average of 754 for the total population of the Colony and of 817 for the whole Province. The immigration of Jats is thus of a permanent nature.

*The colony originally included only parts of Chiniot, Jhang and Khangah Dogran Tahsils, but irrigation was gradually extended to the other parts and to the Hafizabad Tahsil as well. For the purpose of comparison I have, therefore, taken the whole of the above-mentioned tahsils as included in the Colony. But on the basis of the 1901 limits, the population figures would be 1891—112,286, 1901—791,861, 1911—1,071,369.

Arains.

Ambala ...	1,158
Hoshiarpur ...	11,032
Jullundur ...	25,174
Ludhiana ...	4,600
Ferozepore ...	4,132
Lahore ...	4,100
Amritsar ...	3,600
Gurdaspur ...	7,911
Sialkot ...	8,877
Montgomery ...	1,602
Kapurthala ...	2,123

Next in importance to Jats come Arains, who take up about 12 per cent. of the immigration. They are mainly Muhammadans and hail mostly from the districts named in the margin. They are the finest cultivators in the Province and their functional distribution is as follows :—Landowners and tenants 85 per cent., agricultural labourers over 6 per cent., raisers of cattle 1 per cent., cart-drivers and coolies 2 per cent., shopkeepers 1 per cent., Government servants about 1 per cent., and miscellaneous 4 per cent.

Chuhras. The caste ranking third in numerical strength among the immigrants are the Chuhras, who account for about 7 per cent. of the immigration. Under instructions, they were in most places recorded as Hindus, but nevertheless some of them have been returned as Muhammadan or Sikh, in tracts where the last two religions were predominant. Chuhras have generally come with the Jat and other peasant immigrants, as labourers and menial servants but about 11 per cent. of the workers have taken to agriculture, mainly as tenants, 21 per cent. work as agricultural labourers, 3 per cent. have started cattle-breeding, 2 per cent. work as brickmakers and 6 per cent. as miscellaneous coolies, etc. But over 53 per cent. of them are still scavengers, pure and simple.

Chamars. Chamars who number more than 4 per cent. of the total immigrants, mostly call themselves Hindus (under 20 per cent. of them being Sikhs) and come from the eastern and central Punjab districts of Ambala, Kangra, Hoshiarpur, Jullundur, Ludhiana and Gurdaspur, and from the Patiala State. The largest number comes from Jullundur. Quite one-fourth of them are field labourers, 16 per cent. are weavers, 10 per cent. are miscellaneous coolies, etc., about 1 per cent. go in for shopkeeping and over 26 per cent. follow miscellaneous hereditary pursuits, such as tanning and shoemaking; but about 17 per cent. have taken to agriculture as tenants and 2½ per cent. rear cattle, while over 1 per cent. are engaged in making bricks.

Aroras. Aroras who are shopkeepers and money-lenders by tradition, supply about 2½ per cent. of the total immigrants to the Colony. They have come mainly from the western Punjab districts of Montgomery, Multan and Shahpur and also from Gujrat and Sialkot. Over 66 per cent. of them are engaged in shopkeeping and 7 per cent. in money-lending and trade, but 12 per cent. have taken to agriculture as landowners or farmers, less than 1 per cent. work as agricultural labourers, about 4 per cent. ply conveyances on hire, about 3 per cent. are Government servants, 1 per cent. live on begging, and 6 per cent. follow other occupations.

Kambohs. Kambohs numbering less than 2 per cent. of the immigrants, are mostly Sikhs and have come from Jullundur and Amritsar. Like Arains they are very hardy peasants and over 95 per cent. of them are either landowners or tenants, 1 per cent. breed cattle and very few belong to other professions.

Rajputs. The number of Rajput immigrants into the Colony is also less than 2 per cent. Very few of them are Hindus or Sikhs, the majority being Muhammadans who have come from Ambala, Hoshiarpur, Sialkot, Montgomery and Multan. They are mainly agriculturists, 70 per cent. of them being landowners and tenants, 8 per cent. agricultural labourers, and 4 per cent. cattle-breeders. A few (less than 1 per cent.) are weavers, 3 per cent. are miscellaneous coolies or drivers, over 1 per cent. are shopkeepers, 3 per cent. are in Government service, and 4 per cent. live on begging.

Other Castes. The strength of the other immigrant castes is small, but it may be mentioned that the artisans like Tarkhans, Lohars, Mochis, Julahas, Kumhars, Machhis, Mirasis, Dhobis, Telis, Nais, Barwalas and Batwals usually follow their traditional occupations. The Kashmiri Mussalmans are either weavers or coolies, some of them keep shops, but 18 per cent. of them are landowners and tenants, and over 4 per cent. of them are agricultural labourers. The Musallis are tenants, agricultural labourers and coolies in about equal proportion, but they also breed cattle and follow other pursuits. There are Pathan landowners who have come from the western Punjab districts and Pathan labourers, who are immigrants from Afghanistan. It is interesting to note that 6 of them have settled down as weavers. The Biloches are mostly connected with agriculture and 9 per cent. are cattle-breeders, usually camelmen. About 10 per cent. of

the Brahmans own land, 35 per cent. are shopkeepers, 9 per cent. are in Government service and the rest live as usual on *birat* (charitable dues) or follow other miscellaneous occupations. The Changars are mostly labourers but quite 11 per cent. have settled as tenants. The Mazhabis (Sikhs), mostly retired soldiers, live on land, 66 per cent. of them being landowners or tenants and 13 per. cent. agricultural labourers. The Sainis and Mahtams are also connected mainly with agriculture and so are Gujars, who do very little cattle-breeding.

The most important feature of the functional distribution of immigrants is that, to a larger or smaller extent, every caste is dependent on agriculture, taking its place among the landowners or tenants and among agricultural labourers and breeders of cattle. Even the lazy, talkative Mirasi, appears occasionally as a tenant and the Batwal or Barwala, who is by profession a Chaukidar, sets to work here and there as a cultivator of land. But, broadly speaking, the Jats, Biloches, Mazhabis, Sainis, Kambohs, Mahtams, Arains, Gujars and Rajputs live mainly on cultivation, while the bulk of field labourers are recruited from Chamars, Chuhras, Batwals, Musallis and Changars, and the Chamars, Kashmiris, Julahas and Barwalas do indigenous weaving. Aroras are the principal money-lenders and shopkeepers, assisted in the latter calling by Brahmans and to a smaller extent by Machhis, Kashmiris, Mochis, etc. Almost every caste is found in Government service, the exceptions being Chamars, Batwals, Nais, Changars, Kumhars, Mahtams and Chuhras.

110. An examination of the sex distribution of the immigrants shows that there are 10 males to every 7 females. Very few females come at first, but as each caste gets settled down, the proportion of female immigrants in that caste increases and that of the children decreases. The figures of some castes are quoted in the margin by way of illustration. The Kambohs and Mazhabis who are among the earliest settlers, show a larger proportion of females than any other agricultural class and the number per mille of children under 15 years, born outside the colony, is small amongst them. The immigration of Jats and Arains is also of a permanent type and the proportion of immigrants of these castes under 15 years of age is small. The Pathans, Gujars and some of the Rajputs have not quite settled down yet. The menial castes have established themselves permanently, having brought a large number of working children with them. Separate age statistics are not available for all the immigrants, but they represent 34 per cent. of the total population and have largely affected the age distribution of the inhabitants taken as a whole, which is :—under 15, 753,670; 15 to 40, 666,367; over 40, 365,663; or 42, 37 and 21 per cent. respectively, compared with the Provincial averages of 38, 40 and 22 per cent., The comparatively large percentage of children points to prosperous conditions in the colony. Sex proportions and age.

IMMIGRANTS.

Caste.	*Proportion* per mille. Of females to males.	*Proportion* per mille. Of children under 15 years to total population.	Caste.	*Proportion* per mille. Of females to males.	*Proportion* per mille. Of children under 15 years to total population.
Chuhra ...	650	259	Lohar ...	698	231
Chamar ...	763	252	Machhi ..	727	244
Jat ...	728	209	Mazhabi ...	899	192
Mirasi ...	691	247	Dhobi ...	633	249
Batwal ...	715	235	Saini ..	726	230
Kashmiri ...	629	257	Jhinwar ..	578	254
Nai ...	726	223	Kamboh ...	903	223
Arora ...	570	221	Mochi ...	778	249
Musalli ...	882	269	Tarkhan ..	581	233
Pathan ...	288	205	Teli ...	728	273
Biloch ...	815	250	Barwala ...	844	242
Brahman ...	575	218	Mahtam ...	933	234
Changar ...	843	339	Arain ..	773	204
Julaha ..	715	257	Gujar ...	529	208
Kumbar ...	751	250	Rajput ...	707	261

The Jhelum Colony.

111. The main castes of immigrants to the Jhelum Colony, are noted in the margin with their relative strength and sex proportions. The castes not mentioned are mostly menials or are numerically insignificant. Except the Pathans and Gujars, the immigrants have come with a fairly large proportion of females and appear to have settled down permanently. Immigration by caste and occupation.

Caste.	*Per mille.* Total of immigrants.	*Per mille.* Proportion of females to males.	Caste.	*Per mille.* Total of immigrants.	*Per mille.* Proportion of females to males.
Jat ..	269	666	Mochi ...	12	817
Musalli ...	72	867	Pathan ...	11	162
Rajput ...	27	630	Gujar ...	10	421
Arora ...	20	769	Sayad ...	9	623
Chuhra ...	18	715	Awan ...	9	532
Arain ...	14	688	Biloch ...	8	739
Khatri ..	13	803	Khokhar ...	8	757

The largest caste among the immigrants is that of Jats, who have come chiefly from Sialkot (10,696), Gujrat *Jats.*

(10,657), Jhang (6,205), Gujranwala (4,461) and Jhelum (2,898). They are mostly Muhammadans, work as cultivators and cattle-breeders, and are supposed to have settled down permanently, but the comparatively low proportion of females amongst them shows that those, at all events, who have come from the adjoining Districts, have not severed connection yet with their original homes.

Musallis. The Musallis have come mostly from the Gujrat, Jhelum and Jhang Districts and in a smaller degree from Gujranwala. They work mainly as tenants and agricultural labourers and have a very large number of female workers.

Rajputs. The Rajputs are natives of Jhelum and Jhang and also of Sialkot and Gujrat. The largest proportion of females is amongst the immigrants from Jhang and Jhelum (79 and 74 respectively), who are mostly landlords and tenants. A number of them are also in Government service and just a few go in for shopkeeping.

Aroras. The Aroras come mostly from Gujrat, Jhelum and Jhang. In immigration from Jhang, there are about four Hindus to one Sikh. But among the Sikhs, there are only 46 males to 180 females, while there are 586 Hindu males to 292 females ; which means that the Arora families are mixed up, the wives of some Hindus having registered themselves as Sikhs. The Arora immigrants from Gujrat are half Hindu and half Sikh and the Hindus of this caste coming from Jhelum are 2½ times the Sikhs. Very few of them are landowners or cultivators, their main occupation being shopkeeping or money-lending, while some engage in driving ekkas and other conveyances. The largest number of peasant Aroras has come from Gujrat.

Arains. The Arains come from Sialkot and Gujrat and are solely agriculturists.

Khatris. The Khatri immigrants belong mainly to Jhelum (more than ⅔rds of them are Hindus and less than ⅓rd Sikhs). A few of them pursue agriculture, but a large number are in Government service and a still larger proportion keep shop or lend money. But three Khatris are carpenters and smiths by profession.

Mochis. The Mochi immigrants are Mussalmans and belong to Gujrat and Jhelum. Besides those who follow the traditional occupation of shoemakers and tanners, 10 per cent. are tenants, 8 per cent. are field labourers, 3 per cent. are coolies and, what is important, 2 Mochis are metal workers, *i.e.*, follow the occupation of smiths.

Pathans. The Pathans are all put down as Afghans, but most probably a lot of them were born in the North-Western Frontier Province. Some of them are permanent residents of the Punjab and not a few have obtained grants of land in the Colony. The majority of the Pathans are, however, periodical immigrants from Afghanistan and a few of them go about as pedlars.

Gujars. The Gujars are all Muhammadans of Gujrat. Most of them are peasants or agricultural labourers, but some of them rear cattle and a considerable number are employed as coolies on Railways and canals. A good many of them are temporary immigrants and the proportion of females amongst them is small.

Other castes. The Sayads come from Gujrat and Jhelum, and are mostly landlords or tenants or live on charity. Some of them are in Government service. The Awans, a Muhammadan caste, come mostly from Jhelum and are mainly agriculturists or Government servants. The Biloches of Jhang are principally agriculturists, and the Khokhars, who also come from Jhang, depend similarly on agriculture.

Age-distribution. 112. The age-distribution of the immigrants to this Colony is shown in the margin, by caste. The largest proportion of adults is among the Pathans, who have very few females with them and fewer children, owing to the temporary nature of the immigration of the majority of them. On the other hand, the Musallis and Khokhars, who are settlers of a permanent tpye, have brought with them all their children and females. A striking feature of the age-distribution is the fact that the labouring classes cannot afford to take the old and infirm with them to the colonies. For instance, the Chuhras have only 16 per cent. and the Gujars 19 per cent. of persons over 40 years of age amongst them, against the Provincial average of 22.

Caste.	*Proportion of population in the age period.*		
	0-15	16-40	40 & over
Jat ...	33	43	24
Musalli ...	35	42	23
Rajput ..	30	47	23
Arora ...	24	52	24
Chuhra ...	38	46	16
Arain ...	34	43	23
Khatri ...	23	52	25
Mochi ...	32	45	23
Pathan ..	15	58	27
Gujar ...	27	54	19
Sayad ...	27	49	24
Awan ..	24	50	26
Biloch ..	35	38	27
Khokhar ..	35	41	24

MISCELLANEOUS.

Migration between British Territory and Native States.

113. The total migration between British Territory and the Native States, as ascertained at the persent Census, is compared in the margin with the similar figures for 1901. Immigration into the Native States was smaller than emigration therefrom, in 1901, while it now exceeds the latter. The migration being mostly of the casual type, with the neighbouring districts, the proportion of females is much larger than that of males, the figures being: — males 41 and females 59 per cent. of immigrants to, and 37 and 63, respectively, of emigrants from, the Native States, in 1911. Immigration to the Native States has decreased 4·7 per cent. compared with 1901, and emigration therefrom to British Territory has also fallen by 19 per cent. The figures for each state are compered in the margin. The heaviest decrease in immigration occurs in the Kapurthala State and is probably due to heavy mortality. Immigration to Patiala and Bahawalpur has increased, for reasons given in paragraph 105. The prosperity in t h e Patiala State, coupled with high mortality, has resulted in a heavy fall in emigration from that State. The Jind State also shows a large decrease in emigration, owing apparently to similar reasons, and to the return of some famine-stricken people who had gone out in 1901. For the considerable deficit in emigration from the Simla Hill States, there seems to be no reason except that the labourers working on the Simla-Kalka Railway in 1901 might have been enumerated by the Railway officials and included in British Territory. The only increase in emigration is that from Chamba, but it is not a very large one.

Immigration to Native States.

Years.	Persons.	Males.	Females.
1901	418,448	171,339	247,109
1911	398,771	163,396	235,375
Emigration from Native States.			
1901	458,155	166,383	291,772
1911	372,706	138,695	234,011

State.	Immigration into.			Emigration from.		
	1901.	1911.	Difference p. c.	1901.	1911.	Difference p. c.
Loharu ...	1,152	1,401	+22	4.718	3,546	—25
Dujana ...	3,787	4,037	+7	5,984	4,321	—28
Pataudi ...	5,083	4,494	—12	3,501	2,970	—15
Kalsia ...	16,203	13,563	—16	11,260	8,874	—21
Nahan ...	14,177	9,166	—35	2,327	2,153	—7
Simla Hill States ...	14,164	12,629	—11	13,118	8,257	—37
Mandi ...	6,173	2,020	—67	6,622	5,433	—18
Suket ...	1,121	694	—38	807	544	—33
Kapurthala ...	65,245	47,157	—28	54,038	43,958	—19
Malerkotla ...	7,470	7,415	—1	10,575	8,611	—19
Faridkot ...	28,185	25,947	—8	23,990	20,102	—16
Nabha ...	28,908	21,156	—27	37,481	29,592	—21
Patiala ...	140,849	155,452	+10	190,731	156,256	—18
Jind ...	44,293	44,014	—1	55,903	44,370	—21
Chamba ...	3,124	2,227	—29	9,386	10,251	+9
Bahawalpur ...	38,514	47,399	+23	27,714	23,468	—15

Summer Census of Hill Stations.

114. A Summer Census of the hill stations—Simla, Murree and Dalhousie, was taken under the orders of the Local Government, on 30th June 1911. The figures are compared in the margin with those of the General Census. The difference, in each case, represents the periodical migration to the principal hill stations of the Province, during the summer.

	General Census of March 1911.			*Summer Census of June 1911.*		
	Persons.	Males.	Females	Persons.	Males.	Females.
Simla ...	19,405	14,107	5,298	37,895	28,459	9,436
Murree ...	1,705	1,239	466	16,934	12,999	3,935
Dalhousie	1,582	1,053	529	7,592	5,826	1,766

The summer population of Simla is just about double the number of its winter residents, but if the exodus to this hill station, during the summer, is large, owing to the move of the Imperial and Local Governments, the permanent population, in winter, is also by no means inconsiderable. The hill station of Murree appears to have a very small permanent population, which increases about 9 times in summer. The summer population of Dalhousie is a little less than 5 times the strength of its permanent inhabitants, but the notable feature of the summer immigration into Dalhousie is that, while the proportion of females to males in Simla and Murree only fell from 38 and 37 per cent. in winter to 33 and 30 per cent. respectively in summer, it diminished in Dalhousie from 50 to 30 per cent. The cause of this large variation, in the case of Dalhousie, appears to be that the girl schools there strengthen the proportion of females in winter, but males preponderate in the summer exodus, and so, while they increase more than $5\frac{1}{2}$ times, the number of females goes up less than $3\frac{1}{2}$ times. An account

of the Summer Census of each hill station has been published separately. A rough idea of the composition of this summer exodus will be formed from the figures given in the table below :—

Summer Population of Simla, Murree and Dalhousie, by Religion.

Stations.	*Hindu.*			*Sikh.*			*Muhammadan.*		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Simla	22,127	17,676	4,451	1,028	854	174	8,709	6,819	1,890
Murree	3,872	2,787	1,085	616	477	139	6,892	5,675	1,217
Dalhousie	3,210	2,456	754	130	109	21	1,795	1,399	396
Total ...	29,209	22,919	6,290	1,774	1,440	334	17,396	13,893	3,503

Summer Population of Simla, Murree and Dalhousie, by Religion—concluded.

Stations.	*Christian.*			*Others.*			*Total.*		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Simla	5,921	3,027	2,894	110	83	27	37,895	28,459	9,436
Murree	5,509	4,028	1,481	45	32	13	16,934	12,999	3,935
Dalhousie	2,445	1,855	590	12	7	5	7,592	5,826	1,766
Total ...	13,875	8,910	4,965	167	122	45	62,421	47,284	15,137

Summer Population of Simla, Murree and Dalhousie, by Nationality.

Stations.	*Europeans.*			*Anglo-Indias.*			*Indians.*			*Asiatics.*			*Total.*		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Simla	3,961	1,997	1,964	984	471	513	32,686	25,781	6,905	264	210	54	37,895	28,459	9,436
Murree	5,027	3,740	1,287	158	69	89	11,726	9,177	2,549	23	13	10	16,934	12,999	3,935
Dalhousie ...	2,256	1,723	533	25	1	24	5,281	4,080	1,201	30	22	8	7,592	5,826	1,766
Total ...	11,244	7,460	3,784	1,167	541	626	49,693	39,038	10,655	317	245	72	62,421	47,284	15,137

Fairs.

115. The fairs named in the margin, which took place in March, slightly affected the movements of population but none of them was sufficiently large to have an appreciable effect on the figures of migration. Most of the fairs were local or at the most attracted visitors from the adjoining districts. Pilgrims to the Sakhi Sarwar shrine, in the Dera Ghazi Khan District, move long distances, in a body. These were enumerated in the Lahore, Montgomery and Jhang Districts. But the *sangs* (gatherings) do not assume large proportions until they reach the Muzaffargarh District, and the enumeration took place a little too early for people to reach there.

District.	Place.	Date.	Estimated strength.
Hissar ...	Cattle fair ...	1-14 March	500
Delhi ...	Deoki " ...	10th "	2,000
" ...	Thana Khurd	" "	1,000
" ...	Nangal Kalan	" "	2,000
Ambala ...	Mandar Kali at Kalka ..	9th "	1,000
" ...	Moving gathering of persons going to Anandpur ...	10th "	1,000
Hoshiarpur	Anandpur ...	10-11th "	600
" ...	Kiratpur ...	" "	700
" ...	Mairi ...	" "	1,000
Lahore ...	Holi at Chattanwala ...	8-16th "	4,000
" ...	Jamiat at Bhai Pheru ...	10th "	2,0°0
" ...	Sang Sakhi Sarwar ...	" "	2,000
Jhelum ...	Cattle fair at Chakwal ...	13-16th "	20,000
Montgomery	Sang Sakhi Sarwar ...	10th "	1,000
Nabha State	Mandi Jaitu fair ...	10th "	5,000

The only fair of importance which attracted people out of the Province was that of Piran-i-Kaliar in the Saharanpur District of the United Provinces. The pilgrims went mostly from the Delhi and Ambala Districts. Arrangements were made, in consultation with the Census Superintendent of those Provinces, to enumerate the pilgrims, before time,

at their native places and to issue passes to them. So the migration does not appear in the returns. But altogether, the number of emigrants on this account did not probably exceed 5,000.

Passengers in Railway Trains.

116. The arrangement for enumerating persons on the move have been discussed in the Administration Volume. The only item worth notice in connection with migration is the movement by Railway. In the margin is given the number of trains enumerated in each district or state. These movements had some effect on the intra-Provincial and extra-Provincial migration and accounted for the temporary presence at the stations of enumeration, of persons never intending to visit those districts or states. But on the whole, the proportion of such abnormal migration was quite insignificant.

No. of trains enumerated.	Station.	District or State.	No. of trains enumerated.	Station.	District or State.
1	Bhiwani ...	Hissar.	1	Thatta Mohla ...	Jhang.
1	Bahadurgarh ...	Rohtak.	1	Gunjial ...	Shahpur.
2	Rewari ...	Gurgaon.	1	Bhalwal ...	,,
1	Nangloi ...	Delhi.	1	Gujar Khan ...	Rawalpindi.
1	Sarai Rohilla ...	,,	1	Chak Lala ...	,,
1	Mustafabad ...	Ambala.	3	Rawalpindi ...	,,
1	Kesri ...	,,	1	Jhalar ...	Attock.
5	Ambala Cantt. ...	,,	1	Shah Alam ...	Mianwali.
2	Kalka ...	,,	1	Salarwala ...	Lyallpur.
3	Ludhiana ...	Ludhiana.	1	Lyallpur ..	,,
1	Jallalabad ...	Ferozepore.	1	Gojra ...	,,
1	Golewala ...	,,	2	Khanewal ...	Multan.
11	Lahore ...	Lahore.	1	Kacha Khuh ...	,,
2	Lahore Cantt. ...	,,	2	Shujabad ...	,,
1	Shahdara ...	,,	1	Maler Kotla ...	Maler Kotla.
1	Chichoki Mallian ...	Gujranwala	1	Dhuri ...	Patiala.
1	Basirpur ...	Montgomery.	1	Bulluana ...	,,
				Raman ...	,,
1	Amritsar ...	Amritsar.	1	Bhatinda ...	,,
1	Beas ...	,,	1	Nabha ...	Nabha.
1	Tarn Taran ...	,,	1	Bahawalpur (West).	Bahawalpur.
1	Sialkot ...	Sialkot.	1	Chabiana ..	,,
1	Lalamusa .	Gujrat.	1	Khanpur ...	,,
1	Harriah ...	,,	1		

SUBSIDIARY TABLE I.

Immigration (actual figures).

District, State and Natural Division where enumerated.	Born in (000's omitted).																	
	District, State (or Natural Division).			*Contiguous District or State in the Province.*			*Other parts of the Province.*			*Contiguous parts of other Provinces, &c.*			*Non-contiguous parts of other Provinces, &c.*			*Outside India.*		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
TOTAL PROVINCE ...	23,528	12,963	10,565	...	...	...	...	...	...	460	219	241	146	87	59	54	45	9
1. INDO-GANGETIC PLAIN WEST—	10,217	5,751	4,466	375	178	197	24	18	6	289	121	168	111	66	45	13	11	2
1. Hissar ...	668	380	288	68	24	44	15	7	8	32	14	18	21	12	9	...	...	...
2. *Loharu State* ...	13	8	5	2	1	1	...	...	...	3	1	2	...	...	...	...	...	...
3. Rohtak ...	461	271	190	66	15	51	6	2	4	...	...	...	9	3	6	...	...	...
4. *Dujana State* ...	19	12	7	5	1	4	1	...	1	...	...	..	1	...	1	...	...	...
5. Gurgaon ...	538	315	223	30	8	22	6	2	4	63	17	46	7	2	5	...	...	...
6. *Pataudi State* ...	13	9	4	4	1	3	1	...	1	...	...	...	2	1	1	...	...	...
7. Delhi ...	496	289	207	60	19	41	14	9	5	30	12	18	55	32	23	1	1	...
8. Karnal ...	693	398	295	69	24	45	10	4	6	8	3	5	20	9	11	...	...	...
9. Jullundur ...	715	420	295	68	20	48	14	7	7	...	...	...	4	2	2	1	1	...
10. *Kapurthala State* ...	219	134	85	44	14	30	4	2	2	...	...	...	1	1	...	...	...	...
11. Ludhiana ...	433	263	170	74	24	50	6	3	3	...	...	...	4	2	2	...	...	...
12. *Maler Kotla State* ...	52	34	18	16	5	11	2	1	1	...	...	...	...	...	...	...	...	...
13. Ferozepore ...	763	437	326	133	61	72	20	13	7	23	12	11	20	14	6	2	1	1
14. *Faridkot State* ...	93	57	36	27	11	16	8	4	4	...	...	...	2	1	1	...	...	...
15. *Patiala State* ...	1,162	700	462	193	68	125	18	10	8	22	6	16	13	8	5	1	1	...
16. *Jind State* ...	200	126	74	59	19	40	6	3	3	...	...	...	7	2	5	...	...	...
17. *Nabha State* ...	185	120	65	48	14	34	6	3	3	8	2	6	2	1	1	...	...	...
18. Lahore ...	818	466	352	108	54	54	77	51	26	...	...	...	28	20	8	6	5	1
19. Amritsar ...	779	451	328	71	26	45	22	14	8	...	...	...	8	6	2	1	1	...
20. Gujranwala ...	777	441	336	91	44	47	45	26	19	...	...	...	9	6	3	1	1	...
2. HIMALAYAN— ...	1,658	869	789	39	20	19	6	4	2	7	4	3	8	5	3	6	4	2
21. *Nahan State* ...	123	67	56	8	4	4	5	3	2	1	...	1	2	1	1	...	...	...
22. Simla ...	21	11	10	3	2	1	9	7	2	...	...	...	6	4	2	2	1	1
23. *Simla Hill States* ...	385	202	183	16	8	8	1	1	...	1	1	...	1	1	...	1	1	...
24. Kangra ...	729	381	348	31	14	17	5	2	3	2	1	1	1	1	...	3	2	1
25. *Mandi State* ...	178	92	86	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...
26. *Suket State* ...	52	27	25	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...
27. *Chamba State* ...	132	68	64	2	1	1	...	...	...	2	1	1	...	...	...	...	...	...
3. SUB-HIMALAYAN— ...	5,443	3,006	2,437	193	73	120	26	14	12	83	41	42	39	25	14	21	19	2
28. Ambala ...	575	340	235	65	23	42	15	10	5	11	4	7	20	13	7	6	5	1
29. *Kalsia State* ...	39	25	14	14	5	9	2	1	1	1	...	1	...	...	...	...	...	...
30. Hoshiarpur ...	857	481	376	52	15	37	8	4	4	...	...	...	2	1	1	...	...	...
31. Gurdaspur ...	761	439	322	52	19	33	7	4	3	12	4	8	2	1	1	2	2	...
32. Sialkot ...	901	512	389	44	14	30	10	6	4	17	6	11	4	2	2	2	2	...
33. Gujrat ...	714	386	328	16	6	10	5	3	2	7	3	4	2	1	1	2	2	...
34. Jhelum ...	474	249	225	20	8	12	8	6	2	7	4	3	3	2	1	1	1	...
35. Rawalpindi ...	478	250	228	15	8	7	20	14	6	16	11	5	12	8	4	7	6	1
36. Attock ...	500	263	237	10	4	6	2	1	1	5	3	2	1	1	...	1	1	...
4. NORTH-WEST DRY AREA— ...	4,900	2,648	2,252	194	112	82	453	270	183	32	18	14	38	26	12	14	11	3
37. Montgomery ...	477	258	219	35	19	16	14	10	4	...	...	...	7	5	2	2	2	...
38. Shahpur ...	542	289	253	84	49	35	52	32	20	...	...	...	7	5	2	3	2	1
39. Mianwali ...	328	172	156	4	2	2	3	2	1	4	2	2	1	1	...	1	1	...
40. Lyallpur ...	291	156	135	132	74	58	425	250	175	...	...	...	8	5	3	1	1	...
41. Jhang ...	492	264	228	15	8	7	6	4	2	...	...	...	1	1	...	1	1	...
42. Multan ...	729	393	336	42	23	19	30	19	11	...	...	...	12	7	5	3	2	1
43. *Bahawalpur State* ...	707	387	320	34	20	14	16	10	6	14	8	6	9	6	3	...	...	...
44. Muzaffargarh ...	542	293	249	22	12	10	3	2	1	...	...	...	2	1	1	...	...	...
45. Dera Ghazi Khan ...	512	278	234	6	4	2	4	3	1	3	2	1	1	1	...	3	2	1

SUBSIDIARY TABLE II.

Emigration (actual figures).

District, State and Natural Division where born.	Enumerated in (000's omitted).																	
	District, State (or Natural Division).			Contiguous District or State in Province.			Other parts of Province.			Contiguous parts of other Provinces, etc.			Non-contiguous parts of other Provinces, etc.			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
TOTAL PROVINCE ...	23,528	12,963	10,565	...	...	...	...	...	...	323	166	157	181	138	43	12	11	1
1. Indo-Gangetic Plain West—	10,217	5,751	4,466	489	248	241	31	20	11	142	50	92	110	81	29	...	...	...
1. Hissar	668	380	288	75	26	49	22	10	12	13	6	7	7	5	2	...	...	...
2. *Loharu State* ...	13	8	5	4	1	3	1	...	1	1	...	1	...	...	...	...	...	...
3. Rohtak	461	271	190	79	24	55	12	8	4	...	...	...	11	7	4	...	...	...
4. *Dujana State* ...	19	12	7	4	1	3	1	...	1	...	...	...	...	...	...	...	...	...
5. Gurgaon	538	315	223	49	14	35	19	10	9	43	12	31	9	6	3	...	...	...
6. *Pataudi State* ...	13	9	4	2	...	2	1	...	1	...	...	...	...	...	...	...	...	...
7. Delhi	496	289	207	41	11	30	14	8	6	22	6	16	29	18	11	...	...	...
8. Karnal	693	398	295	64	22	42	11	5	6	11	3	8	2	1	1	...	...	...
9. Jullundur	715	420	295	64	23	41	102	60	42	...	...	...	10	8	2	...	...	...
10. *Kapurthala State* ...	219	134	85	32	10	22	12	7	5	...	...	...	1	1	...	...	...	...
11. Ludhiana	433	263	170	75	28	47	42	26	16	...	...	...	7	6	1	...	...	...
12. *Maler Kotla State* ...	52	34	18	15	5	10	4	2	2	...	...	...	...	...	...	...	...	...
13. Ferozepore ...	763	437	326	100	44	56	16	9	7	11	6	5	4	3	1	...	...	...
14. *Faridkot State* ...	93	57	36	21	8	13	4	2	2	...	...	...	1	1	...	...	...	...
15. *Patiala State* ...	1,162	700	462	195	66	129	25	12	13	9	2	7	11	8	3	...	...	...
16. *Jind State*	200	126	74	57	16	41	5	2	3	...	...	...	2	1	1	...	...	...
17. *Nabha State* ...	185	120	65	55	17	38	9	3	6	3	...	3	2	1	1	...	...	...
18. Lahore	818	466	352	63	29	34	45	24	21	...	...	...	15	10	5	...	...	...
19. Amritsar	779	451	328	95	41	54	112	65	47	...	...	...	20	15	5	...	...	...
20. Gujranwala ...	777	441	336	82	40	42	11	7	4	...	...	...	6	4	2	...	...	...
2. Himalayan—	1,658	869	789	38	15	23	11	9	2	5	3	2	8	7	1	...	...	...
21. *Nahan State* ...	123	67	56	3	1	2	1	1	...	1	1	...	...	...	...	...	...	...
22. Simla	21	11	10	4	2	2	7	3	4	...	...	...	3	2	1	...	...	...
23. *Simla Hill States* ...	385	202	183	14	6	8	...	...	...	...	...	...	...	...	...	...	...	...
24. Kangra	729	381	348	26	11	15	13	11	2	3	1	2	5	5	...	...	...	...
25. *Mandi State* ...	178	92	86	7	3	4	1	1	...	...	...	...	...	...	...	...	...	...
26. *Suket State* ...	52	27	25	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
27. *Chamba State* ...	132	68	64	10	5	5	...	...	...	1	1	...	...	...	...	...	...	...
3. Sub-Himalayan—	5,443	3,006	2,437	390	185	205	280	173	107	90	50	40	56	44	12	...	...	...
28. Ambala	575	340	235	84	34	50	32	20	12	5	2	3	8	5	3	...	...	...
29. *Kalsia State* ...	39	25	14	10	3	7	1	...	1	...	...	...	...	...	...	...	...	...
30. Hoshiarpur ...	857	481	376	81	29	52	78	50	28	...	...	...	8	7	1	...	...	...
31. Gurdaspur ...	761	439	322	58	19	39	75	45	30	14	6	8	8	6	2	...	...	...
32. Sialkot	901	512	389	78	34	44	139	84	55	20	8	12	11	8	3	...	...	...
33. Gujrat	714	386	328	63	32	31	31	20	11	8	3	5	10	7	3	...	...	...
34. Jhelum	474	249	225	32	17	15	14	10	4	3	2	1	14	12	2	...	...	...
35. Rawalpindi ...	478	250	228	10	4	6	14	10	4	5	3	2	18	15	3	...	...	...
36. Attock	500	263	237	13	7	6	3	2	1	10	8	2	2	2	...	...	...	...
4. North-West Dry Area—	4,900	2,648	2,252	54	28	26	15	9	6	17	11	6	13	9	4	...	...	...
37. Montgomery ...	477	258	219	104	57	47	2	1	1	...	...	...	1	1	...	...	...	...
38. Shahpur	542	289	253	19	8	11	12	8	4	...	...	...	4	3	1	...	...	...
39. Mianwali	328	172	156	6	3	3	10	7	3	7	5	2	2	2	...	...	...	...
40. Lyallpur	291	156	135	9	5	4	10	6	4	...	...	...	1	1	...	...	...	...
41. Jhang	492	264	228	78	44	34	4	3	1	...	...	...	1	1	...	...	...	...
42. Multan	729	393	336	31	18	13	5	3	2	...	...	...	4	3	1	...	...	...
43. *Bahawalpur State* ...	707	387	320	20	10	10	3	2	1	4	2	2	3	2	1	...	...	...
44. Muzaffargarh ...	542	293	249	19	11	8	3	2	1	...	...	...	1	1	...	...	...	...
45. Dera Ghazi Khan ...	512	278	234	12	7	5	4	2	2	2	1	1	1	1	...	...	...	...

SUBSIDIARY TABLE III.

Proportional migration to and from each district.

District, State and Natural Division.	Number per mille of actual population of						Number of females to 100 males amongst			
	Immigrants.			Emigrants.			Immigrants.		Emigrants.	
	Total.	From contiguous districts or states.	From other places.	Total.	To contiguous districts or states.	To other places.	From contiguous districts or states.	From other places.	To contiguous districts or states.	To other places.
1	2	3	4	5	6	7		9	10	11
TOTAL PROVINCE	**27**	**19**	**8**	**21**	**13**	**8**	**110**	**51**	**95**	**30**
1. Indo-Gangetic Plain West— ...	**74**	**60**	**14**	**70**	**57**	**13**	**121**	**56**	**112**	**40**
1. Hissar	169	124	45	145	109	36	162	85	179	96
2. *Loharu State*	300	282	18	323	271	52	180	88	193	222
3. Rohtak	149	122	27	190	147	43	331	212	234	52
4. *Dujana State*	261	190	71	220	165	55	398	553	361	124
5. Gurgaon	164	144	20	187	143	44	284	236	266	69
6. *Pataudi State*	342	216	126	164	127	37	291	383	369	204
7. Delhi	245	138	107	163	97	66	191	65	263	68
8. Karnal	134	96	38	110	94	16	188	136	195	94
9. Jullundur	108	85	23	219	80	139	242	91	173	65
10. *Kapurthala State* ...	182	164	18	168	121	47	220	104	212	82
11. Ludhiana	163	144	19	241	146	95	202	76	166	55
12. *Maler Kotla State* ...	270	230	40	260	206	54	191	102	223	92
13. Ferozepore	205	162	43	137	116	21	112	47	122	67
14. *Faridkot State*	290	210	80	197	161	36	144	72	164	117
15. *Patiala State*	175	152	23	171	145	26	188	73	202	79
16. *Jind State*	266	219	47	235	211	24	208	145	259	124
17. *Nabha State*	255	226	29	277	235	42	257	116	233	130
18. Lahore	211	104	107	119	61	58	101	46	116	73
19. Amritsar	116	81	35	257	107	150	175	54	130	66
20. Gujranwala	158	99	59	107	89	18	107	68	107	56
2. Himalayan—	**38**	**26**	**12**	**36**	**25**	**11**	**91**	**44**	**136**	**25**
21. *Nahan State*	110	63	47	34	29	5	92	56	177	49
22. Simla	475	71	404	346	94	252	26	34	121	81
23. *Simla Hill States* ...	49	41	8	37	35	2	103	37	121	64
24. Kangra	54	43	11	61	37	24	123	67	141	17
25. *Mandi State*	17	12	5	46	37	9	54	54	117	36
26. *Suket State*	53	45	8	26	18	8	67	58	69	63
27. *Chamba State*	31	25	6	83	79	4	85	39	91	44
3. Sub-Himalayan—	**62**	**47**	**15**	**141**	**83**	**58**	**143**	**49**	**105**	**55**
28. Ambala	167	109	58	188	129	59	179	47	150	57
29. *Kalsia State*	304	271	33	196	180	16	193	164	189	146
30. Hoshiarpur	67	56	11	182	88	94	236	91	175	52
31. Gurdaspur	90	77	13	185	86	99	181	62	182	63
32. Sialkot	80	63	17	253	100	153	210	59	136	64
33. Gujrat	43	31	12	151	96	55	151	47	102	49
34. Jhelum	74	52	22	123	68	55	128	32	83	29
35. Rawalpindi	128	56	72	87	28	59	63	40	113	30
36. Attock	37	28	9	54	44	10	106	41	61	22
4. North-West Dry Area— ...	**130**	**40**	**90**	**18**	**13**	**5**	**73**	**65**	**81**	**49**
37. Montgomery	109	66	43	198	193	5	87	40	83	57
38. Shahpur	211	122	89	52	27	25	72	56	126	49
39. Mianwali	40	24	16	72	36	34	86	38	65	40
40. Lyallpur	660	153	507	23	10	13	78	69	89	69
41. Jhang	46	30	16	160	151	9	95	51	76	52
42. Multan	106	52	54	48	38	10	80	52	72	53
43. *Bahawalpur State* ...	94	61	33	33	31	8	74	60	88	58
44. Muzaffargarh	49	39	10	41	34	7	79	59	72	31
45. Dera Ghazi Khan ...	32	16	16	36	27	9	65	59	70	52

SUBSIDIARY TABLE IV.

Migration between natural divisions (actual figures) compared with 1901.

Natural Division in which born.		Numbers enumerated (000's omitted) in Natural Division.				
		Punjab.	Indo-Gangetic Plain West.	Himalayan.	Sub-Himalayan.	North-West Dry Area.
1		2	3	4	5	6
PUNJAB	1911	23,528	10,615	1,703	5,663	5,547
	1901	24,049	11,558	1,666	6,035	4,790
Indo-Gangetic Plain West	1911	10,737	10,217	8	171	341
	1901	11,674	11,097	11	216	350
Himalayan	1911	1,707	16	1,658	31	2
	1901	1,657	16	1,607	33	1
Sub-Himalayan	1911	6,114	331	37	5,443	303
	1901	6,487	394	48	5,768	277
North-West Dry Area	1911	4,969	51	...	18	4,900
	1901	4,227	50	...	17	4,160

Note.—Figures for Punjab (columns 2—6) include persons born in "Punjab Unspecified."

SUBSIDIARY TABLE V.

Migration between the Province and other parts of India.

Note.—This table is divided into 3 parts :—

(*i*). Showing the total figures of immigration to and emigration from the whole of the Punjab (with details of British Territory and Native States) taking all the other Provinces of India together.

(*ii*). Containing details of migration between this Province (British Territory and Native States) and the British Territory of each of the other Provinces.

(*iii*). Giving similar details of migration between this Province (British Territory and Native States) and the Native States of each of the other Provinces.

Province or State.	*Immigrants to Punjab.*			*Emigrants from Punjab.*			*Excess (+) or deficiency (—) of migration over emigration.*	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
I.—Total	605,952	666,614	— 60,662	(*j*)504,161	506,033	— 1,872	+101,791	+160,581
(*a*) British Territory	514,162	567,262	— 53,100	438,434	(*b*) 416,031	+ 22,403	+ 75,728	+151,231
(*b*) Native States	91,790	99,352	— 7,562	39,988	(*b*) 34,026	+ 5,962	+ 51,802	+ 65,326
II.—British Territory—								
(*a*) Total	278,275	70,174	+208,101	(*j*)332,746	125,483	+207,263	— 54,471	— 55,309
(*b*) British Territory	255,042	(*g*) 67,359	+187,683	297,178	(*c*) 97,168	+200,010	— 42,136	— 29,809
(*c*) Native States	23,233	(*g*) 2,061	+ 21,172	14,947	(*c*) 3,218	+ 11,729	+ 8,286	— 1,157
Ajmere Marwara	1,543	754	+ 789	(*j*) 4,111	3,572	+ 539	— 2,568	— 2,818
1. British Territory	1,317	Not available	Not available.	2,993	Not available	...	— 1,676	Not available
2. Native States	226			615		...	— 389	
Andamans and Nicobars	109	117	— 8	2,072	...	+ 2,072	— 1,963	+ 117
1. British Territory	109	111	— 2	1,947	...	+ 1,947	— 1,838	+ 111
2. Native States	...	6	— 6	125	...	+ 125	— 125	+ 6
Baluchistan (Districts and Administered Territories).	3,662	3,182	+ 480	23,748	19,598	+ 4,150	— 20,086	— 16,416
1. British Territory	3,570	3,165	+ 405	22,983	18,698	+ 4,285	— 19,413	— 15,533
2. Native States	92	17	+ 75	765	900	— 135	— 673	— 883

For footnotes see page 96.

SUBSIDIARY

Migration between the Province

Province or State.	Immigrants to Punjab.			Emigrants from Punjab.			Excess (+) or deficiency (−) of migration over emigration.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
II.—British Territory—*concluded.*								
Bengal (1)	5,057	*	...	20,595	*	...	−15,538	Not available.
1. British Territory ...	4,596	...	Not available.	19,280	...	...	−14,684	...
2. Native States ...	461	...		1,315	...	...	−854	...
Bombay including Aden	9,872	*	Not available.	(j) 52,795	*	...	−42,923	Not available.
1. British Territory ...	6,282	...	Do.	30,613	...	...	−24,331	...
2. Native States ...	3,590	...	Do.	3,268	...	...	+322	...
Burma	1,550	780	+ 770	26,100	(a) 21,501	+ 4,599	−24,550	− 20,721
1. British Territory ...	1,412	760	+ 652	25,595	Not available	...	−24,183	Not available
2. Native States ..	138	20	+ 118	505		...	−367	
Central Provinces and Berar ...	1,497	*	Not available.	10,410	*	...	−8,913	...
1. British Territory ...	1,375	...	Do.	9,480	...	...	−8,105	...
2. Native States ...	122	...	Do.	930	...	...	−808	...
Coorg	...	...	...	10	(a) 24	− 14	−10	− 24
1. British Territory ...	...	...	...	10	Not available	...	−10	Not available
2. Native States ...	...	...	...	...		...	...	
Eastern Bengal and Assam (1) ...	452	Not available	Not available	(j) 5,329	*	...	−4,877	...
1. British Territory ...	401			4,223	...	...	−3,822	...
2. Native States ...	51			181	...	...	−130	...
Madras including Laccadives ...	1,083	*	Not available.	874	*	...	+209	...
1. British Territory ...	1,044	...	...	874	...	...	+170	...
2. Native States ...	39	...	...	...	...	...	+39	...
N.-W. F. Province (Districts and Administered Territories).	35,060	65,341	− 30,281	(j) 65,220	80,788	−15,568	−30,160	− 15,447
1. British Territory ...	34,521	†63,323	− 28,802	63,501	78,470	−14,969	−28,980	− 15,147
2. Native States ...	539	2,018	− 1,479	1,440	2,318	− 878	−901	− 300
United Provinces of Agra and Oudh ...	218,390	*	Not available	121,482	*	...	+96,908	...
1. British Territory ...	200,415	...		(2) 115,679	...	...	+84,736	...
2. Native States ...	17,975	...		5,803	...	...	+12,172	...
III.—Native States—								
1. Total	326,422	349,827	− 23,405	(j)171,415	(d)175,625	− 4,210	+155,007	+174,202
2. Native States ...	68,515	(h)5,060	+ 63,455	25,041	(e) 17,644	+ 7,397	+ 43,474	− 12,584
3. British Territory ...	257,907	(h)77,173	+180,734	141,256	(e)125,658	+15,598	+116,651	− 48,485
Baluchistan Agency Tracts ...	42	405	− 363	428	...	+ 428	− 386	+ 405
1. Native States ...	12	3	+ 9	5	...	+ 5	+ 7	+ 3
2. British Territory ...	30	402	− 372	423	...	+ 423	− 393	+ 402
Baroda	225	89	+ 136	921	688	+ 233	− 696	− 599
1. Native States ...	47	12	+ 35	11	170	− 159	+ 36	− 158
2. British Territory ...	178	77	+ 101	910	5t8	+ 392	− 732	− 441

(1). Figures for the new Provinces of (*i*) Bengal, (*ii*) Behar and Orissa, and (*iii*) Assam are as under—

		1911.		
		Bengal.	*Behar and Orissa.*	*Assam.*
Immigrants to Punjab	Total ...	3,987	1,401	121
	British Territory ...	3,752	1,147	98
	Native States ...	235	254	23
Emigrants from Punjab	Total ...	18,523	4,423	2,973
	British Territory ...	17,075	4,086	2,342
	Native States ...	1,045	337	114
	Unspecified ...	408	...	517

(2). The figures originally supplied by the Census Superintendent of United Provinces have since been altered as under :—

EMIGRANTS.

From	*To*	*Number.*
Punjab—British Territory ...	United Provinces—British Territory	115,702

For other footnotes see page 96.

TABLE V.

and other parts of India—*continued.*

Province or State.	Immigrants to Punjab.			Emigrants from Punjab.			Excess (+) or deficiency (—) of migration over emigration.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
III.—Native States—*concluded.*								
Bengal States (1)	76	*	Not available.	873	*	...	— 797	Not available.
1. Native States ...	4	...	Do.	45	...	...	— 41	...
2. British Territory ...	72	...	Do.	828	...	...	— 756	...
Bombay States	711	*	Not available.	(j)2,649	*	...	— 1,938	Not available.
1. Native States ...	145	...	Do.	86	...	...	+ 59	...
2. British Territory ...	566	...	Do.	832	...	...	— 266	...
Central India Agency	3,630	3,529	+ 101	8,293	(a)20,030	—11,737	— 4,663	—16,501
1. Native States ...	503	246	+ 257	(2)420	Not available	...	+ 83	Not available
... 2. British Territory ...	3,127	3,283	— 156	(2)7,873		...	— 4,746	
Central Provinces States	3	*	Not available.	1,245	*	...	— 1,242	Do.
1. Native States ...	...	...	...	396	...	...	— 396	...
2. British Territory ...	3	...	...	849	...	...	— 846	...
Eastern Bengal and Assam States (1) ...	31	Not available.	Not available.	(j)572	...	...	— 541	Not available.
1. Native States ..	1	Do.	Do.	75	*	...	— 74	...
2. British Territory ...	30	Do.	Do.	450	...	...	— 420	...
Hyderabad	689	744	— 55	(j)4,869	(a)2,429	+ 2,440	— 4,180	— 1,685
1. Native States ...	123	123	...	399	Not available	Not available.	— 276	Not available
2. British Territory ...	566	621	— 55	2,214			— 1,648	
Kashmir	72,369	77,302	—4,933	59,707	70,272	—10,565	+12,662	+ 7,030
1. Native States ...	2,658	4,670	—2,012	1,207	1,097	+ 110	+ 1,451	+ 3,573
2. British Territory ...	69,711	72,632	—2,921	58,500	69,175	—10,675	+11,211	+ 3,457
Madras States including Cochin and Travancore.	27	*	...	43	*	Not available.	— 16	Not available.
1. Native States ...	...	...	...	1	...	...	— 1	...
2. British Territory ...	27	...	...	10	...	...	+ 17	...
Cochin	*2*	*Not available.*	...	(j)*3*	...	+ *3*	— *1*	*Not available.*
1. Native States ...	...	*Do.*	...	*Not available*	...	*Not available*	...	...
2. British Territory ...	*2*	*Do.*	...		...		+ *2*	...
Travancore	*19*	*Not available.*	...	(j)*39*	...	+ *39*	— *20*	*Not available.*
1. Native States ...	...	*Do.*	...	*1*	...	+ *1*	— *1*	...
2. British Territory ...	*19*	*Do.*	...	*9*	...	+ *9*	+ *10*	...
Mysore	273	72	+ 201	1,662	...	+ 1,662	— 1,389	+ 72
1. Native States ...	14	6	+ 8	18	...	+ 18	— 4	+ 6
2. British Territory ...	259	66	+193	1,644	...	+ 1,644	— 1,385	+ 66

(1). Figures for the new Provinces of (*i*) Bengal, (*ii*) Behar and Orissa, and (*iii*) Assam are as under :—

		1911.		
		Bengal.	*Behar and Orissa.*	*Assam.*
Immigrants to Punjab	Total ...	32	44	31
	Native States ...	4	...	1
	British Territory ...	28	44	30
Emigrants from Punjab	Total ...	82	841	522
	Native States ...	...	45	75
	British Territory ...	55	796	427
	Unspecified ...	27	...	20

(2). The figures originally supplied by the Census Superintendent of Central India Agency have since been altered as under :—

EMIGRANTS.

From	*To*	*Number.*
Punjab—British Territory ...	Central India Agency ...	7,859
„ States ...	„ ...	423

For other footnotes see page 96.

SUBSIDIARY TABLE V.

Migration between the Province and other parts of India—*concluded.*

Province or State.	*Immigrants to Punjab.* 1911.	1901.	Variation.	*Emigrants from Punjab.* 1911.	1901.	Variation.	*Excess (+) or deficiency (−) of migration over emigration.* 1911.	1901.
1	2	3	4	5	6	7	8	9
III.—Native States—*concld.*								
North-West Frontier Province (Agencies and Tribal Areas).	211	92	+ 119	(*j*)3,673	5,423	− 1,750	− 3,462	− 5,331
1. Native States ...	19	...	+ 19	321	370	− 49	− 302	− 370
2. British Territory ...	192	92	+ 100	3,281	5,053	− 1,772	− 3,089	− 4,961
Rajputana Agency	246,609	267,594	−20,985	(*j*)85,526	(*d*)76,783	+ 8,743	+161,083	+190,811
1. Native States ...	64,422	Not available	...	21,871	16,007	+ 5,864	+ 42,551	Not available
2. British Territory ...	182,187		...	62,674	50,912	+11,762	+119,513	
Sikkim	3	Not available.	...	147	...	+ 147	− 144	...
1. Native States ...	...	Do.	...	9	...	+ 9	− 9	...
2. British Territory ...	3	Do.	...	138	...	+ 138	− 135	...
United Provinces States ...	1,523	*	...	807	*	Not available.	+ 716	...
1. Native States ...	567	...	...	177	...	...	+ 390	...
2. British Territory ...	956	...	...	630	...	...	+ 326	...
India Unspecified ...	1,155	3,243	− 2,088	...	...	...	...	...
1. British Territory ...	1,140	2,912	− 1,772	...	...	...	...	...
2. Native States ...	15	331	− 316	...	...	...	...	...
French and Portuguese Settlement	100	149	− 49	...	...	...	...	...
1. Native States ...	27	3	+ 24	...	...	...	...	...
2. British Territory ...	73	146	− 73	...	...	...	...	...

* Separate figures are not available for British Territory and Native States of the Province of enumeration for emigrants and that of birth for immigrants. The figures detailed below have been included in the total (Part I).

ENUMERATED IN		EMIGRANTS. Born in *Punjab.*	*British Territory.*	*Native States.*
1. Bengal	...	16,119 }	15,114	1,005
2. Assam	...	6,214 }		
3. Bombay	...	43,302	38,863	4,439
4. Central Provinces	...	6,908	6,283	625
5. Madras	...	1,025	46	...
6. United Provinces	...	131,357	124,808	6,549
7. Ajmere Marwara	...	...	8,067	546
8. Coorg	...	...	24	...
Total	...	204,925	193,205	13,164

BORN IN		IMMIGRANTS. *Punjab.*	*British Territory.*	*Native States.*
1. Bombay	...	10,801	5,790	5,011
2. United Provinces	...	223,948	208,395	15,553
3. Central Do.	...	1,274	1,217	57
4. Bengal and Assam	...	6,613	6,236	377
5. Madras	...	585	563	22
6. Ajmere Rajputana	...	...	197,471	70,877
Total	...	243,221	419,672	91,897

† Exclude figures of persons born in Hazara and enumerated in the Attock Tahsil and also those born in Bannu and Dera Ismail Khan Districts and enumerated in Mianwali District.

(*a*). Include persons born in North-West Frontier Province also.

(*b*). Exclude figures of persons born in Punjab Unspecified and enumerated in (1) Bengal and Assam 6,214, (2) Ajmere Marwara and C. I. Agency 14,989, (3) Central Provinces and Hyderabad 2,429, (4) Coorg and Madras 979, (5) Burma 21,601 and (6) Rajputana 9,864.

(*c*). Exclude figures of Ajmere Marwara, Burma and Coorg.

(*d*). Include 9,864 persons born in Punjab Unspecified and enumerated in Rajputana Agency.

(*e*). Exclude figures of Ajmere Marwara, Burma and Coorg.

(*g*). Exclude figures of Ajmere Marwara.

(*h*). Exclude figures of Rajputana Agency.

(*j*). Include 25,739 persons of Punjab Unspecified as below :—

	Part II
Ajmere Marwara	503
Bombay	18,914
East Bengal and Assam	925
North-West Frontier	279
Total ...	20,621

	Part III.
Bombay	1,731
East Bengal and Assam	47
Hyderabad	2,256
Cochin	3
Travancore	29
North-West Frontier	71
Rajputana	981
Total ...	5,118

CHAPTER IV.

Religion.

GENERAL.

Introduction.

I.—General distribution of population by religion.
II.—Distribution by districts, of main religions.
III.—Christians—number and variation.
IV.—Races and sects of Christians.
V.—Distribution of Christians per mille.
(*a*) races by sects, and (*b*) sects by races.
VI.—Religions of urban and rural population.

117. Imperial Table VI shows the distribution of population by religion. The Subsidiary Tables named in the margin, which furnish additional statistics bearing on the subject, are appended to this Chapter. The details of sects have been given in Imperial Table VI A, for the Hindus, Sikhs, Jains and Muhammadans, and the sects of Christianity will be found in Imperial Table XVII. No sect table was prepared in 1901, but the total figures (for the Punjab and the North-West Frontier Province) were given in Subsidiary Table V, for the Sikhs (British Territory only) and those for Muhammadans (male adults over 15 years of age, for British Territory and Native States), in Subsidiary Table VI appended to Chapter III of the Census Report for that year.

Meaning of figures.

118. There has been no alteration in the significance of the terms denoting the religions, except that the arbitrary restriction of the term "Sikh," to Kesdháris (who wear the Kes and observe certain other rules of conduct), which had been adopted at the Census of 1901,* was removed on this occasion, and every person was allowed to call himself the follower of whichever religion he liked. Religion being a matter of profession, it did not appear to be within the competence of the Enumerators to put down a person as belonging to a religion different to that which he alleged to profess. This circumstance has led to a considerable expansion of the significance of "Sikh" at the expense of "Hindu" as will be explained further on. In the instructions to Enumerators, it was laid down that the religion, to which a person claimed to belong, should be entered without any question, but in view of the tendency of large numbers of Hindus, who were the followers of the tenets of Guru Nának, to return themselves as Sikhs, a distinction was drawn between the Kesdhári and Sahjdhári Sikhs and the figures given in Imperial Table VI A show that a large body of Hindus have returned themselves as Sikhs, although they do not wear the Kes and do not follow the other restrictions laid down for the followers of Guru Gobind Singh. Some Sikhs insisted on calling themselves Hindus and some Jains were also unwilling to be classed separately from the latter. Permission was therefore given to put down such persons as Sikh Hindus or Jain Hindus. The total number of persons who returned themselves as Sikh Hindus was 43,613 and the entries of Jain Hindus numbered 1,290. The former have been classed in the returns as Sikhs and the latter as Jains. The members of depressed classes, *i.e.*, Chuhras, Sánsis, etc., who did not profess to belong to Islam or Christianity were returned as Hindus at the three previous Censuses, and similar instructions were issued at the recent Census. Nevertheless, a number of Sánsis and Chuhras, residing in Muhammadan villages were returned as Muhammadans and some Chuhras living in Sikh villages were entered as Sikhs. There was no difference in the meaning of the terms used for the other religions. With reference to the controversy as regards Sikhs and Jains being Hindus or not, all the four religions of Indian origin, *viz.*, Hindu, Sikh, Jain and Buddhist, have been grouped under the head Indo-Aryan, in Table VI, under the instructions of the Census Commissioner. The figures will be available for such conclusions as the adherents of different views may wish to draw.

General distribution of population by religion.

Muhammadans ...	12,275,477
Hindus	8,773,621
Sikhs	2,883,729
Christians	199,751
Jains	46,775
Buddhists	7,690
Parsis	653
Jews	54
Total ...	24,187,750

119. The number of the followers of each religion is given in the margin. The total population is made up of 363 Hindus, 119 Sikhs, 2 Jains, 508 Muhammadans and 8 Christians, per mille. The proportion of Buddhists, Zoroastrians and Jews is too small to be taken into account. The Muhammadans thus represent more than half the population and are more numerous than the Hindus, Jains and Sikhs put together. The Sikhs for the first time show a substantial proportion which is, however, somewhat exaggerated, as explained in the preceding paragraph. The Christians, though still insignificant compared with the total population, are nevertheless coming into prominence.

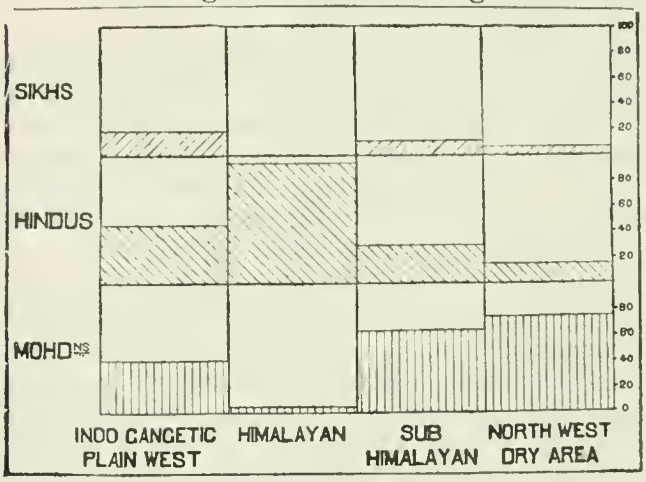
* Punjab Census Report, 1901, Chapter III, paragraph 19, page 124.

Local distribution.

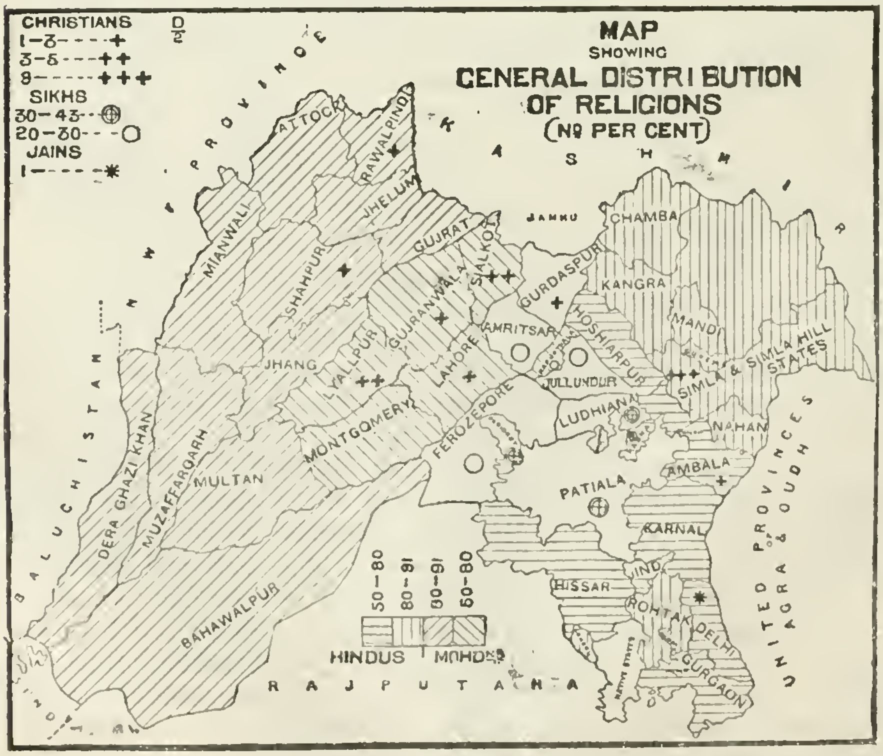
Natural Division.	Per 10,000.					
	Muhammadan.	Hindu.	Sikh.	Christian.	Jain.	Buddhist.
Indo-Gangetic Plain West.	1,714	1,981	824	24	16	...
Himalayan	31	674	3	2	...	3
Sub-Himalayan ..	1,468	657	234	38	3	...
North-West Dry Area	1,862	316	131	19	...	...

120. The religious distribution of the people is given in margin by Natural Divisions. The Muhammadans are strongest in the North-West Dry Area and weakest in the Himalayan tract. The Hindus, on the other hand, are most numerous in the Indo-Gangetic Plain, and their proportion is smallest in the North-West Dry Area. Their numerical strength compared with the total population is not very large in the Himalayan tract but their relative proportion to other religions is overwhelming. The Sikhs are strongest in the Indo-Gangetic Plain.

The diagram in the margin indicates the relative strength of the main religions in each Natural Division. In the Indo-Gangetic Plain, the Hindus are stronger than the Muhammadans, the Sikhs are less than half the latter in number and the Jains are confined mainly to this tract. The Hindus, Sikhs and Jains put together stand to the Muhammadans in the ratio of 28 : 17. The proportion of the Muhammadans in the Himalayan Division is very small (4 per cent.) and the Sikhs, Christians and Buddhists are insignificant. In the Sub-Himalayan Division, the Muhammadans preponderate and number more than twice the Hindus who, along with the Sikhs, only come up to $\frac{3}{5}$th of the former. The North-West Dry Area is a mainly Muhammadan tract, the Hindus and Sikhs put together amounting to less than $\frac{1}{4}$th the followers of Islam.



In the margin is printed a map, showing by convenient signs, the districts having a population of 50 per cent. or more, of Hindus or Muhammadans. The presence of large numbers of Sikhs, Jains and Christians is indicated by separate marks. The western and south-western Punjab is the stronghold of the Muhammadans, while the Hindus abound in the Himalayan Division and the Rohtak District. The latter preponderate in the east and south-east, the population is mixed up in the central Districts and the Phulkian States and the



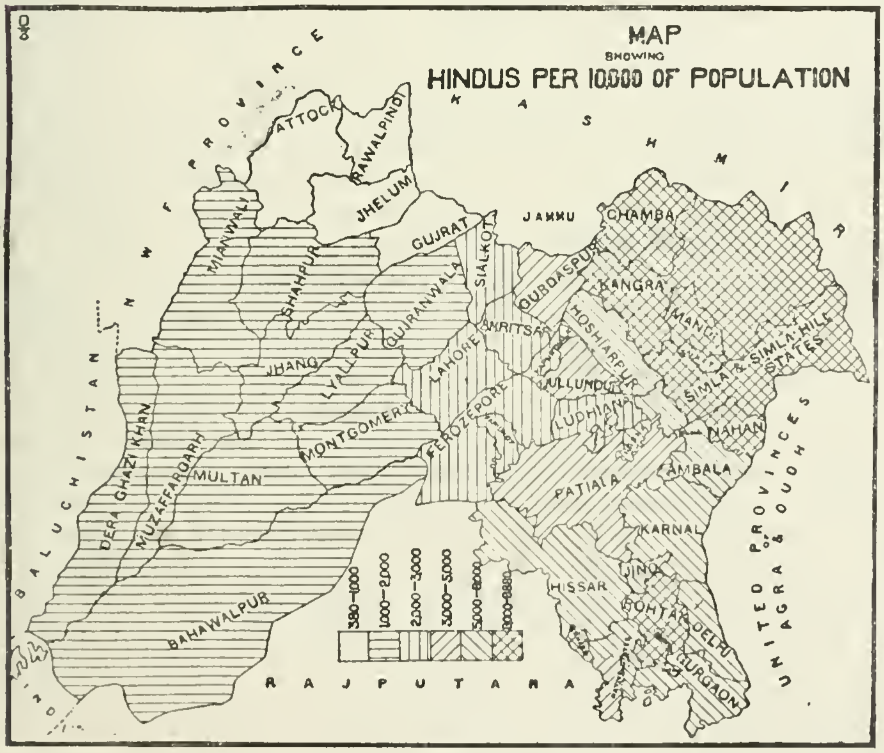
proportion of Muhammadans is larger in the western half of the central tract. The local distribution will be examined in detail under each religion.

121. The proportional strength of each religion, at the last two Censuses, is given in the margin, with the rate of variation per cent. The general development of the resources of the Province should have resulted in a marked increase in population, but the epidemics of plague, fever, cholera and small-pox have had the reverse effect, in varying degrees, on the followers of each religion. The growth or decline of the different religions has been very uneven. While the Christians have nearly trebled their strength, the number of Muhammadans has remained practically unaltered, there being only an increase of about 1 per cent. The Sikhs have increased 37 per cent.; but, on the other hand, the Hindus and Jains have decreased 15 and 6 per cent., respectively. The increases in Buddhists, Zoroastrians and Jews are largely due to additions by immigration. The special causes for the variation, in the case of each religion, are dealt with in the following paragraphs. Variations. General.

Religion.	Proportion in 10,000.		Variation per cent. in population.
	1901.	1911.	1901-11.
Muhammadans ...	4,922	5,075	+ 1
Hindus	4,179	3,628	− 15
Sikhs	849	1,192	+ 37
Christians ...	27	83	+ 200
Jains	20	19	− 6
Buddhists ...	3	3	+ 11
Parsis	...	...	+ 37
Jews	..	...	+ 50

HINDUS.

122. The local distribution of Hindus is illustrated by the map printed in the margin. The only tract which can now be called exclusively Hindu is the Himalayan Natural Division with a proportion of 80 to 90 per cent. In the rest of the Province, the Hindus are mixed up with the Muhammadans, Sikhs, Jains, etc. Their numerical strength is small in the north-western Districts of Gujrat, Jhelum, Rawalpindi and Attock, and very low in the whole of the westren Punjab including the Bahawalpur State, *i.e.*, in the districts west of Sialkot, Lahore and Ferozepore. In the central Districts of Sialkot, Lahore, Amritsar and Ferozepore and also in Ludhiana and the Faridkot State, they do not contribute more than 30 per cent. to the total population. The proportion of Hindus increases as we go east and south. But in only one district of the Indo-Gangetic Plain, *viz.*;—Rohtak, does their proportion go above 80 per cent. of the total population. Local distribution.



123. The number of Hindus to every 10,000 of the total population is noted in the margin, for the last four Censuses, with the rate of variation during each decade. They increased 11 per cent. from 1881 to 1891, but the rate of progress became less marked in the next decade, and the relative proportion of the followers of this religion, to the total population (which had shown an increase in the preceding decade) dropped from 4,408 to 4,179 per 10,000. In other words, the Hindus did not keep pace with the deve- Variations.

Census.	Proportion in 10,000.	Rate of variation per cent.
1881 ...	4,384	...
1891 ...	4,408	+ 11
1901 ...	4,179	+ 3
1911 ...	3,628	− 15

lopment of population in the other religions. Mr. Rose attributed the decrease to the difference in the social system which formed the natural structure of the great religions.* The downward tendency of the Hindus is more marked in the results of the recent Census, which show a decrease of 15 per cent. in the population and a further contraction of the proportion of Hindus to the total population, from 4,179 to 3,628. A part of this unsatisfactory result is due to the general causes which have led to a decrease of 2 per cent. in the total population of the Province. But the abnormal decrease exhibited by the figures of the Hindu religion requires a close examination. Several causes appear to have been at work. First and foremost, the term Sikh has been taken in a wider significance than before and, as is shown in paragraph 118, includes the persons returned as Sahjdhári Sikhs who were, according to the definition adopted in 1901, then classed as Hindus. In comparing the figures of this Census with those of 1901, the transfer of Sahjdháris (460,918) should be ignored. Secondly, the Hindus have lost 158,806 Chuhras, and 169,103 Chamárs, as the figures in the margin will show. Presuming that the natural increase in population was wiped out by the abnormal deaths from epidemics, the above losses seem to be due partly to real conversions to Christianity or Islam and partly to misclassification. There can be no doubt about a large number of Chuhras having been converted to Christianity, for instance in Sialkot and Gurdaspur, and there have also been numerous conversions to Musallis (a Chuhra converted to Islam is usually called Musalli); but the abnormal rise of 252,158, *i.e.*, about 439 per cent. in the number of Musallis, would indicate that in some places, Chuhras have been returned as Musallis at the recent Census, and in others Musallis were shown as Chuhras in 1901. An examination of the caste figures for some of the districts which showed no Musallis in 1901 (see margin), supports this theory. Some Chuhras have also returned themselves as Mazhabi Sikhs. An increase from 8,961 to 21,611 by the ordinary process of growth of population is not conceivable. The obvious explanation is that those Mazhabis who do not wear the Kes (and have no scruples against smoking) were not returned as Sikhs in 1901 owing to the stricter definition of the term and that consequently they preferred to return themselves as Chuhras, Mazhabi-Hindu conveying no meaning. The Mazhabis, however, believe in the tenets of Guru Nanak and have now called themselves Sikhs, giving Mazhabi as their caste. Similarly, the greater part of the Chamárs lost to the Hindu religion have been included in the Sikhs. These also in large numbers follow the teachings of the Sikh Gurus, particularly Guru Ram Das and Guru Ram Rai, though not wearing the Kes or observing the other ordinances of Guru Gobind Singh. To eliminate this source of error, the decrease in the number of Hindu Chuhras and Chamárs should also be left out of account. Thirdly, conversion from Hinduism to Islam and particularly to Christianity, from castes other than Chuhras and Chamárs must also be considerable. Statistics of such conversions are not available, but Christians alone have increased by 133,160. Allowing for Christian immigrants and for the natural increase in population, it will be safe to assume that about 110,000 of the persons now enumerated as Christians are converts of the past decade. The majority of these have been drawn from the Hindu religion, and bearing in mind that most of them are Chuhras and Chamárs, the number of converts from other Hindu castes might be estimated at 35,000. Conversions of Hindus to Islam are estimated at 40,000 (paragraph 246). Assuming that more than half of them were Chuhras and Chamárs, there would be a loss of some 15,000 persons from other castes of the Hindus. The total number of conversions from Hindus other than

True measure of decrease.

Caste.	Hindu.		Muhammadan.		Sikh.	
	1901.	1911.	1901.	1911.	1901.	1911.
Chuhra ...	947,943	789,857	217,805	84,128	22,718	51,549
Musalli ...	...	...	57,410	309,568	...	...
Mazhabi ...	784	58	17	22	8,961	21,611
Chamár ...	1,121,873	952,770	10,332	658	76,229	175,150

District.	Number of Musallis.†	
	1901.	1911.
Ferozepore	...	9,576
Gujrat ...	...	33,674
Shahpur ...	...	56,273
Montgomery	...	18,238

* Punjab Census Report, 1901, Chapter III, paragraph 3, page 114.

† Including Kutánas.

Sahjdhári Sikhs ...	460,918
Loss in Chuhras ...	158,086
Loss in Chamárs ...	169,103
Converts from other castes	50,000
Total ...	838,107

Chuhras and Chamárs would thus amount to some 50,000. The decrease in the Hindu population amounts to 1,570,848 which should be reduced to the extent of 838,107 (see margin) for reasons given above. This would leave a decrease of 732,741 or a little over 7 per cent. to be accounted for. This is about the real measure of decrease in the Hindu population which is due to natural, and not artificial, causes. The calculation made in the margin from the vital statistics of British Territory shows that the Hindu population of that part of the Province should have decreased by 6 per cent. Vital statistics for the Native States not being complete, similar conditions may be taken to apply to the whole of the Province.

Population of Hindus in 1901 ...	7,874,413
Add births during the decade, ...	3,001,828
Total ...	10,876,241
Deduct deaths during the decade	3,457,839
Net population of 1911	7,418,402
Decrease in population	456,011

124. The comparison of birth and death-rates made in the margin will show that the Hindus have had a somewhat higher death-rate, while their birth-rate has been considerably lower than that of the Muhammadans. The heavier losses of the Hindus are due to the ravages of plague in tracts with a strong Hindu population, and the thinning down of the female population at child-bearing ages, by that epidemic, is in no small measure responsible for a fall in their birth-rate. The other causes of the decrease of over 7 per cent. probably are:—(1) heavy losses in towns; (2) losses from earthquake in 1905 in a purely Hindu district, *viz.*, Kángra; (3) effects of famine on the districts of Hissar and Gurgaon, both mainly Hindu; (4) restriction of fecundity by enforced widowhood; (5) evil effects of child marriage on prolificness; (6) loss of vitality in consequence of the occupations and habits of the Hindus in towns; and (7) difference in food. **Causes of decrease.**

Percentage on total population of decade.

Religion.	Births.	Deaths.
Hindus* including Sikhs.	38	44
Muhammadans ...	40	43

(1). The proportion of Hindus living in towns is higher than that of any other religion (see paragraph 20, Chapter I) and they are affected most by the conditions prevailing in towns, which result in a comparatively lower birth-rate and higher death-rate in the urban population (as shown in Chapter V). The urban population has decreased on the whole and so has that of the Hindus, as shown in the margin. But the latter has decreased only where there is a general falling off, and it so happens that in the towns which have suffered most, the Hindu population is considerable. Where the urban population has increased, the Hindus have also multiplied (see margin). This would lead to the inference that the losses of the Hindus in the towns are due largely to general causes which affected the whole urban population, in varying degrees.

Year.	Total population.	Hindu.
1901	2,789,373	1,232,565
1911	2,567,282	1,037,498
Variation	222,091	195,067
,, p. c.	—8	—16

Towns.	*Actual variation* 1901 *to* 1911.		*Variation p. c.* 1901 *to* 1911.	
	Total population.	Hindu.	Total population.	Hindu.
Towns† showing increase in Hindus ...	+112,534	+ 35,882	+14	+ 10
Other Towns† ...	—151,457	—128,571	— 9	— 17
Total ...	— 38,923	— 92,689	— 2	— 8

(2). The earthquake of 1905 affected the Kángra District where 94 per cent. of the population is Hindu. It killed 20,000 to 30,000 persons (*i.e.*, about $\frac{1}{9}$th of the population) straight away (paragraph 53, Chapter II), carrying off a number of females of the child-bearing ages. It also exposed the population to the inclemencies of weather for a considerable time. These two causes weakened the vitality of the population and resulted in a high death-rate and low birth-rate. The figures in the margin will illustrate the effects of the catastrophe. The birth-rate rose moderately in 1905 but there were 54 deaths per

Year.	Birth-rate.	Death-rate.
1904 ...	36·0	29·4
1905 ...	37·0	53·6
1906 ...	38·7	31·6
1907 ...	35·8	31·7
1908 ...	32·2	38·9
1909 ...	33·9	26·8

* No separate figures are given in the Sanitary Report for the Sikhs.
† Common to Imperial Table V of 1901 and 1911.

mille that year compared with 29 in the previous one. The effects on the birth-rate could only appear after a whole year and consequently the birth-rate kept rising till 1906. The consequences of the general weakening of the population became apparent in 1907 when the birth-rate fell to 36 and then went down further to 32 in 1908. The death-rate, on the other hand, kept high ever since the earthquake, and it was only in 1909 that it dropped suddenly.

(3). The only districts which were affected by famine during the decade under review are Hissar and Gurgaon and the percentage of Hindus in these districts to total population is 67 and 66, respectively. The injurious effects of famine must, therefore, also be more marked among the Hindus.

(4) and (5). The disadvantages of the Hindus in the matter of propagation, owing to enforced widowhood, compared with the other religions which allow widow marriage, have been discussed in Chapter VII, and the effects of child marriage have been examined in the same Chapter. The two customs go a long way to check the growth of the Hindu population and, although they cannot be cited as causes of the decrease, yet they have had their share in handicapping the recuperative capacity of the followers of the Hindu religion.

(6). The sedantary habits of the majority of the Hindus living in towns have a marked effect on their general health, and *à fortiori* on their productive powers. The commonest occupation of the Hindus in towns is shopkeeping, and passing through a town, one cannot fail to mark the fatty and pale appearance of most of the middle aged business men squatting in their shops. The cause is not far to seek, when one examines the curriculum of the ordinary shopkeeper. In nine cases out of ten, the owner of a shop gets up early in the morning, usually before sunrise and hastens to his place of business as soon as he has finished the essential morning duties. He opens and sweeps the shop and takes his place in it before the sun is up. There he sits the whole day long, with a short interval before midday for his breakfast, eating the indigestible food sold in the *bazar* or walking home for his meal, if his house happens to be near by. If tired, he stretches himself in the shop for his *siesta*, but never gets out of the closely packed up cell till late in the evening, when he is able to close it and go home for his dinner and night's rest. He gets very little fresh air except what he can get in his shop and practically no exercise beyond a stroll or two between his house and the shop. If of the orthodox type, he fares a little better, for oftener than not, he will go to the river, stream or tank (if one happens to be within reach) early in the morning for a bath and visit some temple in the evening before going home for his meal. If of modern ideas, he may or may not attend a meeting of some society on Sunday morning. An excursion outside the four walls of the city is a privilege which the average shopkeeper will allow himself only on exceptional occasions like fairs and festivals. That this style of living should result in flabby and pale specimens of humanity, is by no means strange. The low birth-rate of towns which has been noticed in Chapter V, is the result, and it is more in evidence amongst the Hindus than amongst the followers of other religions, whose occupations involve a more active life.

(7). The question of food is, of course, a very debateable one, and it is not intended to discuss here what kind of food is good for the physical growth of population. I have only to examine in this paragraph, whether the food of the Hindus is such as affects their procreative power, compared with the followers of other religions. The Hindu, on the whole, is a vegetarian and abstains not only from meat but also from eggs and in most cases from such stimulating spices as onions and garlic. A number of Hindus, particularly in the towns, eat meat, but the percentage of such people is small. In the rural tracts the meateaters, whether Hindus or Muhammadans, live mostly on vegetarian and milk diet, using meat occasionally by way of a change. The staple food-stuffs, therefore, are wheat and pulses, and the Hindu rural population does not appear to be worse off in this respect than their Muhammadan brethren. Unfortunately the districts with a large rural Hindu population have suffered heavily from epidemics, and it is not possible to arrive at any conclusions regarding the effects of food on their fecundity. But the conditions prevailing in towns are too patent to escape notice. The fondness of the Muhammadans

for food is proverbial. On the other hand, the Hindu townsman usually exercises more economy in the matter of food than in any other direction. Leaving alone the more wealthy merchants and property-owners, the average townsman usually has one full meal in 24 hours. The second meal is very often a makeshift, either obtained at the place of business or served at home late at night. The meal is usually composed of *chapátis* and *dál* or some vegetable curry. The *chapátis* are sometimes eaten with a little pickle or with sour milk or perhaps with *pakauras** or some similar cheap indigestible stuff sold by the confectioners. During the day, however, people keep eating sweets of all kinds whenever they have money to spare and get a chance. But food of this kind is not very nutritious. The vegetarian inhabitants of towns have so far had plenty of milk and *ghi* (clarified butter) within their reach and this element supplied the deficiency of easily digestible nutritive matter in their food. But the rents of houses and the prices of grain and fodder have risen, making it impossible for milk-sellers to keep their cattle (whose price has also risen considerably) in the cities and towns on a large scale, and the supply being unequal to the demand, the prices of milk and *ghi* have become prohibitive for the average townsman. The food of the Hindu townspeople is, therefore, deteriorating further.

The Hindu Religion.

125. So much has been said on the subject, in the previous Census Reports of the Province and in the Census Report of India for 1901, that it would be superfluous to discuss the origin or growth of this religion. The only thing that might be noted, is that the Hindus consider their religion to be eternal. Whatever line of argument is employed by the different sects, the doctrines inculcated by each are traced back to the beginning of creation. The orthodox Hindus and the Aryas alike believe in the eternity of the Vedas. The followers of certain religious leaders observe specified rules of practice, but they all believe in the existence of the doctrines, among the Hindus, from time immemorial. Nature of Hinduism.

The mass of divergent beliefs and forms of worship prevailing among the Hindus, have been a puzzle to those who have attempted to classify them, but if two broad considerations are borne in mind, it becomes easier to comprehend the innumerable forms which the observances of individuals have taken. The first consideration is the extreme antiquity of the religion and the second the varying degrees of intellect for which the doctrines are intended. The religion, if it may be so called, has come down from prehistoric times. Dates have no doubt been assigned to the reduction of the Vedic hymns to writing, but no one has yet been able to determine how long the beliefs contained in the hymns had existed among the Aryans before the Vedas were compiled in their present form. The least that can, therefore, be said about the Vedic beliefs, is that their origin transcends antiquarian knowledge. In the Vedas we find worship of the forces of Nature, worship of Devas, regard for the dead, the highest philosophic conception of an abstract deity evolving into a concrete one, an account of the creation of the physical world, traces of the doctrine of re-incarnation (see paragraph 130), and so on. The Upanishads establish monotheism in the *adwaita* (Monism) form. In more recent books we hear of the trinity, the triple manifestation of the concrete deity, the incarnation of the one or the other manifestation in human form, the deification of the force with which each form of the concrete God manifests itself (*Shakti*), the belief that the all-pervading divinity exists in a more or less marked degree in all creatures, human or spiritual, who have any duty assigned to them in the economy of the Universe and other similar doctrines. While the subtler minds evolved the highest philosophies, there always was an undercurrent of coarser forms of worship practised by the masses. The man in the street or the rustic could not conceive an impersonal God and needed some concrete object of devotion and worship. The extreme catholicity and flexibility of the tenets have resulted in the present *congéries* of religious beliefs from the Vedic ritual down to what is called idol worship, object worship (or animism), animal worship (totemism), saint worship and ancestor worship.

Hinduism (whatever meaning may be attached to the term) claims to be a natural religion, neither based upon the teachings of an individual, nor built on the hatred of other faiths. But, on the other hand, it would appear to have

* Vegetables covered with gram-flour paste and fried in oil.

been evolved out of the inspiration of human thought by the objects of Nature and the forces governing natural phenomena. It is held by Max Müller, that the first display of human mind is magic, wherein the self begins to assert itself as all powerful and capable of controlling the forces of Nature. The next stage in human evolution is religion, when experience shows the forces of Nature to be too powerful to obey human will. Man therefore begins to worship the forces of Nature or gods or one God, who is all powerful—the fountain head of all that is beyond human control. This is religion. From religion the next step is science. All the other great religions of the world are said to belong to the second stage and are, therefore, supposed to come in conflict with magic on the one hand and science on the other. In Hinduism, we still see remnants of the magic stage. The faith in the control of sages over the forces of Nature is the equivalent of what is commonly called faith in magic. Magic however exists in Hinduism not as a preliminary step to religion, but as a concomitant thereof. Then Max Müller says there are three stages of Natural religion :—(1) the Physical, where one fears the forces of Nature and worships a God or gods directing these forces, (2) Anthropological, when people respect the memory of the ancestors treating them as superhuman, and (3) the Psychological, where an attempt is made to discover what lies hidden in man, not merely as a creature but as a self-conscious subject. All these three stages can be studied in the Hindu religion. They may have followed one another, but the resultant of the growth is a religion in which all the three stages exist side by side. We have now *Guru* (preceptor) worship, river worship, tree worship, animal worship, performed by orthodox Hindus who also go in for the worship of sages and *Avatáras* and believe in, and some of them act upon, the most subtle philosophy of the Upanishads. Scientific research is finding explanations for what at one time seemed superstitions. The religion, therefore, seems to cover all the stages of manifestation of the human will and all the different grades of development of religious thought. No wonder that it should claim to be an all-embracing religion meant for all, which provides methods of union of the Self with the Supreme, for the crudest mind who cannot conceive an impersonal God, as well as for the subtle intellect of the philosopher which transcends the material and the ascetic (*Yogi*) absorbed in meditation.

Religion permeates the life of a Hindu. The conception, birth, name-giving, tonsure, investiture with the sacred thread, marriage and death are all attended by elaborate rites. The caste system which has so far played such an important part in the Hindu religion, made it inseparable from the social aspect of life. Hinduism may, therefore, be called a religio-social organization resulting from ages of natural development of the human intellect.

Sir Alfred Lyall in the Asiatic Studies, first Series, taking Brahmanism in the meaning of Hinduism, says :—

"For first Brahmanism is indigenous to India, whereas the other two religions are exotic. Secondly, Brahmanism is a religion of the pre-Christian old world type, being neither a State institution like Islam, nor a great Church or else a congregation of worshippers having a common creed, like Christianity. It is a way of life in itself, a scheme of living so interwoven into the whole existence and society of those whom it concerns and placing every natural habit or duty so entirely on the religious basis, as the immediate reason and object of it, that to distinguish in Brahmanism, between matters known to us as sacred and profane, is almost impossible."

Definition of Hindu.

126. What is a Hindu, is a question which is a most difficult one to answer, but the significance of the term is as plain to the mind of a Hindu as it is complex to the enlightened intellect of the Western scientists. Revd. W. J. Wilkins* says :—

"The more one looks into it, the more clearly it is seen that Hinduism is a most expansive and inclusive system ; those who have carefully studied the question, find it difficult to define clearly what Hinduism is. No answer, in fact, exists, for the term, in its modern acceptance, denotes neither a creed nor a race, neither a church nor a people, but a general expression devoid of precision, and embracing alike the most punctilious disciples of pure Vedantism, the Agnostic youth who is the product of Western education, and the semi-barbarous hillman who eats without scruple anything he can procure, and is as ignorant of the Hindu mythology as the stone he worships in times of sickness and danger."

* Modern Hinduism, 2nd Edition, page 310.

Sir Alfred Lyall again points out that—

"It is not exclusively a religious denomination, but denotes also a country and to a certain extent a race. When a man tells me he is a Hindu, I know that he means all three things taken together—religion, parentage and country. Hinduism is a matter of birthright and inheritance; it means a civil community quite as much as a religious association. A man does not become a Hindu but is born into Hinduism." Derivation.

127. The term Hindu is obviously of foreign origin. It appears to be a corruption of *Sindhu*, the Sanskrit name of the river Indus. The earliest post Aryan invaders, having entered India from the north-west, came first in contact with the people residing on the banks of the Indus and known by the geographical term *Sindhu*, which is still preserved as one of the sub-castes of the Jats of this Province and the foreigners for some time knew the *Sindhus* alone as their opponents. The letter "S" is phonetically changed into "H" in Eranian and consequently the Persian speaking inhabitants across the Frontier obviously pronounced the name as Hindu, which appears in Greek with the "H" turned into "I". The use of the term cannot be traced further back than the earliest Muhammadan invasions, and Hindu being the name by which they evidently distinguished the custodians of the Frontier, its use became more and more general with the extension of the Muhammadan inroads into the country, until the appellation came to be applied, indiscriminately to all the inhabitants of the Punjab. The continuous application of the term by the invaders and rulers seems to have led to its general adoption by the people themselves. The inhabitants of the Punjab though belonging to different castes and tribes, were yet then, all of one religion and the Hinduisation of the aborigines, if any, being complete, the term covered the whole social organization. With the spread of Muhammadan influence, it seems to have been extended to all Indians of the old faith. Another explanation of the term seems to be that the Punjab was called the *Sapta Sindhu* (the land of Seven Rivers) in Vedic times, and the name was pronounced Haft Hindu by the Iranians and is found in the oldest Zoroastrian books. The inhabitants of this Haft Hindu were called Hindus by the Persian-speaking Muhammadan invaders. So far as can be seen, it had no religious import to begin with and was merely a geographical term, but it gradually came to be naturalized and with the changing circumstances, it has passed through a religious and social significance, until, at the present time, it has become a wide and complicated designation for the religious, social and hereditary conditions of a people embracing most diverse shades of thought. The word does not occur in any of the Hindu *Shrutis* or *Smritis* or in the ancient Hindu literature. The earliest book which is known to mention the name is *Meru Tantra* (prakash 23). but this is a Tantric work of comparatively recent origin and was obviously written long after the first Muhammadan invasion. The derivations of the term given by modern Indian Sanskrit scholars, such as Ayendu=goddess Durga, or *Hin*=pain and *du*=prevent, are attempts to ascribe a meaning according to Sanskrit grammar and vocabulary, to foreign words.

Local equivalents of the term

128. The earliest term applied to the people, whom the modern Hindus represent, was *Arya* as opposed to *Dasyu*, which is found in the Vedas; but this term signified the status more than the religion. In later books, where the division of society into castes and of the life of a *dwija* into the four stages have been more fully developed, the religious duties of the people are designated merely by the term Dharma (duty), and the whole social and religious system (it is to be remembered that the whole Hindu social fabric was built on the basis of religion) came to be called the *Varnáshram Dharma*. Any person, who did not conform to the elaborate rules laid down, became *patit* (fallen) and the punishment for non-observance of these rules was excommunication or degradation from the caste (Varna). Strict observance was enforced by the fear of suffering in the future life for the sins committed here. Till the rise of Buddhism, there was but one religion, and the necessity for distinguishing religion from social rules did not arise. Buddhism was a revolution of the whole religious and social system and on the revival of *Varnáshram Dharma* under Shankracharya, the old condition of things was restored with still greater vigour. It was only when Islam was introduced, that people began to live in close social ties, in spite of a change of faith. By that time the term *Hindu* had been coined and came to be applied to such of the

inhabitants of the Punjab or India as did not become Muslims. Meanwhile different schools and teachers were founding different sets of doctrines among the non-Muslim inhabitants, and the word Hindu was extended to them without distinction. The *Ashram Dharma* gradually disappeared but the Varna or caste system maintained a strong hold on the people till comparatively recent times. For a considerable period, therefore, the Hindu religion was considered to be identical with the observance of the caste system and respect for the Brahman and the cow which are ordained by all the Hindu law-givers—Manu, Yagyavalka, Apastambha, etc. To this day one hears the form of salutation to the king used in Rajputana and particularly in Udaipur, *viz.*, *Gaú Brahman ke pratipálak Mahárúj Chiranjiv* (the protector of cows and Brahmans, Oh, King! May you live long).

Under the processes of *Anuloma* and *Pritiloma*, laid down by Manu in Chapter X, the mixture of castes went on, resulting in the formation of innumerable new castes in various degrees of degradation, and the less intellectual aboriginal classes were added to these lower groups. But the Hindu law books did not lay down the total expulsion, from either their religion or their society, of the meanest of the mean or of the worst sinners. The four Varnas according to Manu are the four castes, there being no fifth caste,* but all mixed castes were allotted to one Varna or the other, and the inclusion of even the degraded Shudras among the Shudras has resulted in the sub-division of that Varna into *uttam*, *madhyam* and *adham*. But even the most degraded were considered to be under the heirarchy of *Varnáshram Dharma*. Foreigners, whether the aborigines or those coming from other countries, were admitted to different Varnas and entered the religio-social system.

The code of Manu (as it now exists) depicts the state of society which prevailed at the time of its compilation. The date has been put by Bühler at 200 B.C. to 200 A.D. The Muhammadan invasions began much later and by that time the Hinduisation of all foreign elements had been thoroughly completed in the Punjab. It is, therefore, clear that the term Hindu was applied for the first time to the people of a country (or Province) which knew of no foreign religion. Then came in a foreign religion—Islam, and all non-Muslims appear to have been called Hindus. Later on Christianity spread its influence over the country and began to convert the Hindus. Those who went over to one of these great religions, openly dissociated themselves from the religion in which they were born. The residue was the body of Hindus who observed the restrictions of caste more or less and believed in some sort of religious doctrines based on the Hindu scriptures or the teachings of saints.

Modern Hindus.

129. But a further complication arose in recent times, when the system of caste was assailed by some modern teachers and the restrictions of eating and drinking and inter-marriage, which confined the Varnas within water-tight compartments, began to be given up. And yet, owing to the vague and extensive application of the term, all these persons of reformed ideas claim to be as good Hindus as those strictly observing the caste, interdining and inter-marriage restrictions. Considering the modern state of Hindu society, therefore, the question, 'Who is a Hindu,' has become most puzzling. At the instance of the Census Commissioner, the opinions of Hindu leaders of various shades of thought were obtained. The question was fully discussed from various points of view and various definitions were put forward. Certain tests were prescribed by the Census Commissioner, but it was found impossible to apply them to the various groups who claim to be Hindus, from the orthodox worshippers of the Hindu gods (Sanatanists), the believers in the revelation of the Vedas (Arya Samajists) who discard incarnations and the caste system, the Brahmos who believe in neither, the Vaishnavas who are strict vegetarians, the Sháktiks who eat meat, the Vám-márgis who use liquor in their worship of Durga, the Nánakpanthis who follow the doctrines of Guru Nanak, the Siddh (Saint) worshippers, the Adwaita Vedantis who believe in the unity of self with God, and so on, to the modern unbelievers who believe in nothing but God and sometimes not even in Him and observe no restrictions whatever and yet call themselves Hindus.

* Manu, X—4.

Essentials of Hinduism.

130. I shall try to show in the following lines what in my opinion ought to be taken as the meaning of the term (Hindu) as used at the present time. As the Revd. J. N. Farquhar, M.A., has truly remarked,* two things are essential for a Hindu—(1) birth, and (2) conformity. In order to be a Hindu, a man must have been born in one of the social groups which historically have become associated together in Hinduism chiefly under Brahman supervision, and which are known as castes. An European may call himself a Hindu, because he believes in certain Hindu doctrines, but according to all Hindu books and all Hindu usage, it is absolutely impossible for him to become a Hindu.† Hinduism is essentially a non-proselytizing religion and, as will be noticed further on, absorption into it took place in the old days by individuals or families coming under the influence of the *Varnáshram Dharma* and getting gradually assimilated to the Hindu society. While, therefore, it was open for a non-Hindu to profess some of the doctrines of the Hindus, and perhaps also to call himself a Hindu, he could not be admitted into the Hindu society, although his descendants gradually acquired the right. The modern advocates of conversion, however, hold that Hinduism being the oldest religion and the followers of all the other religions being converts from this old faith, it is open to take them back into the Hindu society, and so they are prepared to overlook the first essential of Hinduism, *viz.*, birth; and considering the tendency of the educated classes, it will not be strange if conversions to the Hindu community or admissions as they should be more properly called, should become in the near future, the rule rather than the exception.

The second essential of Hinduism is conformity. It does not require much investigation to come to the conclusion, that the proportion of Hindus who conform to the rules of daily life or the restrictions regarding residence, food and occupation is diminishing rapidly. In his daily life, a twice-born is supposed to perform *Panch Mahá Yagya* (five great sacrifices), which are :—

(1) *Brahma Yagya*, which means *Swádhyáya* (reading the Vedas);
(2) *Pitri Yagya, i.e.*, offering oblations to the ancestors;
(3) *Dev Yagya* including *Agni Hotr, i.e.*, worship of, and sacrifice to, the gods;
(4) *Manushya Yagya* or feeding of men, particularly guests; and
(5) *Bhút Yagya*, which means feeding of animals and offering *bali* (sacrifice) to the spirits.‡

These five *Yagyas* were supposed to be the means of pleasing the Rishis, gods, ancestors, men and spirits.

Swádhyayenárchayetárshín, homairdeványathávidhí,
Pitrínchhráddhenanrínannairbhútáni balikarmaná.§

(Let him worship according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the fathers by funeral offerings, men by gifts of food, and the spirits by the *bali* offering).

The first three are fast disappearing. The fifth is now done for the sake of one's own benefit or out of fondness for domestic animals. The fourth is treated as a social, rather than a religious duty.

The *Sanskáras*|| which were considered essential for a *Dvija* are not even known to all of them. With the exception of high caste Brahmans who perform 12, the *Sanskáras* usually observed now are,—*Churákarma* (tonsure), *Yagyopavít* (investiture with the sacred thread), and *Viváh* (marriage). The first is done usually without ceremony, at some sacred place, and even the *Yagyopavít*, which is considered to be the most important ceremony in the life of a twice-born, is now

* See page 145, Chapter 13 of his Primer of Hinduism, 1911.

†Judaism is a parallel. A man could not be made a Jew, although marriages with females of non-Jewish races were permitted and absorption was allowed in this manner.

‡ *Bhút* is a very extensive term, covering the lower deities, the elementals, the evil spirits, the God of death (Yama) and his dependents, sacred animals such as the *Surabhi* (cow) and Yama's dogs, birds (crows, etc.) and insects (ants, etc.).

§ Manu, III—81.

|| The 16 Sanskáras prescribed are (1) Rajo Darshan, (2) Garbhádhán, (3) Punsavan, (4) Símantonnayana (the order of Nos. 3 and 4 is reversed by *Laugáksha*), (5) Játakarma, (6) Námakarna, (7) Nishkramana, (8) Anna Práshana, (9) Chúra Karma, (10) Karna Bhedana, (11) Upnayana, (12) Yagyopavit, (13) Vedárambha, (14) Keshánta, (15) Samávartana, (16) Viváh. Nos. 1, 2, 3, 4, and 16 are Sanskárs of females; Nos. 5, 6, 7 and 8 are common to both sexes; and the others are for males only. Some regard cremation as the last Sanskára—*Bhasmantang Sharirang*, Yajur Veda, Adh. IV, 15.

performed sometimes with scant ceremony. For instance, on Baisakhi day, the Mahant of Datarpur (Hoshiarpur District), a Bairagi, invests the children of the pilgrims with the sacred thread, without any pretence of ritual. So even the observance of *Sanskáras* is not universal now. The *Shrádh* (or regular periodical oblations to the ancestors) is being almost completely given up, except by the most orthodox, and where the practice has not been wholly abandoned, it is virtually restricted to the *Shrádh* of the father or in some cases also of the grandfather, instead of performing it for three generations, both male and female on the father's and mother's side. The formalities of the marriage ceremony are still in force, but the advanced sections are now dispensing with the greater part of the ritual or celebrating it according to new and abbreviated methods. The inter-caste marriages are becoming more frequent, but a Hindu will still ordinarily marry a Hindu, if not a member of the same endogamous group. The death ceremonies have also undergone variations, but the essential feature of cremation is adhered to by all except (1) certain classes of ascetics, (2) in the case of young children* and (3) certain low castes who are allowed to be buried instead.

The cow still plays a most important part in the religious life of a Hindu. She is the God incarnate of the 3 worlds—earth, firmament and heavens and is said to be one of the outcomes of the churnings of the sea of milk, by the gods and the Asuras. And this deification of the cow is by no means a recent development. In the Vedas she is termed *Aghani.*, that which must not be killed. She is the mother of the *Rudras*, the daughter of the *Vasus* and the sister of the *Adityas.* In most ceremonies where charities have to be dispensed in order to please the gods, or to remove the evil effects of *grihas* (planets), the gift of a milch cow ranks very high and if a man can afford it, a cow must be given away, just before his death, to a Brahman, in order to enable him to cross the *Vaitarni* (a river which has to be crossed, before reaching paradise). The cow takes a share in the household economy. Before beginning to bake loaves of bread for the family, one loaf baked on one side only must be set aside for the cow.†

So another rule which is observed more strictly than any other is, the respect for the cow and no Hindu will eat beef. The prohibition has become a sort of instinct and even the most advanced Hindus who are void of all feeling and might secretly have no objection to transgressing the rule, would not do so openly.

As to the psychological aspect, the doctrine of re-incarnation (which appears to be as old as the Vedas)‡ and that of the Law of *Karma*, (causation) in one form or another, underlie the whole set of beliefs sprung up from the Vedic Religion and now forming the collection known as Hinduism. Even the ignorant rustic or the degraded chuhra will attribute his difficulties to his *Prálabdh* (fate) or his *Khote karma* (bad actions in the previous life). Fortified with these two explanations of the inequalities of conditions of life, the orthodox Hindu from the highest

* A baby who dies without suckling or before the performance of *Nama-karna*—*i.e.*, within 11 or 12 days of birth, is buried. If older he is drowned, or if no river is near by, buried, provided that he dies under 5 years of age, after which a child is cremated. According to Yagyavalka Smriti Práyashchittadháya Chapter I verses 1 and 20, a child, under 2 years should, on death, be buried, but cremated, if older. According to others a dead child should be drowned if he has not cut his teeth and cremated if he has.

† The respect for the cow, is not merely based on economic grounds, but every inch of the cow's body is supposed, in the religious books of the Hindus, to represent some God or Goddess or force, and while her excreta are known to purify the floors of houses and *panchgavya* (a mixture of cow-dung, cow's urine, cow's milk, curds and butter) is sprinkled about and drunk in order to remove the state of impurity which is known to exist during the 10 days after child-birth and so on, she herself is supposed to purify one's sins. *Nagosha tulyam dhanamasti kinchit, duhanti wáhantí, haranti pápam, trináni bhuktwa amritassravanti vipreshudattáh kulamuddharanti.* (No wealth is equal to that of cows, they give milk, provide the means of sustenance and remove the sins. They eat straw and nectar flows out of them, given to Brahmans they uplift the family). The various points of the cow represent :— Hoofs = the four Vedas and the four yugas; forehead = *Rudra* (Shiva); eyes = *Surya* (Sun) and *Soma* (Moon); nostrils = *Váyu*, teeth = Rishis; lips = *Dharma* and *adharma*; tongue = *Omkar* and *Saraswati*, neck = *Kálarátri* (a goddess who presides from 15th November to 15th December); lowing = *Prajápati* (inhaling) and Vedas and Vedángas (exhaling); horns = *Meru* and *Mandar hills*; horntips = *Indra* and *Vishnu*; ears = *Ashwani kumárs*; back = *Brahma*; sides = the (ten) directions; middle of the back = *Vishnu, Dhruva, Asurás* and *Ganas*; head = *Brahm* (the Supreme); breast = *Skanda* (*Kumár*); roots of hair = *Siddhás* and *Vidyádharás*, stomach = *Hutáshana*—*i.e., Agni*; hind-quarters = *pitris* (ancestors); tail = *maruts*; teats = the four oceans (of milk, saltwater, curds and ghi); heart = *Varáh-avtár*; armpits = the gods; *apán* (anus) = all *tirthas* (places of pilgrimage); urine = Ganges; cowdung = *Lakshami* and *Jamna*; soles = *gandharvás*; hoof-tips = *pannagas* (serpents); heels = *Rudraganas.*

‡ It is sometimes stated that the doctrine of re-incarnation is not found in the *Vedas*, but the following references will show that this view is not correct. *Shatampurah áyasi arakshan* (A hundred forts, *i.e.*, bodies enclosed me in the past) Rig Ved IV—27-1. Sáyana translates *áyasi* by forts and explains the meanings by interpretting the term to signify bodies. *Asunite punarasmásu chakshuh* (may you again equip us with the eyes, etc.) Rig-Ved X—5-96, and 97. *Punarmanah punarayurma ágan, etc.* (May *manas* and age enter me again, etc.) Yajur Ved IV—15, also see Atharva Ved Kand VII, Anuvák 6, Varga 67, Mantra 1 and Kand V—1. 1. 2.

caste, down to the most degraded shudra, has been able to reconcile himself to mental or physical afflictions, accepting the present disadvantages, as a penalty for his past misdeeds and endeavouring to regulate his life in the sphere in which it was cast in the hope of improvement in the next birth. Reformers like the Brahmos and Dev Dharmis profess to ignore these doctrines, but these faiths are still young and in the course of evolution. Then again belief in one Supreme God, whether separate from the world and manifesting Himself in various forms or existing in every object, underlies the whole set of Hindu beliefs (see paragraph 166).

What a Hindu is expected to conform to, depends now upon the group to which he belongs. If he belongs to some orthodox section, he has various restrictions to observe, if he is of a reformed order, he might even eat and drink freely with non-Hindus, need not observe any of the *Sanskâras*, *i. e.*, need not keep a *Shikha*, might or might not go through a form of *Yagyopavit*, might marry contrary to the rules of his own socciety, might not worship any gods or believe in them, and yet be a Hindu, if he will conform to the barest emblems of Hinduism—*viz.*, marriage within the Hindu society (and if he wants to marry a non-Hindu woman, convert her to Hinduism by some of the modern processes), believe in monotheism (pure and simple, or tending to polytheism or pantheism) cremate the dead and respect the cow (at least pretend not to eat beef even if he sits at a table where beef is served).

In 1881 the late Sir Denzil Ibbetson remarked* that—

> "Every Native who was unable to define his creed or describe it by any other name than that of some recognized religion, or a sect of some such religion, was held to be and classed as a Hindu."

The necessity for adopting such a wide definition of the term has become more imperative now, after the further complications of the past thirty years.

131. In short, the definition which would cover the Hindu of the modern times is, that he should be born of parents not belonging to some recognized religion other than Hinduism, marry within the same limits, believe in God, respect the cow and cremate the dead. Hindu defined.

But it will be clear from the above explanation, that the word Hindu, as now understood, is based upon no principle. The term is neither geographical social, religious nor racial. It is applied to the remnants of a great religion and civilization, as much as to sinners against the most essential rules laid down by the codes of religion and social law and to the reformers who profess to belong to that body merely in name. Such a body corporate can have no adhesive force and cannot be called a living organism. Unless therefore, there is a reaction, the process of disintegration does not appear to augur a promising future for the religious aspect of the Hindus.

132. The Census returns include Hindus of numerous beliefs and usages. According to various views, some of them may or may not be considered as falling within the pale of Hinduism. The more orthodox will not consider the liberals to be Hindus, and judging from the standpoint of belief in the Vedas, worship of Hindu gods and observance of restrictions, some of the castes or sects may be declared to be quite outside the limits of orthodoxy. In the modern state of society, however, it is impossible to draw the line, and all that can be done is to give lists of castes and groups fulfilling each of the 10 tests laid down by the Census Commissioner and to leave critics to arrive at such conclusions as they may. The 10 tests are dealt with below, and an abstract of figures relating to each is given in the margin. Tests prescribed by the Census Commissioner.

Those who—

(1) deny the supremacy of Brahmans=108,439. This category includes two distinct groups :—
   (a) certain sectarian groups which owe their origin to a revolt against the Brahmanical supremacy=108,439, and
   (b) the aboriginal tribes, and also certain low castes, who being denied the ministration of Brahmans, retaliate by professing to reject the Brahmans=none;
(2) do not receive the Mantra from Brahman or other recognized Hindu Guru=none;
(3) deny the authority of the Vedas=7,656 ;
(4) do not worship the great Hindu gods=104,577;
(5) are not served by good Brahmans as family priests=2,268,831;
(6) have no Brahman priests at all=2,268,831;
(7) are denied access to the interior of ordinary Hindu temple=2,268,831;
(8) cause pollution, (a) by touch=2,268,831; (b) within a certain distance=none;
(9) bury their dead=300;
(10) eat beef and do not reverence the cow=none.

* Punjab Census Report, 1881, page 101, paragraph 196.

Who deny the supremacy of Brahmans.

1 (*a*). The groups which deny the supremacy of the Brahmans are noted in the margin. The ascetic orders have to be left out of account. The Arya, Brahmo, Dev Dharm and Rádha Swámi communities are recruited from various castes. The figures in the margin are therefore by sect and not by caste. The Aryas respect the Brahmans, but maintain that a man is a Brahman by learning and not by birth. The other three sects ignore the Brahmans altogether. None of the lower castes deny Brahman supremacy,—not even the Chuhras.

Arya ...	... 100,783
Brahmo ...	... 700
Dev Dharm ...	3,094
Rádha Swámi ...	3,862
Total ...	108,439

Who reject the Brahmans.

(*b*). The lower castes which have their own Brahmans or do without them, owing to their inability to persuade the ordinary Brahmans to minister to them, are the same as enumerated in clause 8. The Báwariás, however generally receive the assistance of Brahmans. The Chamárs have their own priests called Chamarwá Brahmans, but wheu they go to places of pilgrimage, they receive ministrations from the ordinary Pandás (priests). These are usually poor Brahmans whose clients are mostly of the low classes. Chuhras usually nominate some old man of their own community to serve as a priest. He consults some Brahman about auspicious days, etc., and officiates at ceremonies like a Brahman. There are also Chuhra Brahmans, who are Brahmans degraded for various reasons and have established themselves as priests acting exclusively for Chuhras. Enquiries about Dumnás show that in some places, ordinary Brahmans will officiate at their ceremonies, but not eat at their hands, taking supplies instead. In others, they do not, and the Dumnás have to get one of their own caste to act as a priest. Meghs also fall under the same category, but the majority of them have joined the Arya Samáj and receive the assistance of the Arya Samáj updeshak, usually a Brahman, at their wedding ceremonies, etc. Other low castes invoke the assistance of Brahmans and receive it in varying degrees. But it appears that none of them professes to reject the Brahmans even when they have to do without them.

Who do not receive the mantra from a Brahman, etc.

2. The *mantra* is of two kinds, (1) the *Gáyatri mantra* which is prescribed only for the *Dwijas* (Brahman, Kshattriya and Vaisha), who received it at the investiture with the sacred thread, and (2) the *Guru mantra*, which every person can receive from his Guru, be he a Brahman or not. The *Guru mantra* is the aphorism, which a person is required to repeat daily according to the Guru's instructions, for the sake of his spiritual advancement. It may consist of the highest philosophic maxim or the mere name of God, Ráma, Bhagwán, Krishna, or praise of the Guru. The *mantra* is, therefore, different in different cases. All Shudras and castes not entitled to wear the sacred thread are precluded from receiving the *Gáyatri mantra*. As regards the *Guru mantra*, the Brahman will usually receive it from a Brahman or a religious order of the same standing (Sanyási, Bairági, etc.). A Kshattriya can get it from a Brahman or a Kshattriya, and so on. The lowest of Shudras may attach himself to a Guru of the same or some other caste and receive *Guru mantra* from him. So the *Shudras* cannot, as a class, receive the *Gáyatri* but can get the *Guru mantra* from a Brahman or other Guru. The untouchables have great difficulty in obtaining instructions from the Brahmans and have generally to content themselves with a *Guru* of their own caste or of the same status. But it would be incorrect to say that they do not receive the *mantra* from a recognised Hindu Guru, for a recognized Guru of any of the Hindu castes would be a *recognized Hindu Guru*. The strength of the untouchables is given further on.

Who deny the authority of the Vedas.

3. The only groups which deny the authority of the Vedas are the Brahmo, Dev Dharm and Rádha Swámi sects. The Brahmos have one division called the Adi Samáj which respects the truths contained in the Vedas, although they are not recognized as revealed and infallible. Indeed the teachings of this section are based mainly on the Upanishads. The Rádha Swámi *faith* is based apparently on doctrines contained in the *Shástras*. All other sections of the Hindus respect the Vedas as the highest authority even though they may not know anything about them. The groups above mentioned are only 7,656 strong (see margin).

Brahmo ...	... 700
Dev Dharm ...	3,094
Rádha Swámi ...	3,862
Total ...	7,656

Who do not worship Hindu gods.

4. It would not be correct to say about any of the castes that the members do not worship the Hindu gods. Even the Chuhras worship *Devi* (goddess)

Arya	...	100,783
Brahmo	...	700
Dev Dharm	...	3,094
Total	...	104,577

The Arya, Brahmo and Dev Dharm groups are the only ones, who do not. Even the Rádha Swámis worship Rádha Swámi which is another name for Krishna. A detail of the figures is given in the margin.

5. The castes which have no Brahman family priests, as a rule, are those enumerated in clause 8, subject to the remarks made in clause 1 (*b*) above. *Who have no good Brahmans as family priests.*

6. The castes which have no Brahman priests at all, or have their own Brahmans, are also the same as referred to above. But it must be noted that in many cases ordinary Brahmans will officiate as priests to Chamárs and other untouchables, assist at the performance of ceremonies without touching them and receive food stuffs from them besides the cash dues. *Who have no Brahman priests at all.*

7. Access to the richer Hindu temples is denied to all the untouchable castes, but they are all allowed to make their offerings at the temples of *Devi* or *Bhairon* and at unenclosed temples of *Shiva*, as of right. At other temples, whether of Vishnu, Shiva or *Devi*, they may offer cash, fruits or grain without actually entering the temple. The temples of minor deities like *Sitala*, *Nágs*, *Sidhs*, &c., are not closed to any castes. *Who are not allowed into Hindu temples.*

8. (*a*). A list of untouchable castes is given in the margin with their numerical strength. *The untouchables.*

Barar	... 5,723		Jaiswára	...	11,159
Batwál	... 21,312		Khatík	...	12,359
Báwaria	... 26,854		Kori	...	17,997
Bhanjra	... 1,114		Mazhabi	...	58
Chamár	... 952,770		Megh	...	39,694
Chanál	... 12,321		Mochi	...	6,865
Chuhra	... 789,857		Pási	...	2,295
Dági-Koli	... 172,656		Sánsi	...	23,585
Dhának	... 82,618		Sapela	...	911
Dumna	... 77,166		Sarera	...	9,391
Gagrá	... 1,149				
Gandhíla	... 677				
Gedri	... 300		Total	...	2,268,831

They are all supposed to pollute by touch in so far that food touched by them will not be eaten by high caste Hindus, but merely touching them does not, in this Province, at all events now, pollute sufficiently to necessitate bathing or washing the clothes, except in the case of such members thereof who pursue scavenging or other unclean professions. For instance, a Brahman will not mind touching a Jaiswára, Kori or other Chamár who works as a syce or grass-cut, but he will have to bathe and wash his clothes if he touches a Chamár who skins dead cattle. Chuhras being all scavengers by profession may not be touched, but a shoe-making Mochi will be permitted to try shoes on the foot of a member of the highest class, although such members of his fraternity who engage in removing dead cattle will cause pollution by mere touch. Juláhas, as a rule, are not untouchables in this respect. The same considerations apply to all castes enumerated in the margin, although the degree of liberty allowed to them in social intercourse varies from place to place. Most of the Meghs, as already noted, have been raised by one section of the Hindus, to the status of touchables, *i.e.*, even food and water are taken from their hands. Thus, although the number of persons who pollute food by touch is 2,268,831, as noted in the margin, yet the strength of such of them, who will pollute a high caste Hindu by touching him, is probably less than half of that figure, *i.e.*, not more than a million.

(*b*). But nowhere, in this Province, do the untouchables pollute merely by coming within the smallest distance.

9. Chuhras in Hindu villages usually cremate their dead but those living in Muhammadan villages bury them. Gedris (300) found in the Muhammadan tracts of Muzaffargarh and Bahawalpur are the only caste, who have returned themselves as Hindus and yet bury their dead. All the other castes practise cremation subject to the exceptions mentioned in paragraph 130. *Who bury their dead.*

10. All Hindus reverence the cow, even the Chuhras. The Chuhras, Chamárs, &c., have no objection to eating beef in Muhammadan villages, but not so in Hindu tracts. Chuhras, Chamárs, Dhánaks, &c., eat dead cattle, but a Chamár or Dhának, eating beef otherwise, is excommunicated. *Who do not reverence the cow.*

Forms of worship.

133. Dealing with the forms of worship,* the orthodox Hindus may be divided into (1) the Brahmans and members of other higher castes versed in religious literature or ritual, and (2) others who, though implicitly believing in one or the other god or goddess or in several of them, do not practise much ritual **General.**

* Worship (*upásaná*) is of three kinds:—(1) *adhyátmic* (meditation of the Supreme Self), (2) *adhidaivik* (worship of the impersonal God) and (3) *adhibhautic* (worship of animate or inanimate objects as representations of God).

except at specified occasions. Among the first group, the daily worship is different from the worship on ceremonial and festive occasions.

Daily worship.

134. The daily worship begins with *Sandhyá*, which means a prayer at the two junctions of day and night—*viz.*, morning and evening—and at midday (all the three prayers are usually combined into one offered in the morning, or the midday prayer is dispensed with, the morning and evening prayers alone being recited in due form). The prayer consists of purification of the body and the mind by means of *Mantras*, the practice of *Pránáyám* and the *Jap* (silent recitation) of *Gáyatri* after preparing one's mind for it. It includes repentance for the sins committed through thoughts, words or actions, since the last prayer. The recitation of *Gáyatri* is supposed to absolve one of sins and elevate his intellect towards the realization of the Supreme. After the *Sandhyá* prayer, the individual performs the peculiar worship of his creed, which may consist merely of meditation, of *Agnihotra* (fire sacrifice) or of the usual entertaining processes towards any image or images (*múrti*) of gods kept in the house. Some people who have no *múrtis* in the house go to a temple for the purpose. These processes consist of bathing the image, offering *gandh* or *tilak* for anointing *akhshat* (rice), *pushp* (flowers), burning incense and *Ratan Dip* (consisting of a light burnt by immersing a cotton wick in *ghi*) and presenting *náived* (sweets or fruits—eatables). After these formalities of entertainment, prayers are offered to the god or gods. Where the family can afford to keep a priest and there is no elderly member thereof who prefers to worship the family god himself, the duty is entrusted to the priest, the members of the family present, going and making their obeisance at the time of the worship and being anointed with *tilak* and receiving the *náived*—*i.e.*, sweets, etc., which are distributed after presentation to the gods. Those who do not go in for image worship read the Upanishads or some Purán, or Bhagvad Gita, or some *stotra* (devotional composition) instead.

Occasional worship.

135. On ceremonial or festive occasions, the gods are invited one after another, the first to receive attention being *Ganpati* or *Ganesh* and after he has been invoked, the process is repeated for such gods as may have to be worshipped on the occasion. The cosmopolitan nature of these ceremonials will appear from the following description of the ceremonies, performed by one of the most orthodox sections :—

The usual devotional ceremonial of this section is called *Pancháyatna** and comprises the worship of *Ganesh* (as the first *Dwárpal*† or gate-keeper), *Surya* as the principal *graha* (planet) and Shiva, Vishnu and Devi as the principal gods, the *Isht*, *Devta* or *Devi* (the family god or goddess) receiving principal attention. After the worship of *Ganesh* and offerings to the *Kshetrapáls*‡ (protectors of fields), the Vedic gods are invoked as *Dashadikpál* or *Dashalokapál* (the ten gods presiding the ten directions). A list of the *Dikpáls* with their emblems and the directions which they preside, is given in the margin. After them come the *Navagrahas* (nine planets)—*viz.*, (1) *Surya* (Sun), (2) *Chandrma* (Moon), (3) *Mangal* (Mars), (4) *Budha* (Mercury), (5) *Brahspati* (Jupiter), (6) *Shukr* (Venus), (7) *Shani* (Saturn), (8) *Ráhú* and (9) *Ketú*, with the two polar stars—*Dhruva* (northern) and *Agastya* (southern). When all the preliminary worship has been completed, the worship of the *Isht Deva* (family god) appropriate to the occasion begins, with or without the *Havan*§ (sacrifice into fire) as the case may be. Before the ceremonies end, all the above

God.	Emblem.	Direction.
Indra ...	Vajra (Dart) ...	East.
Agni ...	Shakti (Force)...	S. East.
Yama ...	Dand (Club) ...	South.
Nainarit	Kharga (Sword)	S. West.
Varuna	Pásh (Noose) ...	West.
Váyu ...	Dhwaj (Flag) ...	N. West.
Kuver..	Gadá (Mace) ...	North.
Ishán ...	Trishúl (Trident)	N. East.
Brahmá	Padma (Lotus)	Above.
Vishnu	Chakra (Disc) ...	Below.

* The worship of five Gods is common to most orthodox sections.

† The six *dwarpáls* usually recognized are *Ganesh*, *Kumár*, *Shri*, *Sarasvati*, *Lakshmi*, and *Vishwakarmá*.

‡ There are two groups of *Kshetrapáls* (1) *Herukadis* and (2) *Vatukadis*. The former are eleven in number including the central figure of the goddess, each of the other ten being located in one of the 10 directions. They are :—(1) *Heruk*, (2) *Tripurántak*, (3) *Vetál*, (4) *Jivha*, (5) *Karála*, (6) *Karákhya*, (7) *Ekpáda*, (8) *Bhímrúpini*, (9) *Tárakákhya*, (10) *Háthakeshwar*. The first three and No. 10 are males and the rest females. The second group consists of eighteen, *i.e.*, 17 in addition to the central figure of the goddess, *viz* :—

(1) *Vatuknáth*, (2) *Yoginís*, (3) *Sthánakhshetrapála*, (4) *Bhútabali*, (5) *Vetáláráj*, (6) *Bahukhdtak*, (7) *Mangalráj*, (8) *Vishaksen*, (9) *Anandráj*, (10) *Púrnaráj*, (11) *Dhanyaráj*, (12) *Kutháraráj*, (13) *Satiráj*, (14) *Tarushkaráj*, (15) *Khshemaráj*, (16) *Jayaksena*, (17) *Khshetrapál*.

§ If the *Havan* is performed, *ahutis* (offerings) have to be thrown into the sacrificial fire in the name of every one of the gods, etc., mentioned above, previous to the ritual appropriate to the occasion.

mentioned gods, *grahas*, etc., not forgetting the *Kshetrapáls* are attended to and, requested to depart. To describe the rituals in greater detail would occupy too much space.

This is the worship of gods connected with the world of the living. The deities and spirits concerning the realm after death are appeased at *Shrádha ;* when beginning with *Yama* and his dogs, offerings are made to all kinds of spirits and animals such as cows, crows and ants.

136. As regards people falling in the second group, a Hindu will, except under disabilities, bathe every morning. Indeed he is not supposed to eat his food until he has bathed. The elderly men and women, will bathe in the river, if there is one near by, or at a well or at home, and visit a temple whether of Vishnu or of Shiva or of a goddess or of some *Bír* or *Sidh* if one happens to be within reach. They will recite the name of God (Parmeshwar, Bhagwán, Rám Rám, Rádhá Krishna, or the like), early in the morning and after bathing. This is about all that stands for daily worship amongst this class. On festive occasions, they will dispense charity and make offerings to the local or sectional god or goddess. In times of trouble, they will worship the goddess of disease, *Guga Pír* or some other saint, etc., according to requirements. Their faith in the efficacy of witchcraft and charms is considerable and many a disease is treated by worship, offering or magic, as if it were due to the displeasure of some deity or to the evil designs of some malevolent spirit. The details of faiths and worship among the masses are given in paragraphs 216—246 of Sir Denzil Ibbetson's Census Report for 1881, and an account of the worship of *Devat Sidh* and *Bírs* in the hills is contained in paragraph 14, pages 119 *et seq.* of Mr. Rose's Report of 1901. I will only supplement the information with a few striking facts. In the Simla Hills, the territory is divided into a number of *Devtás* (local godlings) who may be said to be deified heroes. They generally have their temples on the highest ridges. The images are made usually of wood or sometimes of stone and are of very crude workmanship. These territorial gods are supposed to rule over their respective dominions, irrespective of the minor gods belonging to each village or small unit. Some of the gods have tribal instead of territorial jurisdiction, and offerings are made to them by certain castes, wherever they may happen to reside. Some of them are *Dudhádhárís* (*i.e.*, take offerings of milk alone); others are meat-eaters and receive offerings of animals. These gods are worshipped at marriages, on every *Sankránt* (beginning of solar month) and on *Diwáli.* Every votary of the god has to send a certain amount of produce to the temple at each harvest, and whenever his cow calves, he has to make an offering of milk. In the month of Sáwan, Asauj or Kátik (July-August, September-October or November-December) the votaries from the neighbouring villages assemble at the temple, on a fixed day, and keep up the whole night, singing praises of the god (this is called *Jágrá*) to the accompaniment of drums and cymbals. The image of the god is taken round by the *Pujári* (custodian of the temple), on a tour every six months, for the collection of dues from the votaries attached to him. A cash account is kept up for the *Devta* and the funds are managed jointly by the people of the village in which the temple is situated or by the caste of votaries. The *Devta* maintains friendly relations with the Ruling Chiefs and sends contributions at the time of marriages, etc., to the family. On the other hand, the Ruling Chiefs attend the temple at the *Shánt* ceremony, which is performed once in 10 or 15 years, when the temple is repaired and put in order. On such occasions, the *Devta* gives a feast to the Ruling Chief and to all the people assembled at the time. The latter sometimes takes advantage of the *Devta's* friendship and when he is displeased with the people of some village or tract, he forbids the *Devta,* visiting that locality. For fear of the *Devta's* wrath, the people have to go and make extra offerings at the temple and the Ruling Chief is enabled to bring them down on their knees. In the western Punjab, the worship of Saturn is very common. In every bye-lane of a town or village inhabited partly by Hindus, one finds little mounds of earth, besmeared with oil. These mounds are consecrated to Saturn (*Chhanchhan*) and are regularly attended to. On every Saturday, the Hindu will give away some oil, usually after seeing the reflection of his face in it and dropping a pice therein (this is called

Worship among the masses.

*Chháyápátr**) to the Dakauts called *Chhanchhanis* in these parts, or will go and pour a little oil on one of the *chhanchhan* mounds. This is supposed to remove the evil effects of past *Karmas—i.e.*, of the bad *grahas* (planets).

Throughout the Province, attending on holy people and listening to *Kathá* (discourses from the *Shástras*) are considered sacred duties. The help of the Brahman priest becomes necessary at marriage and other ceremonies, when the ritual, elaborate or brief, according to the traditions of the family, is gone through. Even the Chuhra will consult the Brahman as to auspicious days for marriage and regular marriage rites are performed by the Kolis and other untouchable castes, the gods being regularly invoked, even though a Brahman may not be in attendance.

Worship in low castes.

137. Local inquiries made at different places in the eastern Punjab show that the favourite worship of the low castes such as Koli, Dhának and Khatik, generally is, the worship of *Devi*, *Bhairon* and *Guga*. Even the Lál Begi Chuhrás worship *Devi*, *Gugá* and *Sitala* in addition to *Lál Beg* whom they call *Lál Guru*.

Sir Alfred Lyall says :—" That belief in a moral purpose and a just Providence should be rooted in the Hindu mind, side by side with all these absurd mythologies, is only one of the numerous anomalies natural to symbolic polytheism. " The fact that the most ignorant rustics, following the crudest form of worship have a firm belief in the highest philosophic theories of re-incarnation and the law of Karma, might, according to some, be taken as proving that the various forms of worship are not of independent growths, but are the ramifications of a complicated system of worship, evolved by highly intellectual theologians, with reference to the mental capabilities of the innumerable grades of intellect amongst men.

Castes officiating at temples.

138. The priests at the temples of *Vishnu*, *Shiva* and the goddess should, according to rule, be Brahmans. The temples of Vishnu in this Province are dedicated to either Krishna or Ráma. In the former case the *Pujáris* (priests) are Goswámis (Brahmans). In the latter, the temples are looked after by Bairági Sádhús, who may or may not be Brahmans. The *Pujáris* of Shiva are usually Sanyásís. The *Sanyás Ashrama* was originally intended for Brahmans only, but other castes are also now admitted and consequently, the persons presiding at Shiva temples may be Brahmans, or Sanyásis of any kind. The *Pujáris* of the higher goddesses (*Durga*, *Jwalá*, *Káli*, etc.) are Brahmans. In the Kángra Hills they are termed Bhojki Brahmans and hold a peculiar status. But the temples of the minor gods and goddesses are generally in charge of non-Brahmans. Some instances are given in the margin.

Temple of God or Goddess.	Caste of priest,
Bhairon ...	Kumhár. (Sometimes the landlords of the village share the profits and keep a servant, of whichever caste they choose, to officiate).
Sítala	It is interesting that at Rewári a Jain gentleman receives the offerings through his lessees.
Guga	Aughar Jogis, Juláhás, Chuhrás.

Devi Cults.

The origin of Goddess worship.

139. Goddess worship can be traced back to the Vedas† where she proclaims herself to be the all-powerful, all-pervading, identical with all the gods and the giver of all strength and bounties. There is but one Goddess; her worship in various forms being a later development. The stone figure of *Prajná Páramitá*, discovered in Java and now at the Ethnographical Museum at Leyden, dates from early Buddhist time. The treatise named *Prajná Páramitá*, written by Nágarjuna, preacher of the Mahâyana doctrine in the 2nd century A. D., proves the existence of this conception at that date.‡ Figures of great antiquity representing *Tárá* have been discovered in Nepál. Now *Prajná Páramitá* and *Tárá* are names of Durga occurring in *Bhowáni Sahasrnám*, which though probably a more recent compilation, yet represents ideas older than Buddhism and found in the *Itiháses* (epics). This will lead to the conclusion that even before the Buddhist time,

* The formula recited by the Priest at the performance of this duty is :—
'*Atmano vangmanahkayo parjit páp nivárananártham átmanah grahapirá niváranartham shaní devatásantoshanártham chháyá pátram parikalpayámi.* (I give away the *Chháyápátra* (vessel in which the reflection has been seen) in order to remove the sins committed through my words, mind and body, and to nullify the evil effects of my *Grahas* (Planets) and to please God *Shani*). One idea about seeing the reflection in oil is, that if a person has to die within six months, he cannot see a clear reflection and is thus warned of his approaching end

† See Devi Sukta, Rig Veda, X, 125. Also see Muir's Sanskrit Texts, Vol. V. p. 337 *et seq.*

‡ E. B. Havell's Indian Sculpture and Paintings Edition, John Murray, London, 1908, pp. 51-52.

Devi worship was in vogue from Nepál to Jáva. In the preamble to *Bhawáni Sahásrnam*,* which contains the thousand names of the Goddess, supposed to have been recited by Shiva to *Nandi* (the bull), Shiva explains the greatness of Devi thus :—"*Purákalpakhshaye lokán sisrikhshú múrh chetanah, gunatrayamayi Shaktirmulprakriti Sangyitá.*" [In the beginning of creation, *i.e.*, at the termination of a *Kalpa*, when He whose activity had disappeared, wished to create the universe (again), the force of triple quality (*Sat*, *Raj* and *Tam*) was called the *Mula Prakriti*]. The preamble goes on "I got into this with the great elements and some *Shakti* (force) appearing as activity possessed me. Then this force manifested itself as desire, (in the form of) *Brahmi*, *Vaishnavi* and *Raudri*. It is she who creates the whole universe and holds it without support ; it is she who preserves it and unto her does it disappear (at the end). Her of such qualities have I humoured, whereupon she has entered my very self, securing me the universal sovereignty. With her strength have I created the Universe." This explains the conception of the Goddess. *Shakti* is the force or energy which causes the cosmic evolution. It would be beyond the scope of this work to describe the various kinds of *Shakti* and to show how each is supposed to be connected with the *Sat*, *Raj* and *Tam*, or creation, preservation and destruction of the Universe. The main classification alone will be noted briefly.

The three Goddesses.

140. The triple nature of the creative force, has resulted in the Goddess being worshipped in the three aspects of (1) *Brahmi Shakti* (*Brahma's* creative power) = *Saraswati*, *Vaishnavi Shakti* (*Vishnu's* power of preservation) = *Lakshmí*, and *Raudri Shakti* (*Shiva's* destructive power) = *Káli*. A long story is given in the *Devi Bhágwat* as to how the invincibility of *Mahikhásur* (personified evil) necessitated the exhibition of the separate and united *Shakti* (force) of each of the three manifestations of Ishwara (*i.e.*, *Brahma*, *Vishnu* and *Shiva*). These goddesses were personified and were worshipped according to the quality with which the devotee was most concerned. The addition of various attributes, according to the inspiration and emotion of the worshipper, resulted in the multiplication of the forms of each goddess, until the one came to be worshipped under the thousand names given in *Bhawáni Sahasranáma*, the book above referred to. Here the threefold distinction is given up and all names including the three main aspects of the goddess are put together, as appellations of one. The goddess is commonly worshipped in this Province under the names given in the margin. *Saraswati* is invoked only at *Vidyarambha* (commencement of learning). *Lakshmi* is worshipped as the goddess of wealth, with or without *Naráyana* (Vishnu) her spouse. *Vaishnava Devi* is the same as *Vaishnavi*. All the other names are those of *Káli*, in various aspects and manifestations.

1.	Saraswati ...	Bráhmi.
2.	Lakshmi ...	Vaishnavi.
3.	Vaishnava Devi.	
4.	Indrákshi ...	Raudri.
5.	Párvati ...	
6.	Káli ...	
7.	Bhadr Káli ...	
8.	Jwálá ...	
9.	Durgá ...	
10.	Bhawáni ...	
11.	Chandí ...	
12.	Sitalá ...	

I might mention that in the adjoining State of Kashmir, where the number of places dedicated to the worship of different goddesses is unlimited and where most of the thousand names of *Bhawáni* are personified, the goddesses to whom most of the votaries are attached, are *Jwálá* (*Káli*), *Rágyá*, *Shárikú* and *Káli* ; (*Ragyá* and *Shárikú* being names of *Lakshmí*).

If space permitted, it would have been interesting to go into the distinguishing features of all the goddesses worshipped in the Province, but an examination of the forms of one goddess of each class will illustrate the fact that the personification is purely symbolical. *Saraswati* is represented as riding a *Ráj Hansa* (swan) with a book in one hand and a *Vína* (stringed instrument) in another. *Vína* is the emblem of sound, which is one of the signs of the origin of creation. The book represents knowledge and *Hansa* means purity and discrimination. In occultism, *Hansa* represents 'Om,' which again is supposed to be *Brahm*† and the beginning of the Vedas,‡ and hence of all knowledge. *Lakshmí* is seated in a lotus with a *Shankh* (conch) and a lotus in her hands, of fair complexion, bedecked with pearls. She is also shown as riding an elephant. The conch is the emblem of authority and the lotus signifies the existence of spirit in matter. The pearls represent wealth and the elephant

* See Rudra Yamal (a Tantric book).

† *Om ityekákshavam Brahm* (Om which is the Brahm in one word)—Bhagwat Gita, VIII, 13.

‡ *Pranawah chhandasámíva* (like the Pranawa (Om) is the beginning of the Vedas).—Raghuvansa I. 11.

is a mark of pomp. *Káli* is depicted black, riding a tiger or a dead body with (1) sword, (2) *chakra* (*disc*), (3) mace, (4) arrow, (5) bow, (6) *parigh* (iron club), (7) lance, (8) *bhusundi* (a missile), (9) skull, and (10) conch in her ten hands, with her red tongue protruding in thirst for blood. All these are signs of destruction. *Sitala*, which is supposed to be a form of *Káli*, rides a donkey, has a broom in one hand and a winnowing basket in the other. The meaning is that she sweeps men about, when she comes and gathers them in the winnowing basket, to be thrown away to the winds. Her conveyance is a type of slow motion, which means that she takes a long time to disappear. The picture thus represents the destructive power, exactly in the light of her manifestation as small-pox.

The worship of Earth.

141. So far as I am aware, there is nothing to connect goddess worship with the worship of Mother Earth. The earth is, of course, worshipped as *A'dhár Shakti* (the supporting force) in all ritual, but there is nothing to show that this idea preceded the other conception of the Goddess. The personification of the powers of the Creator, the Preserver and the Destroyer being once established, the identification of one of these with all important, uncommon or uncontrollable phenomena is a simple matter.

Hindu Sects.

Descriptive.

142. To give an exhaustive list of Hindu sects or a correct classification thereof, is a work which it is impossible for a person of my limited knowledge to undertake. The following list of the different schools of Hindu thought given by Madhavácharya * will show the range of the Indian Philosophy in comparatively recent times:—1, *Chárvák* (atheist); 2, *Boudh* (Buddhist); 3, *Arhat* (Jain); 4, *Rámánuj* (Vaishnava); 5, *Púrnaprajná*; 6, *Nakulíshpashupata*; 7, *Shaivá*; 8, *Pratyabhijna*; 9, *Raseshwar*; 10, *Aulukya*; 11, *Akshpáda*; 12, *Jaimani* (Púrva Mimánsá); 13, *Pánini* (the grammarians); 14, *Sánkhya*; and 15, *Pátanjala* (Yoga). For an exposition of the various doctrines, Madhavácharya's book cited above should be read. The *Chárvákás* have not formed an important sect. The Buddhists and Jains are now treated as representing separate faiths.

1. OLD SECTS.	
(a) Religious orders—	
Bairági ...	7,126
Udási ..	2,031
Fakir ...	2,763
Sanyási ...	5,652
Jogi ...	7,339
Gorakhpanthi ...	2,415
(b) Saint Worshippers—	
Dádupanthi ...	1,324
Guga Pír ...	4,859
Kábirpanthi ...	89,254
Kálupanthi ...	36,406
Námabansi ...	972
Pábúji ...	6,226
Panjpiria ...	77,685
Rai Dásia ...	106,770
Rám Ráya ...	2,001
Sewak Darya ..	19,821
(c) Orthodox Hindus—	
Sanatan Dharm ...	7,015,605
2. SECT WORSHIPPING MUHAMMADAN SAINTS IN ADDITION TO THEIR OWN GODS—	
Sarwaria ...	230,988
Shamsi ...	1,425
3. SECTS OF LOW CASTES—	
Bálmiki ...	315,674
Lálbegi ...	466,172
Rámdásia ...	199,465
4. REFORMERS—	
Arya ...	100,783
Brahmo ...	700
Dev Dharm ...	3,094
Nánakpanthi ...	21,756
Rádhaswámi ...	3,862
5. MISCELLANEOUS—	
(a) Miscellaneous sects	10,126
(b) Castes returned as sects	17,715
6. Unspecified ...	1,648
7. Sects analogous to other Religions ...	11,964

The entries of sects of Hindus actually made at the Census are however different. They are noted in the margin and may be grouped under seven heads, *viz.*: (1) the old sects comprising of the religious orders, the saint worshippers and the orthodox, (2) sects worshipping Muhammadan saints in addition to their own gods, (3) sects of low castes, (4) the reformers, (5) miscellaneous sects, (6) unspecified and (7) sects analogous to other religions. The less numerous and unimportant entries have been included under Miscellaneous.

1. *Old Sects*—(a) Religious orders.

General.

143. The Hindu religious orders may be divided broadly into:—Shaiva [Sanyásis who are worshippers of Shiva † and Jogis who worship *Bhairon* (including Gorakhpanthis)] and *Vaishnavas* [Bairágis who are attached to Ram Chandra, with all their branches and Gosáins who are devotees of Krishna, but not being a celibate order, do not appear as a separate sect]. The tendency to enter religious orders appears to be on the decline. Some of the figures of 1891 and 1911 are compared in the margin. Taking the five orders enumerated, their strength has sunk to one-third. Even allowing for the uncertainties of classification,‡ the decrease appears to be real. The Jogis are at a considerable discount. One seldom hears of additions to the

	1891.	1911.
Bairági	30,144	7,126
Udási ...	10,518	2,031
Sanyási	11,545	5,652
Jogi ...	21,598	7,339
Fakir	...	2,763
Total ...	73,805	24,911

* Sarvadarshana Sangráha by Madhavácharya, published with a Hindi translation by P. Udaya Narain Singh of Muzaffarpur. Venkateshwar Press edition, Sambat 1962.

† There are also Vaishnava Sanyásis (*Tridandis*), but they are met with in Southern India and not in this Province.

‡ The caste figures of Bairágis and Jogis discussed in Chapter XI show a larger strength.

order except at Bohar in Rohtak. The recruits to the Bairági order are also few. The Sanyásis were less numerous 20 years ago, but have lost only half the ground. Udási initiates are becoming rare. The influence of modern times militates very strongly against taking up religious orders. Begging is becoming less profitable, compared with the lucrativeness of professions, for the charitable disposition of the Hindus is now finding other outlets. The large institutions supported mainly by private charity now find it difficult to maintain large numbers of Sádhús, owing partly to high prices and partly to the curtailment of pecuniary assistance. Bands of Sádhús going a-begging meet with scant satisfaction, unless they happen to visit the houses of gentlemen or ladies of the right old type.

Bairagi.

144. A detailed account of the Bairági order is given in the Punjab Census Reports of 1891 (p. 122) and 1881 (p. 286). A few notes regarding their initiation and rules of practice are given here.

Discipline and Initiation.

Bairági being a celibate order, the person entering it, must give up his home, and if a bachelor, take the vow of celibacy. The *Shikhá* and *Yagyopavit* are not abandoned. Indeed, they are both essential. Bairágis can be *jatalu* (who grow their hair and beard and never cut them) or *mundlu* (who shave their head and face keeping only the *Shikhá*), but ordinarily they belong to the former variety. When a person other than a Brahman is initiated, he is invested with a sacred thread (*Yagyopavit*). The apprentice receives 5 signs at the time of initiation; 1, *Tilak*; 2, Seal; 3, *Kanthi*; 4, *Langot* and 5, *Mantra*. The *tilak* of the order, which the initiate enters, has to be painted by him on his forehead every morning and he is branded on the left bicep with the seal of the institution at which he is initiated. The *Kanthi* (necklace) of *Tulsi* (ocymum sanctum) is to be constantly worn and he is never to be without his *langot* (loin-cloth). The *mantra* has to be committed to memory and repeated every day on the rosary. The apprentice has to wash his Guru's feet, to drink a little of the water in which the feet have been washed (*charnámarit*) and to eat the leavings of the Guru's plate (called *Sít Prasád*, *i.e.*, gift of cold food, but probably meaning *Shisht*=leavings and *Prasád*=food. The ceremony of initiation is performed in presence of all the Bairágis of the station, who assemble to witness it and a *Bhandárá* (feast) is given in honour of the occasion. Bairágis are cremated on death but no *kriyá* (after-death rite) is performed. A *Bhandárá* (feast) has, however, to be given if there is a *chelá* (disciple).

Udasi.

145. For an account of the *Udási* order, Punjab Census Report, 1881 (p. 286), 1891 (p. 151) and 1901 (p. 134) should be read. The initiation is simple. The apprentice has to wash the great toes of five Udásis assembled for the purpose and drink the water so obtained. He is taught the *Báni* (instructions) of Bábá Siri Chand, son of Guru Nának. The Guru changes the disciple's name and thenceforth he is called by the new name. He has to wear *bhagwán* (salmon coloured) clothes. The dead body is cremated and the funeral rites (*dasgátras*) are performed for 10 days like the ordinary Hindus.

Sanyasi.

146. Sanyási is an order originally prescribed for the Brahmans alone and is the only name given for ascetics in Manu or earlier works. Four classes of Sanyásis are recognized by the *Smritis*,* *viz.*, *Kutíchak*, *Bahúdak*, *Hansa* and *Parmahansa*. The classification is based upon the degree of *Vairágya* (aversion) which precedes the renunciation. *Vairágya* is said to be of three kinds, (1) *manda* (dull) which is only temporary and is caused by the loss of son, wife, home, etc.; (2) *Tíbra* (acute) when the desire is not to have sons, wife, wealth, etc., in this or the future life, and (3) *Tíbratar* (intense) in which the person wishes never to be reborn in any *loka* (world). Sanyás must not be taken in *Mand Vairágya*: *Tíbra Vairágya* entitles a man to initiation as *Kutíchak*, *Bahúdak* or *Hansa*. The *Parmahansa* type of *Sanyás* can only be taken when the *Vairágya* is *Tíbratar*. A person may enter this degree direct or after having entered one or the other of the three lower degrees. *Kutíchaks* and *Bahúdaks* are *tridandis*, *i.e.*, carry three staffs, which represent the *Vák-dand*, *Mano-dand*, and *Karma-dand*, *i.e.*, vows to control the speech, mind and action. A *Bahúdak* is he who can travel. He is not supposed to stick to one place, but a *Tridandi* who is unable to undertake journeys becomes a *Kutíchak*, and is allowed to beg from the house of his son or relatives

* See *Paráshar Smriti* and *Hárita Smriti*.

without taking any interest in them. The *Hansa* and *Parmahansa Sanyásis* are *ekdandis* (*i.e.*, carry only one staff). The *Hansa* has only *Tibra Vairágya*, but wishes to obtain *Gyán* (knowledge of the Supreme) in *Brahmaloka*. *Parmahansas* are of two kinds (1) *Vividusha*, those who desire *Gyán* here, and (2) *Gyánván*, those who have attained it. These kinds of *Sányás* are not now in vogue, at all events in the Punjab. Shankrácharya organized the Sanyásís into a regular religious order and established four *Mathas* (central institutions) where alone a person could be initiated into the *áshrama*. He recognized the ten names (*Dashanáma*) of *Giri*, *Puri*, *Bhárati*, *Parvat*, *Ságara*, *Van*, *Aranya*, *Saraswati*, *Tirtha* and *Ashrama* for them, and distributed the titles over the four *Mathas*. But he conferred the privilege of bearing the staff (*Danda*) on only 3½ of the 10 classes, *viz.*, on the *Tirtha*, *Ashrama*, *Saraswati* and half of the *Bhárati*. The other Sanyásis are called *Dashanámi* or Goswámi. The *Dandi* Sanyásis enjoy the highest esteem amongst the Hindus, for it is said that, *Dandagrahana mátrena naro náráyanah bhavet*. (By the mere fact of holding the staff, *i.e.*, by being initiated to the degree of *Dandi*, the man becomes God). The four *Mathas* of Shankrácharya were established at the four ends of India,* one of his disciples being placed in charge of each†. The preceptor now presiding at each *Matha* is termed Shankrácharya. An explanation of each detail would take up too much space. The *Kedar Matha* is not in existence, but the Shankrácharyas of the other three *Mathas* are trying to revive it. Only Brahmans are initiated at the *Shárada* (Dwarka) and *Shringeri Mathas*, while the *Govardhana Matha* will admit persons belonging to the other Varnas as well. Full discipline of the order is enforced only at the *Mathas*, but they have several branches where persons wishing to enter the order are admitted into its folds.

Besides the *Dandis* or *Dashanámis*, there are three peculiar classes of Sanyásis, *viz.*, (1) *Atur* Sanyási, who embraces Sanyás just before death, (2) *Mánas* Sanyási, who renunciates the world inwardly but never adopts any outward sign of the order, and (3) *Ant* Sanyási, who on adopting Sanyás sits in one place and determines to end his life in meditation by not taking any food or drink.

A number of minor groups of Sanyásis have been formed in consequence of peculiar tendencies of individuals, not based upon the fundamental principles of the order, *e.g.*, 1. *Avadhúta*‡ (Tántric) who are of four kinds:— (*a*) *Brahmávadhúta*, (*b*) *Shaivávadhúta*, (*c*) *Bhaktávadhúta* and (*d*) *Hansávadhúta*. *Bhaktávadhúta* are divided into (1) *Púrna* called *Parmahansa* and (2) *Apúrna* known as *Paribrájaka*.§ Some divide *Avadhúta* Sanayásis into *Grihastha* and *Udásin*.|| 2. *Nángas* who go about naked. 3. *Alikhya*, called (*a*) *Bhairon Jholidhárí*; (*b*) *Ganesh Jholidhári*; (*c*) *Kali Jholidhári*, according to the names of their *Jholís* or begging bags. 4. *Dangali* who are regular traders in *Rudraksha* rosaries and similar accessories of worship. 5. *Aghori* or *Sarbhangi*, who will eat anything, are considered very degraded, and are not touched. They are becoming rare now. 6. *Urdhabáhu*, who keep one arm up until it gets atrophied and stiffens to that position. 7. *Akáshmukhi*, who always keep looking upwards. 8. *Nakhi*, who grow their nails. 9. *Sthadeshwari*, who always keep standing and never sit or lie down. 10. *Urdhamukhi*, who tie themselves up to a tree by their legs at the time of their practice. 11. *Panchadhúni* or *Panchágni*, who practise austerities with four fires kindled around them and

* The peculiarities of the *Mathas* are:—

Dishá.	Matha.	Khshetra.	Achárya.	Brahmáchárya.	Devta.	Devi.	Tirtha.	Veda.	Mahávákya.	Gan.	Nám.
Direction.	Institution.	Locality.	1st preceptor.	Order of celibacy.	God.	Goddess.	Holy spot.	Subject of study.	Aphorism.	Epithet.	Title.
East ...	Goverdhan.	Purushottam.	Hastamilak.	Prakáshak.	Jagannath.	Vimalá.	Mahodadhi (Ocean).	Rigveda.	Prajnánam Brahma.	Vágvar	Van and Aranya.
South ...	Shringeri	Rámeshwar.	Sureshwar.	Chetan.	Adivaráha.	Kámákhyá.	Tung Bhadrá.	Yajurveda.	Aham Brahmasmi.	Várivar.	Puri Bhárati and Saraswati.
West ...	Sháradá.	Dwarika.	Padmapád.	Sarúp.	Siddheshwar.	Bhadra Kálí.	Gomati.	Sámveda.	Tattwamasi.	Kitvar.	Tirtha and Ashram.
North ...	Jyotir.	Kedár.	Shrotak.	Ananda.	Náráyana.	Punyagiri.	Alaknandá.	Atharva veda.	Ayamátmá.	Anandvar.	Giri, Parbat and Ságar.

† The distinction is similar to the assignment of the four Vedas to different regions, thus, the Rig Veda, with its *Chhandas* and *Brahmanas* and its God *Agni* is assigned to the Earth, the Yajur Veda with its God *Váyuh*, to the *antariksha* (firmament), the Sáma Veda, with its God *Surya* to heaven and the Atharva Veda, with its Gods the *Rishis* to the 10 directions.

‡ See Nirvana tantra Chapter XIV; Mahanirvana tantra, Chapters VIII and XIV.

§ Prantoshini Dhrita Mahanirvana tantra.

|| Mundaméla tantra.

the fifth fire of the sun shining above. 12. *Tyág* Sanyási, those who do not beg but eat whatever is given to them without the asking. 13. *Maunabrati*, who maintain rigid silence. 14. *Jalashayi*, who practise austerities sitting in water. 15. *Jaladhárásparshi*, whose heads are continuously sprinkled with water, when they are in meditation. 16. *Kadálingi*, who engirdle their waiste with an iron plate in place of the usual waistband and *langot*. 17. *Phaláhári*, who live on fruits alone. 18. *Dudhádhári*, who live on milk alone, and so on.

The last but not the least important class of Sanyásis are the *Grihastis* or *Gharbáris* (the married ascetics) who are a contradiction in term. The class is, of course, much looked down upon and is not very numerous. At the same time there are female Sanyásis called *Avadhutnis*. The number of real female ascetics is very small, but quite a large number of female beggars go about in the garb of *Sádhnis* and oftener than not, describe themselves as *Sanyásans*.

147. The ceremonies of initiation into *Sanyás* have a deep significance. When a person has made up his mind to enter the order, he signifies his intention to the head of an institution of Sanyásis and having received the permission goes through the following ceremonies:—(1) The first thing he has to do is to perform the *shrádha* (obsequies) of all his *pitras* (ancestors, etc.). (2) If a *khshtágni*, *i.e.*, one who practises *agnihotra* (fire sacrifice), he performs the *prájápatya ishti* and if a *niragni*, *i.e.*, non-*agnihotr*, then the *birjá havan*, according to Vedic rites; and gives away all that he possesses except a *kopín* (loin-cloth), *danda* (staff) and *jalpátra* (water vessel). (3). He then has his beard, moustaches and head shaved, keeping only the *shikhá* (scalp lock). This is called *mundan*. (4) The next step is to perform *átma shrádha*, *i.e.*, his own after-death rites, presuming himself to be dead. (5) He then addresses himself to the Sun and recites a *mantra*, purporting to give up the desire for sons, wealth and higher life and resolving that no living being shall receive any injury from him. (6) His *shikhá* is then cut off. He enters water (the sea or a river) with his *shikhá* and *yagyopavit* in hand and throws both away, resolving:—"I am no body's and no one is mine." After that he recites the *Preshamantra*, whereby he adopts *Sanyás* in the presence and with the testimony of the three *lokás* (regions) and renounces the world. (7) On emerging from the water, he starts naked to the north for *tapa* (austerity). (8) The *Guru* stops him, makes him put on the *kopin*, gives him the *danda* and the *jalpátra*, kept out of the initiate's personal property and advises him to stay there and begin to learn what he can. He is gradually persuaded to put on other covering as well. Ceremonies of Initiation.

148. The marks of a true Sanyási are:—*Kapálam brikisha múláni, kuchailam asaháyatá, samatá chaiva sarvasmin, etadmuktasya lakshanam.** (An earthen pot (for drinking water), the roots of trees (for food), coarse vesture, total solitude, equanimity towards all, this is the sign of one freed). Some of the rules of practice to be observed by a Sanyási are:—(1) One cloth round the waist above the knees and below the navel and another one over the shoulders; with these two coverings should a Sanyási go out begging. (2) He shall eat only one meal (in 24 hours). (3) He shall live outside inhabited quarters. (4) He shall beg from seven and not more than seven houses (except in the case of a *Kutíchak*). (5) He shall not stay too long in one place (*Kutíchak* excepted). (6) He shall sleep on the ground. (7) He shall not salute any one, nor praise or speak ill of anybody. (8) He shall bow only to Sanyásis of a higher order or of longer standing, and (9), He may not cover himself with a cloth except of salmon colour. The Sanyásis are not cremated but the dead body is carried out in a sitting posture with the face open and buried in the same position. The *shrádha* having already been performed by the Sanyási himself, no after-death rites are necessary. Discipline.

149. Jogi is a corruption of *Yogi*, a term applied originally to the Sanyásis well advanced in the practice of *Yogábhyás*. They are really a branch of Sanyásis, the order having been founded by Guru Machhandar (*Matsyendra*) Náth and Gorakh Náth Sanyásis, who were devoted to the practice of Yoga and possessed great supernatural power. *Hatha Yoga* is the special study of the Sanyásis, and they are called *Yogis* when they attain a certain degree of Jogis.

* Manu—VI, 44.

efficiency in the practice. The followers of Guru Gorakh Náth are absorbed more in the Yoga practices than in the study of the Vedas and other religious literature, but between a real good Jogi and a *Yogi* Sanyási there is not much difference, except perhaps that the former wears the *mudra* (rings) in his ears. The Jogis worship *Bhairon*, the most fearful form of Shiva. Like all other sub-divisions of religious schools, however, the Jogis have stuck to the details more than to the principles and got sub-divided into numerous groups. The main divisions are:— *Darshani* or *Kanpátá*, who wear the *mudra* (and are known as Náths) and *Aughar*, who do not. Then there are *Gúdar*, *Súkhar*, *Rúkhar*, *Bhúkhar*, *Kúkar* and *Ukhar*, as well as *Thikarnáth* who carry a broken clay pot for alms, the *Kanipás* (snake charmers), *Bhartriharis* (followers of Bhartrihari), *Shringihar*, *Durihar*, etc. There are also Jogins or Joginis, *i.e.*, females admitted into the Jogi order.*

Gorakpanthi. 150. Gorakhpanthis are Jogis who are the followers of Guru Gorakh Náth. Only 2,415 (against 10,730 in 1891) have returned themselves under this title, the others appearing under the name of Jogi. For an account of Gorakh Náth, see page 129 of Mr. Rose's Census Report, 1901, and page 390 *et seq.* of his Glossary of Tribes and Castes, Vol. II.

b.—Saint Worshippers.

Dadupanthi. 151. A very interesting account of the Dádúpanthi sect is given by Mr. Maclagan in his Census Report of the Punjab,† and reproduced with certain additions in Mr. Rose's Glossary of the Tribes and Castes.‡ Dádu is also known by the name of Dyálji and is often mentioned as Dádu Dyálji. The teachings of this sect are akin to those of Nánakpanthis, being based upon *Nírgún Upásaná* (worship of the impersonal God). Nánakpanthis sometimes go in for *múrti pújá* (idol worship), but Dádúpanthis are persistently opposed to it. The principal sacred book of the sect is *Dádu Dyálji ki Báni* or *Dádu Báni*, as alluded to by Mr. Maclagan. The more recent works containing a comprehensive account of the sect, and of its teachings are *Sundar Vilás*, *Vichár Ságar* and *Gyán Samúh*, all in Hindi. The sect is a decadent one, its strength having gone down from 8,842 in 1891 to 1,324 at the present Census. The figures of 1901 are not available. Although an order of ascetics yet it includes several married couples, the number of males and females being 794 and 530, respectively. Dádúpanthis are most numerous in the districts named in the margin. They are thus to be found mostly in the southern and eastern Punjab, with the solitary exception of Multan, which is the favourite resort of Sádhus of all kinds.

District.	Males.	Females.	Total.
Hissar ...	91	30	121
Gurgaon ...	168	143	311
Ambala ...	41	44	85
Hoshiarpur ...	95	67	162
Ferozepore ...	88	62	150
Multan ...	41	29	70
Patiala State ..	127	97	224

Guga Pir. 152. Only 4,859 persons have now returned themselves as followers of Guga against 36,581 in 1891. Guga worshippers belong mostly to the low castes of Chuhra, Chamár, Dhának, Juláha, etc. But Bágris of all ranks believe in Guga. For an account of Guga, Ibbetson's Census Report of 1881§ should be read. The only point requiring correction is, that Guga slew his cousins and not nephews. He was son of Báchhal Ráni and her sister Káchhal gave birth to twins who were slain in battle by Guga. The story goes that Báchhal used to worship Guru Gorakh Náth for being blessed with a son. After twelve years' austerities Gorakh Náth came, but her sister, who was also childless, heard his fame and borrowing the clothes of Báchhal, approached Gorakh Náth and obtained from him two grains of barley on eating which she was to get two sons. The next day Báchhal went for the grant of her prayer, but was turned away, as the boon had already been given to her sister. She persisted in her austerities and two years later, Guru Gorakh Náth gave her a piece of sugar (gur) on eating which she got a son, named Guga for that reason. But on granting the boon, Guru Gorakh Náth said this boy must kill, in the prime of their life, the two sons of her sister, who had been obtained by fraud. This did not please Báchhal and when the event occurred and Guga slew the two cousins, she told him to follow them where they had gone. Guga left his mother, but did not abandon his wife who was

* For a detailed account of Jogis see pages 388 *et seq.* of Rose's Glossary of Castes and Tribes in the Punjab, Vol. II.

† Panjab Census Report, 1891, p. 147.

‡ Vol. II. pp. 215, 216.

§ Para. 223, Vol. I.

devoted to him. He therefore spent years in hiding, probably underground, and used to visit his wife secretly every night. The mother eventually got scent, through his wife and wanted, one night, to intercept him. This led to his abandoning the wife as well. After this he disappeared altogether. Some say he died fighting Mahmud of Ghazni and others, that he destroyed himself. His worship is due to the legend about his sucking the head of a snake, while in his cradle, and he is regarded as an incarnation of the *Nág Rája* (king of snakes). There is a wide-spread belief that whenever a person vows an offering to Guga and does not fulfil it, a snake appears in the house, within 24 hours, to demand the offering. Guga is reverenced as a saint and not as the founder of a sect. His votaries (including many Muhammadans) may, therefore, follow any faith or doctrines. It is only necessary to make offerings to him at specified times. The attachment to faiths or doctrines is now getting so pronounced that the element of Guga worship is becoming a secondary trait of one's religious life. The figures for 1911, stated above, do not, therefore, represent all who believe in the efficacy of prayers to Guga or in his power to save people from snake-bite.

Guga has been wrongly mentioned as Záhir Pír (saint apparent). The correct epithet is Zahria Pír (the poisonous saint) in consequence of his having sucked the snake's head.

Kabírpanthi.

153. Accounts of Kabír, the founder of this sect, were given by Messrs. Maclagan* and Rose† and interesting facts concerning his identity, faith and teachings have been collected by Revd. Westcott‡ of the S. P. G. Mission, Cawnpore. Real Kabírpanthis are Sádhus but most weavers call themselves by that name, without knowing much about the doctrines preached by Kabír. The date of Kabír's birth given by the above authorities is 1440 A. D., but the Janamsákhi of Kabír puts it at *Baisákh shudi ekádashí* (11th of bright fortnight), year 1015 of the Vikrama era, corresponding to A. D. 958. His Hindu birth§ appears to have exhibited itself from his earliest childhood in little incidents, when he used to recite Ram Ram and objected to *Hinsá* (the taking of animal life). He had a spiritual bent of mind and became the disciple of Ramanand, a Bairági. His teachings and poetic compositions are most popular and are largely quoted in the Adi-Granth of Guru Nának. The lapse of time has shrouded his birth in mystery; but there can be little doubt about his being brought up by Muhammadan weavers. He preached the *Adwaita* philosophy but did not enter upon a *crusade* against *Murti pújá* (idol worship) or the worship of incarnations and had equal respect for all religions. Several miraculous acts are attributed to him, such as the helplessness of the Kázi when he wanted to punish Kabír for his defiance of the teachings of Islám and the anecdote about his spilling water in the court of the king of Benares in order to save a cook who had fallen into a heated oven. Kabír is said to have walked into the court of the king of Benares in the company of a prostitute with a bottle in his hand. The bottle contained Ganges water, but was taken to be one of liquor. The king was infuriated at what appeared audacious conduct on part of Kabír. Meanwhile Kabír spilt a little of the water from his bottle on the floor. The king demanded the meaning of this act and was told that a cook had fallen accidently into a heated oven and he (Kabír) simply threw water on the oven so as to save the cook from being burnt. The king made immediate enquiries and found the statement to be true—(Bhagat Mál). The following triplet from Janamsákhi expresses Kabír's religious toleration in a nutshell :—"*Rám, Rahim, Karim, Keshab, Allah nam sach hoí; Bismil ek, Bishamber eko, aur ná dújá koi. Dhoti, Tikká aur Jap Malá chhaud Gobind gun gáo, Rám nám rasná te simaro, Jam sirtál bajáo. Kahat Kabír, dás fakir, apne ráh chal bhái, Hindu, Turk duhán men eko, Alakh na lakheá jai.* [Ram, Rahim, Karim, Keshab, Allah are the true names. *Bismal* and *Bishamber* are one and the same, nor is there a second one. *Dhoti*, *Tikka* and the *Malá* (rosary) (may be worn), sing the

* Punjab Census Report, 1891, pp. 142—4.
† Glossary of Castes and Tribes, Vol. II, p. 417 *et seq.*
‡ Kabir and Kabirpanth, by Revd. C. H. Westcott, M. A., edition 1907, Christ Church Mission Press, Cawnpore.
§ Revd. Westcott has tried to prove that Kabir was a Muhammadan by birth and Sufi by persuasion, but the arguments are not conclusive, and if born of Muhammadan parents, he must have developed Hindu proclivities by intuition. As to his creed, his discipleship of Ramanand is not denied even by the author of *Dabistan-i-Mazahab*, written in the time of Akbar.

praises (in verse) of Gobind (God Krishna) with devotion. If you recite the name of Rama you can play over the head of Yama (be fearless of death). Says Kabír, servant and fakir, follow your own path, brother, there is one (God) in both Hindus and Muhammadans ; the unknowable cannot be known.]

1891	...	...	108,175
1911	...	...	89,254

The sect does not appear to be losing much ground. The figures of 1891 and 1911 are compared in the margin. Its followers are found mainly in the eastern Punjab. The districts and states, which have returned the largest number of Kabirpanthis are noted in the margin. The majority of them lie in a continuous block at the extreme south-east end of the Province, consisting of the Districts of Gurgáon, Delhi and Rohtak and the Native State of Jind. The number is largest in Gurgáon (24,236), but they are also numerous in Dehli (over 15,000). The Jind State has about 9,000 and Rohtak about 8,000. The strength in the other districts is comparatively small.

District or State.	Males.	Females.	Total.
Hissár	1,937	1,622	3,559
Rohtak	4,220	3,751	7,971
Gurgáon ...	12,328	11,908	24,236
Delhi	8,113	7,280	15,393
Karnál	1,267	2,126	3,393
Gurdáspur ...	1,741	1,423	3,164
Siálkot	2,327	1,812	4,139
Gujránwála ...	2,215	1,351	3,566
Jind State ...	4,648	4,174	8,822

Kalu-panthi.

154. Kálupanthis* are followers of Kálu Bhagat, an ascetic of the Jhínwar (Kahár) caste, and belong mainly to that caste of Hindus. Various supernatural origins are ascribed to him. According to one version, he was a follower of the Sikh Guru Arjan and according to another, he received supernatural powers from an ascetic who gave him his *Gudri* (cloak). Kálupanthis, however, worship the Hindu gods and also respect the Granth Sáhib. Their attachment to Bába Kálu is more or less in the form of an ancestor of miraculous powers. His shrine is at Panchmahal in the Garhshankar Tahsíl (District Hoshiárpur). Offerings are vowed to him for the fulfilment of worldly objects and made invariably at all ceremonials. The strength of the sect in 1891 is compared in the margin with that now ascertained. Kálu Bhagat is apparently slipping out of the memory of his followers, as the number has sunk to about one-fourth during the past 20 years. The Kálupanthis are confined practically to the Ambala District. The only other units which have returned this sect at all, are Patiala and Baháwalpur. The figures are given in the margin.

1891	...	...	128,651
1911	...	...	36,406

	Males.	Females.	Total.
Ambala ...	18,963	15,099	34,062
Patiala ...	936	646	1,582
Baháwalpur.	406	356	762

Nama-bansi.

155. Námábansi means descendant of Námá. Námá or Námdeo was a Bhagat, Chhímba by caste, who preached among the lower classes. His sayings are abundantly quoted in the Granth Sáhib. Only 972 persons (427 males and 545 females), all Chhímbas, have returned themselves as Námábansis. The entry of Námdeo which has been included in Sanátan Dharma shows 379 (281 males and 98 females) adherents of the sect. Altogether the number of persons who have designated themselves after Námdeo or Námá is infinitesimal compared with the total number of Chhímbas (Hindus and Sikhs), aggregating about 77,000 souls. An account of Námdeo is given in para. 82 of Mr. Maclagan's Punjab Census Report, 1891. He lived long before Guru Nának. The legend about him is as follows :—His grandfather Bámdeo was an ardent worshipper of Shri Krishna. He had a daughter who used to sit by him, when he was engaged in worshipping the *Múrti* (image). When she grew up she wanted to start her *Pújá* (worship) separately and her father having provided her with the requisite materials, she devoted herself whole-heartedly to the worship of God. Pleased with her devotion Shri Krishna appeared one day and asked her what she wanted. The request was for a son and was granted. She was an unmarried virgin, but conceived nevertheless and, in course of time, was delivered of a son, who was called Námdeo. He grew up like his mother with marked devotion to Shri Krishna and used to attend his grandfather's worship. Once upon a time, when his maternal grandfather was going out, the latter asked him to do the necessary *Pújá* (worship) in his absence and to offer *Bhog* (food) to the *Thákurji* (God). He did so and offered some boiled milk as *Bhog*. Having placed some water with it, he pulled a screen in front of the *Thákurji* to

* For an account of the sect and origin of Kálu, see Punjab Census Report, 1891, pp. 159-160, and Rose's Glossary of Castes and Tribes, Vol. II, pp. 385-386.

enable the *Bhog* being eaten in private. On removing the screen, the milk was found untouched, from which he inferred that he had committed some serious sin and that the God was not pleased accordingly at his offering. He repeated the process unsuccessfully the second day, but on the third day he thought life was not worth living, if God was not pleased with his devotion. He accordingly attempted to destroy himself with a knife. Shri Krishna appeared and held his hand, saying that to please him he would take the milk, which he began to drink forthwith. When he had nearly finished, Námdeo caught hold of his hand saying that he must leave a little behind for distribution as *Náived*, after the fashion of Bámdeo, and Shri Krishna did so. On his return, Bámdeo would not believe the story, until Námdeo had repeated his ardent invitation of Bhagwán and succeeded in having his *Bhog* (offering) accepted by Him in person. Thenceforward his life was full of devotion and he preached against the attractions of the world, enjoining good acts and *Bhakti* (devotion) with a view to unite the Self with the one God. Several stories are told about his miraculous powers. At Apchalnagar he entered the Shiva temple with shoes tied round his waist and in his intense devotion, began to ring them as if they were cymbals. The priest turned him out for his impertinence. He went, sat at the back of the temple and began to sing the praises of God there, when to the dismay of the priest the door of the temple got turned towards its back, where Námdeo was sitting. Then a woman met him in the way and fell at his feet. He uttered the usual prayer, 'may you live in wedlock,' to which she replied that her husband had just died and called upon him to be true to his word. So he went and revived her dead husband. Hearing of this miracle, the king asked Námdeo to revive his dead cow or to embrace Islám. Námdeo by force of his devotion to Bhagwán was able to perform the former act.

156. Pábúji is said to be the name of a Guru of Ahírs and is greatly respected by them and by Bágris. The followers of Pábúji have been returned in Hissar, Dujána, Patiála, Jind and Baháwalpur, where Ahírs and Bágris are in abundance. Some adherents of Pábúji believe also in other saints and have classed themselves as Panjpíriás. In 1891, the strength of the sect was only 109. The entries at the present Census aggregate 6,226. Pabuji.

157. The number of Panjpíriás returned in 1891 is compared in the margin with the present figures. An account of Panjpíriás was given by Mr. Maclagan in the Punjab Census Report for 1891, para. 75. The largest number of Panjpíriás has been returned in Patiála (72,211), where a combination of any five of the following saints is respected by each individual: Sháh Madár, Rám Sháh, Sayad Bangálá, Pír Háji Rattan, Hassan Beg, Mall Shah, Miránbái, Kálápir, Solápir, Gharib Shah, Puran Bhagat, Gopi Chand, Dyálpír, Pábúji, Nararápír, Láthiapír, Baksh Goá, Gházipír. My enquiries in the eastern Punjáb showed that a favourite combination of five objects of worship was (1) Lakhdáta (Sakhi Sarwar), (2) Gugapír, (3) Devi, (4) Devata and (5) Guru Nának. In one place a purely Hindu combination had been substituted, thus, (1) Bhairon, (2) Shiv, (3) Párbati, (4) Guga, and (5) Sítala. The gradual withdrawal of Muhammadan votaries from Guga worship and the tendency to remove Muhammadans from Hindu influence is resulting in a corresponding elimination of Muhammadan saints from the list of Pírs worshipped by the Hindus. Nevertheless, the number of persons attached to one combination or another of five holy persons has shown no decrease. Indeed their strength has nearly quadrupled in 20 years, but too much reliance cannot be placed upon the relative value of these sect figures, as the same person might return himself as Sarwaria, Panjpíriá, Guga worshipper, or Sanatan Dharmi (in so far as he worships Devi or Bhairon). Panjpiria.

	Hindus.	Sikhs.	Total.
1891 ...	23,348	703	24,051
1911 ...	77,685	10,911	88,596

158. Brief accounts of Rái Dásiá sect will be found in the Punjab Census Reports of 1881* and 1891.† Rái Dás, Ráh Dás or Rávi Dás, as he is variously called, was a follower of Rámánand (Bairági) and his followers are confined to the Chamár caste. In origin, they do not differ much from Rám Dásiás who are the followers of Guru Rám Dás. But the doctrines of Guru Nának preached by Rai Dasia.

* Page 306, para. 567.
† Page 145, para. 85.

Guru Rám Dás are not very different to those taught by Rái Dás. The Rám Dásiás are both Hindus and Sikhs. Indeed the majority of them do not wear the *Kes*. In practice, therefore, the Rái Dásiás have got more or less mixed up with Rám Dásiás and the similarity of the two names in the Persian character has, as in 1891, resulted in a confusion between the two sects. The figures given in the margin compare the strength of this sect in 1891 with that now ascertained. The followers of Rái Dás would appear to have multiplied about four times in 20 years, but this is far from being true. The loss of Rám Dásiás appears partly as the gain of Rái Dásiás. The Districts showing the largest number of this sect are noted in the margin. Rái Dásiás appear to be most numerous in the Gurgáon District and are concentrated chiefly in the Delhi Division and the Patiála State.

1891	27,093
1911	106,770

District.	Persons.
Hissár ...	11,687
Rohtak ...	19,786
Gurgáon ...	40,539
Delhi ...	14,572
Gurdaspur ...	4,467
Patiála ...	12,744

The conclusion regarding the deceptive nature of the variation is supported by the coincidence that where the number of one sect is large, that of the other is comparatively small. The Gurgaon District which has 40,539 Rái Dásiás has only 2,659 Rám Dásiás and Rohtak with about 20,000 of the former has only 79 of the latter. Similarly, the figures of Patiala are 12,744 and 6,091, respectively. On the other hand, Karnal with only 361 Rái Dásiás has as many as 45,551 Rám Dásiás.

Ramraia.

159. An account of Guru Rám Rái, the founder of this sect, was given by Mr. Maclagan.* Rámráiás come from all classes of society, but the sect is disappearing gradually, as its adherents who differ little from other Sikhs, are being absorbed into the *Khálsa Panth*. Only 2,001 persons (Hindus) have now returned themselves in this sect against 52,317 in 1891. The number of Hindu and Sikh Rámráiás is compared in the margin with the figures of 1891. The decrease is phenomenal. In the margin are also given the districts and states where Rámráiás are still in some strength. They are confined to the three Doába districts of Hoshiárpur, Jullundur and Ludhiána.

	Hindu.	Sikh.	Total.
1891 ...	52,317	30,396	82,713
1911 ...	2,001	26,576	28,577

District.	Hindu.	Sikh.	Total.
Hoshiárpur ...	894	1,164	2,058
Jullundur ...	156	12,548	12,704
Ludhiána ...	813	10,261	11,074
Patiála ...	173	...	173

Sewak Darya.

160. River worship is common in the south-western Punjab and the priests of this cult are known as Thakkars. They believe in Darya Sahab and pray to him for all they want. In the matter of customs and ceremonies, they differ little from other Hindus. The corresponding cult in the eastern Punjab is that of Khizar Pir, who is worshipped equally by Hindus and Muhammadans, as the water spirit. On the whole, there are 19,821 Hindu and 11 Sikh river worshippers according to the present Census. They include 201 (males 95, females 106) followers of Zind Kaliana. An account of Zinda and Kaliana who combined to create this sect was given by Messrs. Maclagan† and Rose.‡ The worship of Zinda Kaliana is connected somehow or other with river worship. Some maintain that Darya Sahab was a Chela of Zinda Kaliana. Others hold that Zinda Pir was a personification of the river god, Darya Sahab. The largest number of river worshippers is found in Multan (10,054), but the entries are scattered all over the Province. The number returned in the other Districts of the Multan Division is comparatively small but many river worshippers have obviously passed as followers of the Sanatan Dharma.

c.—Orthodox Hindus.

Sanatan Dharma.

161. For want of a better name covering all the orthodox forms of worship, the term Sanatan Dharma was used to designate the followers of the orthodox Hindu schools other than the religious orders. In other words all orthodox Hindus, not included in one of the sects enumerated above, have been classed as Sanatan Dharmis. The worshippers of Shiva, Vishnu, the *Devi* or any combination thereof, are included in the figures given in the margin. Sanatan Dharma is defined as follows :—*Shruti Smriti, puránádi pratipáditah Sanátana dharmah.* (That

Persons ...	7,015,605
Males ...	3,851,405
Females ...	3,164,200

* Punjab Census Report, 1891, page 162, para. 102.
† Punjab Census Report, 1891, para. 68.
‡ Punjab Census Report, 1901, page 118.

enjoined by the Vedas, the Smritis, the Puranas, etc., is the Sanátan (ancient) religion. But it must not be presumed that every one of the persons registered as Sanátan Dharmi, is orthodox. The term includes all shades of belief from the punctilious observance of *Agnihotra* (daily fire sacrifice), or worship of a particular god, down to the mere belief in the utility of adhering to the orthodox section of the Hindu society, without observing any, or at least many, of the restrictions essential to the carrying out of the orthodox observances. The entries of saint worshippers attached to other than the recognized or important saints and the worshippers of the Ganges, such as Ganga Bansi, Ganga Panthi, Ganga Dási, Ganga Náthi, Ganga Pir and the followers of certain Gurus, such as Guru Sidh Lachhmi, Guru Punyakál, Guru Pir Dás, Guru Sháka Dás, Guru Sobha Rám, Ramlá Pir have all been included under this head. To give a description of the hundreds of denominations included under the general term Sanátan Dharma or to attempt an explanation of the various terms would cover enormous space.

Vaishnava and Shaiva.

162. With reference to a suggestion made by Sir George Grierson for the classification of Hindus into Vaishnavas and Shaivas, the Census Superintendents have been requested to consider the questions noted in the margin.

(1) Can it be said that all Hindus, whatever their sect, can be classified either as Vaishnavas or Shaivas?

(2) Are there any standards which can be taken for the purpose of such a classification; and if so, could they be applied by persons of the stamp of our Census Enumerators?

(3) Is it correct to say that all Vaishnavas are at heart monotheistic, or does this statement apply solely to the educated classes, and a small section only of them?

(4) Is it correct to say that the Vaishnavas believe in the continued separate existence of the soul after *mukti* has been obtained?

(5) Do they reject the doctrine of *Máyá*?

(6) Is it correct to say that the effect of *Karma* is merely to obtain an advantageous rebirth, and that emancipation from the cycle of rebirths is secured only by *bhakti*?

(7) Is it true that the ordinary uneducated person merely looks on *mukti* as an advantageous re-incarnation?

Before discussing these, it is necessary to say a few words as to the distinction between the two sects. Vaishnava, of course, means *Vishnu Upásak* (worshipper of Vishnu) and Shaiva implies *Shiva Upásak* (worshipper of Shiva). The distinction is more or less modern. The root of Vaishnavaism is supposed to be the *Cháturvyúha* preached by Shándilya.* Bhagwán Vásudeva, the eternal omniscient and the ultimate goal of all, is supposed to manifest Himself in 4 *Vyúhas* (forms)—*viz.*, (1) *Vásudeva*, (2) *Sankarshan*, (3) *Pradyumna*, and (4) *Aniruddha*. *Vásudeva* is the *Parmátmá* (God), *Sankarshan* is the *Jiva* (human spirit), *Pradyumna* is *manas* (mind) and *Aniruddha* is *Ahankár* (egotism). The first, *i.e.*, *Vásudeva* is the *Parápraknti* (higher nature) of the last three which are the effects of that higher nature.

The doctrine of *Adwaita*, which is known as Pantheism (or monism) is expounded in the Upanishads, but was treated as a secret doctrine and did not come into prominence until it was preached by Shankaráchárya, who maintained that the whole universe was the manifestation of one God, that it was *Máyá* or *Upádhi* (delusion) which made things look numerous and different from one another and from Him, but that as soon as the knowledge of self was gained and the delusion removed, the idea of separateness disappeared. Rámánuj, who belongs to a later date, was the father of modern Vaishnavaism, but having come in contact with the *Adwaita* doctrine of Shankaráchárya, established the *Vishisht-adwaita*—*i.e.*, qualified Monism, instead of *Dwaita* or Dualism pure and simple. According to him, the relation between the *Jiva* (human spirit) and *Ishwara* (God) is that of *Pújya* and *Pújak* (the worshipped and the worshipper), *A'dhár* and *A'dheya* (the support and the supporter), *Sharir* and *Shariri* (the body and the inmate of the body). God is no more separate from the *Jiva* than is the *Jiva* from the *Sharir* which it inhabits nor any more than the support from that which supports; and yet the two in each set are distinct from each other and the object of the one is to get nearer the other and to be finally absorbed into it. Shankaráchárya and Rámánuj may be taken as the principal teachers of the two schools, but there are other branches of Vaishnavaism and Shaivaism with slight differences of detail.

Their classification and differences.

163. As now understood, the two schools may be classified as follows :—Vaishnavas are divided into (1) *Vishishtadwaita* preached by Rámánuj (with their offshoots, *viz.*, the Rámanandi, Nimanandi, etc., doctrines; (2) *Shuddhadwaita*, a school which believes in this world being a transformation of God representing His *Shakti* (force). The followers of this doctrine look upon

* See *Panchrátra*, a Vaishnava book.

Krishna under 9 years as the all in all. According to them Krishna after 9 years became human and his career thereafter became part of his *Shakti* instead of being himself. They do not believe in *Máyá* (delusion) or the realization of it. Bábá Bhárati who has written a book on Krishna, belonged to this school.

Shaivaism is of four kinds(1)—*Smarta, i.e.*, the Adwaita Vedanta of Shankaráchárya. (2) *Tantrik*, in which black magic is practised with powers obtained by the worship of *Bhairava*. (3) *Pashupati.*—This school believes in God as *Pati* (Lord), *Jiva* as *Pashu* (animal) entangled in a *Pásh* (net). By devotion to the Lord the net may be removed, liberating the *Jíva*, who without the net is nothing more or less than the *Pati* himself. The only difference between the doctrine of this school and that of *Adwaita* is the necessity of obtaining liberation from the net before the realization of the unity of self with God. (4) *Sháktik*, which is divided into—*(a) Shiv Sháktik*, worshipping *Shiva* and *Shakti—i. e., Shakti* (Goddess) as a part and parcel of Shiva, and *(b) Keval Sháktik*, believing in *Shakti* (force or Goddess) as the supreme deity on whom *Shiva* is dependent.*

Stages of *Mukti.*

All Vaishnavas worship Vishnu in one form or another, whether it be *Vishnu Jalasháyi, Ráma* or *Krishna*, and all Shaivas are connected in one way or another with the worship of *Shiva*. Space does not permit of a detailed description of all these doctrines, but it may be noted that the final goal of both sects is *Mukti* (liberation) of which the *Shástras* lay down five stages— *viz.*, (1) *Sálokya*, where the liberated *Jiva* remains in some world, *e.g., Manushyalok, Devlok, Súryalok* or *Golok*, which by some is considered to be the ideal place for liberated *Jivas*; (2) *Sárúpya*, where the liberated *Jiva* assumes the form of God (incarnate); (3) *Sámipya*, where in a form similar to that of God incarnate, the *Jiva* stays in close proximity to God Himself; (4) *Sáyujya* where the liberated *Jiva* becomes a part of God, nevertheless maintaining its identity in the shape of its *Kárana Sharir* (karmic body), although existing in unison with the impulses of the Deity, of whom he forms a part, and (5) *Káivalya*, where the *Jiva* loses its identity and nothing remains but God. With these preliminary observations, I proceed to deal with the questions above enumerated.

Question 1. *Can all Hindus be classified as Vaishnavas or Shaivas?*

164. The difference between Vaishnavas and Shaivas is not at all marked in this Province. Compared with the Vaishnavas of Southern India, it may, perhaps, not be far from the truth to assert that the bulk of the Hindus in the Punjab are Shaivas, for Goddess worship in one form or another is very prevalent; but with reference to the main forms of worship and usages, it may be equally true to call the majority Vaishnavas. For this reason it was not found practicable to ask the Hindus at the time of Enumeration, whether they belonged to one or the other school of thought. It is, therefore, only possible to draw conclusions from such facts as are known about the belief of sects returned at the Census. For this purpose, the Hindus may be divided into, (1) followers of the Vaishnava or Shaiva religious orders; (2) the orthodox *Grihastis* (house-holders); (3) the uneducated masses who, though orthodox in their attachment to certain forms of worship, are incapable of distinguishing between the subtle doctrines above alluded to; (4) followers of reformers whose doctrines do not fall within one school or the other, and (5) saint worshippers whose faith is too crude to fall within any of the above-mentioned categories. The sects analogous to other religions need not be considered here. Groups 4 and 5 should be left out of account, as they are neither Vaishnavas nor Shaivas.

The religious orders array themselves in a pronounced form on one side or the other. The orthodox *Grihastis* make very little distinction between the two sets of doctrines, for they believe in Vishnu and Shiva as two of the three manifestations of *Ishwara* (God); and while on the one hand the devotees of one incarnation of Vishnu will fight, in matters of detail, against those of another incarnation of the same deity, for instance, Krishna worshippers and Ráma worshippers will go for each other's throats over the form of salutation, *viz., Rádha Krishna* or *Jai Sita Rám*, yet on the other, a Shaiva will worship Ráma on *Dussehra* and Krishna on *Janamashtmi*. He will make his offerings at a *Thákardwára* dedicated to either of the two *Avátáras* of Vishnu, and a Vaishnava will go to a Shiva temple with equal reverence. The Shaivas read Rámáyan, because

* Besides Sháktikas belonging to the Shaiva group, there are Vishnu Sháktikas of the *Vallabhi Sampradá.*

the story is said to have been told by Shiva to Párbati (see Adhyátma Rámáyana) and the Vaishnavas worship Shiva because Ráma himself prayed to Shiva and established a Shiva temple at Rámeshwar before crossing the sea. In Tulsi Rámáyana, the worship of Shiva is inculcated repeatedly by Ráma.* The attachment to the Vaishnava or Shaiva class is, therefore, in most cases due to *parampara* (*i.e.*, the tradition of the family) or to the accident of a person receiving his *Diksha* (initiation) or *Mantra* from a Vaishnava or a Shaiva.

Separate forms of salutation are not used by the Vaishnavas and Shaivas generally, nor is the formula recited at funerals by either section different, in this Province. The commonest form of salutation amongst non-Brahmans is *Rám Rám* or *Jai Rám Ji ki.* A non-Brahman addressing a Brahman in this Province will say *Pairi painán* or *Matthá teknán* which means I bow to you, and the Brahman will in return say *Ashírbád* (blessings) or *Sukhi raho* (be happy). A Brahman addressing a Brahman will say *Pranám* which also means I bow to you. It appears that these forms of salutation have not so much to do with the persuasions of the people as with their class traditions. The Brahman, whether a Vaishnava or Shaiva, does not say *Rám Rám.* On the other hand, all persons supposed to belong to the warrior class had no better form of salutation than that which reminded them of the warrior deity. The Vaishas and Shudras seem to have adopted the Kshatriya style in the natural desire to follow the leaders of the country. Similarly, in this Province, all Hindus, irrespective of the sect to which they may belong, recite at funerals, the formula *Bolo Rám* (recite Rám), *Rám nám sat hai, Gopál nám sat hai, satya bolo gata hai* '(the name of Ráma alone is true, the name of Gopál (Krishna) alone is true, tell the truth for that is the way to salvation).' This is obviously a Vaishnava formula, for in a purely Shaiva country like Kashmir, the recitation made at funerals is, "*Kshantavyome parádháh, Shiva, Shiva, Shiva bho, Shri Mahádeva Shambho*" (Forgive my sins, oh Shiva, oh Shiva, oh Shiva, the blessed Mahádev Shambhu). There is nothing to show whether the Shaivas ever had a separate funeral formula in this Province, but the fact that even the Shaivas of Kashmir, when in the Punjab, use the local aphorism during a funeral procession all the way long, until they approach the crematorium, where they begin to recite their own prayer to Shiva, shows that the Province has for a long time had a majority of Vaishnavas, some of whose customs have come to be adopted by the Shaivas as well, even though Shaivaism as a sect is older than Vaishnavaism.

Classification of Census figures into Vaishnavas and Shaivas.

The uneducated make little distinction between the different gods and worship Ráma, Krishna, Shiva, the goddesses, etc., as the occasion requires, their adherence to Vaishnava or Shaiva sects being due to the causes above described.

On the above principles a classification of Hindus is given in the margin.

Group 1 —*Followers of religious orders* :—

(a) Vaishnavas.		(b) Shaivas.	
Bairági ...	7,126	Gorakhpanthi ...	2,415
Udási	2,031	Jogi	7,339
Fakír	2,763	Sanyási... ...	5,652
Total ...	11,920	Total ...	15,406

Groups 2 and 3.—(2) *Orthodox Householders, and* (3) *The uneducated masses* :—

(a) Vaishnavas.		(b) Shaivas.	
Dádupanthi ...	1,324	Sanatandharmis, Shaivas or Shaktiks ...	4,235
Kabírpanthi ...	89,254		
Kálupanthi ...	36,406		
Nánakpanthi ...	21,756		
Pábúji	6,226		
Raidási ...	106,770		
Sowakdarya ...	19,821		
Sanátandharmis (other than Shaivas or Sháktikas)	7,011,370		
Total ...	7,292,927	Total ...	4,235

Although the distinction between Shaivas and Vaishnavas is by no means clear, yet in view of the difficulty to realize the *Adwaita* philosophy of the Shaivas and the general prevalence of the Vaishnava funeral formula, it may be right to say that all those falling under groups 2, 3 and 4, who do not specifically profess to be Shaivas or *Devi Upásaks*, should be treated as Vaishnavas for the purposes of this classification. People residing in tracts, where there are no temples, the only religious ceremony being that of recitations from the Granth Sáhib in a Dharmsála, but who believe all the same in Hindu gods, will

* *Shivadrohí mama dás kahávae, So nar Sapnehú mohín napáwac.*
Shankar vimukh bhakti cháhe mori, So nar múrh mand mati thori.

(A man who disrespects Shiva and calls himself my devotee, cannot reach me even in a dream. He who ignores Shiva and wishes to worship me, is a fool and has a blunt and emaciated intellect). Tulsi Rámáyan—VI, 3, 7 and 8.

Again. *Avaro ék gupta mata, Sabahin kahaon kar jori,*
Shankar bhajan viná nara, Bhakti na páve mori.

(There is another secret, which you should all say with folded hands, without reciting the praises of Shiva no one can attain devotion to me.)—*Ibid*, VI, 70, Venkateshwar Press, edition 1899.

Group 4.—*Followers of reformers* (whose doctrines do not fall within one school or the other)—	
Aryas	100,783
Brahmos	700
Devdharmis	3,094
Rádháswámi	3,862
Total	108,439
Group 5.—*Saint worshippers* (including faiths of low castes, etc.)	1,328,730
Group 6.—*Sects analogous to other religions*	11,964

also fall in this category. The figures show that persons falling in groups 1 to 3 number 7,324,488, *i.e.*, 83·5 per cent. of the total followers of the Hindu religion. Only ·2 per cent. of the total Hindu population are Shaivas (including Sháktiks), the rest 83·3 per cent. being classed as Vaishnavas. The fact must not, however, be overlooked that a large number of Hindus who professedly worship Shiva or Shakti, have returned themselves in the Enumeration books as merely Sanátandharmis and that the marginal figures do not, therefore, represent a correct computation of even the unmistakeable Shaivas.

Figures of a small portion of the Lahore City.

With a view to ascertain the distribution of Hindus, according to their actual belief, I had enquiries made in three typical Hindu *mohallas* (streets) in the Lahore City, with the result that a total population of 1,104 Hindus was found to be composed as noted in the margin. Most of the persons included in headings 1—5 had returned themselves at the Census as Sanátandharmis. The figures show a preponderance of Shaivas but the data are too limited to justify a general conclusion. They nevertheless strengthen the theory that Shaivas are not so few as the entries in the Enumeration books would lead one to believe.

SHAIVA.		MISCELLANEOUS.	
1. Devi worship	476	6. Rádhaswámi	6
2. Shiva ,,	60	7. Arya	180
	536	8. Brahmo	1
VAISHNAVA.		9. Theist	4
3. Krishna or Ráma	150	10. Shamsi	1
4. Hanumán	100	11. Atheist	1
5. All gods	125		193
	375	Total	1,104

Question 2.

Standards (if any) and their application.

165. My answer to question 2 would be that there are no distinguishing features, in the way of anointing of the forehead (*Tilak*), which has practically disappeared, or in dress or in customs and manners, which could mark the followers of the Vaishnava from those of the Shaiva doctrines. The only possible way of classification is to pick out sects which are known to be positively *Shaiva* or *Sháktik*. As regards those whose beliefs and practices are mixed up, it is not possible to determine by applying any number of tests, whether they belong to one class or the other and the safest course is to relegate them *en bloc* to one of the two classes.

Question 3.

Are Vaishnavas Monotheistic?

166. As to question 3, both Vaishnavas and Shaivas are monotheistic in so far as they consider Vishnu or Shiva to be the main object of their worship. Monotheism implies dualism, *i.e.*, the separate existence of the human spirit and God. Vaishnavaism is in its essence dualistic, in spite of the qualified Monism (*Vishishtadwaita*) preached by Rámánuja and the *Shuddhadwaita* of the Krishna school. But Shaivaism is also dualistic, since it teaches devotion to Shiva (the relation of the worshipper and the worshipped necessitates the conception of a dual existence) until the devotee reaches the highly spiritual stage of *Nirvikalpa Samádhi*. The realization of Monism inculcated by the Shaiva doctrines—*Tat twamasi** (that thou art), *aham Brama asmi* † (I am Brahma)—only comes in at that stage. The highest ideal of a Shaiva devotee is expressed in the following verse, *Janmáni Santu mam deva shatádhikáni, máyá cha me vishatu chittamabodhahetu, kincha kshanárdhamapi te charanárabindát napáitu me hridayamish namo namaste* (Let me, O God, have over a hundred births, and let *Máyá*, the cause of delusion enter my mind, but let not my heart be away from your lotus feet for even half a second, O Lord, obeisance to Thee). This is surely monotheism on the basis of marked dualism. On the other hand, both Vaishnavas and Shaivas are polytheistic, inasmuch as they worship various other gods (and goddesses) whom they consider to be the manifestation of the self or power of the one deity in whom they believe. And Vaishnavas are no less pantheistic than the Shaivas, for both consider God to be all-pervading and the universe to be a manifestation of God.‡ For all practical purposes, therefore, there is not much difference between the two schools, in respect of

* Chhandogya Upanishad, VI, 8, 7 ff.
† Brihadaranyaka Upanishad, I, 4, 10.
‡ *Pát pát men Sáhib mero* (in every leaf is my Lord)—*Kabir.*

monotheism, polytheism and pantheism. The subtle *Adwaita* philosophy, though professed in name, is really Greek to even the Shaivas in the elementary stages of spiritual development. But in so far as the final goal of the Shaivas is the realization of Monism, it may be said that the Vaishnavas are more markedly monotheistic.

Question 4. *Continued separate existence of soul.*

167. Question 4 has already been answered. Of the five kinds of *Mukti* enumerated above, the highest form—*viz.*, *Kaivalya*—is preached only by the *Adwaita-vádi* Shaivas. The Vaishnavas, therefore, believe in continued separate existence of the human spirit after *Mukti*, in one form or another.

Question 5. *Máyá.*

168. Question 5 must be answered in the affirmative. The Vaishnavas have no faith in the doctrine of *Máyá*.

Question 6. *Effect of Karma.*

169. As regards question 6, the Upanishads prescribe three paths for obtaining salvation, which involves liberation from rebirth and which, according to the Vaishnavas, implies securing close proximity to the Supreme Spirit, and according to the Shaivas, the realization of self which is none else but the Supreme Spirit (*Parmátman*). They are the *Bhakti márga*, *Karm márga*, and *Gyán márga*. Bhagwat Gítá, the utterance of Sri Krishna (an incarnation of Vishnu), contains most exhaustive discourses on the three paths. Individuals may begin by treading any one of them, but *Bhakti*, *Karma* and *Gyán* must combine before the goal can be reached. Each helps the other. *Bhakti* is the easiest to begin with, but true devotion can only be reached when one has controlled his actions, exhausted his store of *Karma* (results of good and bad acts in the past lives) and ceased to perform any actions actuated by desire, so that he creates no store for the future. Nor can the devotee realize the object of his devotion or begin to perform *Nishkám* (desireless) actions until he has obtained the knowledge of self. Obtaining an advantageous rebirth is certainly the effect of good actions (*Karma*) and the first kind of *Mukti* (Sálokya) is obtained by actions performed with the desire of freeing one's self from pain and rising to a sphere where there is more pleasure than pain. But complete emancipation is possible only when the actions (*Karmas*) lose their vitality—*i.e.*, cease to bear fruit.

Question 7. *Mukti as believed by the masses.*

170. It is only natural that the ambition of the crudest intellect should be the lowest form of *Mukti*. But if the popular teachings can be an index of the ideals of the people at large, it would not be correct to say that the ordinary uneducated person looks upon *Mukti* merely as an advantageous re-incarnation. Some of the everyday prayers of Vaishnavas are :—*Yasya smaran mátrena janma sansára bandhanát vimuchyate, namastasmai vishnave prabhavishnave.** (Whose remembrance alone liberates one from the shackles of rebirth and of the world, to that all-powerful Vishnu do I bow). *Punarapi jananam punarapi maranam, punarapi garbh niváso, sorhumalam punarasmin mádhava, mámuddhar najadásam.* (Repeated birth, repeated death and repeated abode in the womb, is impossible to bear again, O Krishna, lift me up, your own servant). *Kahat Kabir suno bhái sádho awágawan mitáún* (Says Kabir, hear O good people, I want to get rid of re-incarnation). *Mite janam ki phánsi* (so that the noose of rebirth may be effaced) is a very common saying. The formula recited when drinking the *charnámrit* (water in which the feet of the *Murti* have been washed), is :—*Akál mrityu haranam sarvavyádhi nivárakam Vishnupádodakam pítwa punar janma na vidyate.* (Having drunk the water of Vishnu's feet, which saves from untimely death and removes all diseases, rebirth does not take place). These are the popular prayers. Then the epics, which are so largely read and heard by the masses, are full of the idea of liberation from rebirth. In the Rámáyana, for instance, when about to die, *Bálí* asks for freedom from rebirth, Rávana wants to see Ráma, so that he may get the liberation which he had been aspiring to, in the past three lives and could not attain; and so on. Again every *Tirtha* (place of pilgrimage) has a legend explaining why *Mukti*—*i.e.*, freedom from rebirth—can be attained by the person bathing there, or by the *pitris* (deceased ancestors), if their *shrádh* is performed, within certain limits and at certain times.

But the Hindus firmly believe that *Mukti* is a state of perfection, which it is ordinarily impossible to reach in one life, and that a soul has to pass through numerous incarnations on the onward course, before it can free itself from the physical environments, for good. While, therefore, the goal is liberation from

* Vishnu Sahasranáma.

re-incarnation, the immediate aim is to get a more advantageous rebirth, which would place the soul nearer the goal. But a person, whether educated or uneducated commences to think in this manner only when he begins to realize what desireless actions mean. Till then his actions are actuated by a desire for happiness in this life and in the birth to come hereafter, and although most people pretend to say they desire *Mukti*—*i.e.*, liberation from rebirth, the inner-most wish of their hearts is a better life hereafter in which they should have all pleasure and no pain. The reply to this question therefore is, that the people, whether educated or uneducated, do understand what *Mukti* really means, but that in most cases, they are actuated by a desire not to attain to *Mukti* but to secure a happier rebirth or *Swarga* (paradise).

2. Sects worshipping Muhammadan Saints.

Influence of Islam on Hinduism. 171. Besides actual conversion, Islam has had a considerable influence on the Hindu religion. The sects of reformers based on a revolt from the orthodoxy of *Varnáshrama Dharma* were obviously the outcome of the knowledge that a different religion could produce equally pious and right thinking men. Laxity in social restrictions also appeared simultaneously in various degrees and certain customs were assimilated to those of the Muhammadans. On the other hand the miraculous powers of Muhammadan saints were enough to attract the saint worshipping Hindus, to allegiance, if not to a total change of faith. The subject was discussed at length in the Census Reports of 1881 and 1891,* and need not be dealt with again.

Sarwaria. 172. A very elaborate account of the followers of Sakhi Sarwar, commonly known as 'Sarwaria,' was given by Mr. Maclagan in paragraphs 71-74 of the Punjab Census Report, 1891. The sect is also known as Sultáni and in some places by other names, such as, Nigáhia, Lakhdáta, Dhaunkalia, etc., but I have used the term which is most common. The figures of 1891 and 1911 are compared in the margin. The total number of Sarwarias has fallen from about three quarters of a million to a little over 300,000. The number of Sikh followers of Sakhi Sarwar (Kesdháris) has increased from 35 to 53 thousands, while the other Sikhs and Hindus put together are less than half of the number of Hindu Sarwarias returned in 1891. This considerable decrease in the Hindu followers of Sakhi Sarwar, is partly compensated in the increase under Panjpíriás, but nevertheless the falling off is marked and it is due probably to the spread of the influence of the Arya Samáj. The only distinguishing features of the Sarwarias are (1) their abstinence from Jhatka (*i.e.*, they will not eat any meat except that prepared in the *halál* method prescribed for Muhammadans), and (2) the observance of *Jumerat* (Thursdays), when charitable doles are given in connection with vows made for the fulfilment of certain desires.

	Hindus.	Sikhs.	Total.
1891 ...	689,772	34,789	724,561
1911 ...	230,988	79,085†	310,073

Shamsis. 173. The Shamsis are believers in Shah Shamas Tabrez of Multan, and follow the Imám, for the time being, of the Ismailia sect of Shias, their present leader being H. H. the Agha Khan of Bombay. They belong mostly to the Sunar caste and their connection with the sect is kept a secret, like Freemasonry. They pass as ordinary Hindus, but their devotion to the Imám is very strong, and it is said that it is based on an unspeakable faith in the efficacy of the blessings of the Imám by way of enhancing illicit gain in the customary practices of the goldsmith guild. The goldsmith alloys his gold by night. The Sun is, therefore, supposed to be the exposer of his misdeeds. Shah Shamas Tabrez is known to have had the Sun under his control and the eagerness to please his successor may, therefore, be due to the desire to be screened from the adverse attitude of the Sun to their professional misconduct. The instructions of the creed are issued in a novel alphabet (which is probably a secret code) by H. H. the Agha Khan, who is said to represent an incarnation of the Hindu Trinity. The number of this sect is about the same as it was in 1891 (see margin). The Shamsis appear to be most numerous in Sialkot. The districts and states returning Shamsis are noted in the margin. The followers of the sect are looked down upon by both the orthodox and advanced Hindus, because it is believed that their secret teachings aim at a

1891	... 1,510
1911	... 1,425

Lahore	... 12	Rawalpindi	... 34
Amritsar	... 11	Attock	... 1
Sialkot	... 467	Lyallpur	... 49
Gujranwala	.. 157	Jhang	... 44
Gujrat	... 31	Multan	... 103
Shahpur	... 205	Muzaffargarh	.. 23
Jhelum	... 261	Bahawalpur	... 27

* Punjab Census Reports, 1881, para. 239 (p. 121), and 1891, para. 70, p. 131, *et. seq.*
† Sahjdhári, 25,880 Kesdhári 53,205.

gradual subversion of the very instincts of their original religion, and it is possible that some of the Shamsis may have concealed their connection with the sect.

3. Sects of low castes.

174. The faith professed by Chuhras has been returned under various names, chief amongst them being Bálmiki, Lálbegi and Báláshàhi. Báláshàhis have been included in Bálmikis, and Lálbegis are shown separately in Table VI-A. The number of persons returned under each main sect of Bálmikis is given in the margin. **Balmiki, Lalbegi, and Balashahi.**

Bálmiki	... 315,674
Lálbegi	... 466,172

175. Bálmik being known by the abbreviated name of Bál, has been termed variously as Bálrikhi (*Bál* young and *Rikh* or *Rikhi*=saint), Bálá Pír, Bálá Sháh, a more recent corruption of Bál Rikh being Bhái Rakkhá. The names under which the Bálmikis have returned their sect are cited in the margin. Vátal is a Kashmiri word meaning scavenger. The Chuhra entries relate to Hindu Districts and have been classed under Bálmiki. **Balmiki.**

Bálmiki	... 304,997
Bálrikh	... 186
Bálá Pir	... 7
Báláshàhi	... 10,076
Bhái Rakkhá	... 62
Vátal	... 34
Chuhrá	... 312
Total	... 315,674

Bálmiki means the follower of Bálmik. Various stories have been put forward regarding the identity of Bálmik.* Some believe that the Bálmik followed and worshipped by the Chuhras is the same as the author of the Rámáyana, while others hold that there were more Bálmiks than one, and that the confusion has arisen from the identity of names. The author of the Rámáyana was a Brahman who lived on the banks of the Tamasa† river, which was not far from the Ganges, somewhere between Ayodhya and Mathura—*i.e.*, about Cawnpore (in the United Provinces). There is a Bálmik Ashram still maintained at a place called Bithur, near Cawnpore, on the banks of the Ganges reputed as the residence of the last Peshwa, the Náná Sáhib. This is the place where the sons (Lava and Kusha) of Ráma are said to have been born and where the sage Bálmik or Válmiki is stated to have composed the Rámáyana and taught it to them. This occurrence is placed by the Hindus in Treta—*i.e.*, over 869,000 years ago ; but in any case the events referred to are very ancient. According to one version, Válmiki was son of god Varuna. The Rishis Agastya and Válmiki are called *Maitra Varuni* in the Puránas, and the latter is mentioned in the Rámáyana as the son of '*Prachetas*' (Varuna). This would fit in with the account of his birth from a Brahman maiden who went one day, by chance, to do her obeisance to a saint, to whom her brother's wife used to pray regularly for the blessing of a son. The saint mistaking her for the married woman who wanted a son, granted the boon, that day, unasked. The maiden was, in due course, delivered of a son, whom she secretly disposed of, in order to hide her shame. The child was taken by a robber who brought him up.‡ **Origin.**

Another story about Bálmík's birth is that his father, a Brahman who was the reciter of sacred books, received one day, an offering of some *Khichri* (a mixture of rice and pulse) from a sweeper, and took it home. His wife cooked the grain and ate it. She conceived shortly after and gave birth, in due course, to a boy who was jet black in complexion, to the utter discomfiture of her husband. In spite of the explanation that the black colour of the boy was due to the effect of the food brought by low caste men, the father preferred to do without the boy, and he was placed in the jungle where the chief of a band of robbers took him and brought him up. From this stage the different stories merge into the following account :—

He soon became an adept in the art and eked out his living, for several years, by plundering and (if necessary) killing travellers. One day he saw a great sage,§ whom he asked, on pain of death, to deliver up his possessions. But the sage told him to go home and ask his wife and children if they were ready to become his partners in the innumerable iniquities that he had committed. He accordingly went home, but returned, disgusted at their unwillingness.

* See Punjab Census Report, 1891, p. 201, and Rose's Glossary of the Tribes and Castes of the Punjab, etc., Vol. II., p. 188.

† *Sa muhúrtam gate tasmin devalokam munistada, Jagám Tamasá tire, Jáhnvyá twavidúratah* (after his departure for Devalok the Muni went to the banks of Tamasá river which is not far removed from the Ganges).—Bálmiki Rámàyána, Uttarakand CX. 10. The Tauns stream between Allahabad and Moghalsarai (U. P.) is probably identical with Tamasa.

‡ Vaman Shiva Ram Apte's Practical Sanskrit Dictionary, p. 962.

§ Said to be Nárada.

The sage then told him to repeat the word *Mará* * (which is Ráma inverted) and disappeared. The robber continued to repeat it for years together without moving from the place, so that his body got covered over with earth which formed a huge ant-hill. After some time, the same sage re-appeared and got him out of the '*Válmíka*' (ant-hole). He was consequently called 'Válmíki' and became afterwards an eminent sage. One day, while he was performing his ablutions, he saw one of a pair of *Krauncha*s † being killed by a fowler, at which he cursed the wretch in words which unconsciously took the form of a verse in the *Anushtubh* metre (this was a new mode of composition) and at the command of Brahmá he composed the Rámáyana in that metre.

Another place of origin ascribed to Bálmik is the Nardak of Karnál where he is said to have been a low caste hunter. But the fact that Válmiki is supposed to have lived at Avani‡ (Mysore) Champáran,§ Tarpanghát ‖ (Dinájpur), and Valáha ¶ (Poona), and in every one of the cases is stated to have been the author of the Rámáyana, seems to point to the conclusion that there were either several Bálmikis who lived at different places at different periods, and were, by lapse of time, identified with the great author of the Rámáyana, or that the author Válmiki was a great traveller and while he frequented the Nardak of Karnál as a highway robber, he settled down at Bithur on the bank of the Tamasá and travelled over Southern India as a sage.

According to the latter theory, the attachment of the Chuhras to this saint would be ascribable to the fact that the lower castes are enjoined to listen to the *Itihásas* (Rámáyana and Mahábhárata) as their scriptures, because they are not entitled to read or listen to the Vedas. The Mahábhárata has not been in vogue and so the Chuhras and other low castes now revere the Rámáyana and the Rámáyana alone. His deification by the scavengers or his establishment as a saint belonging to their fraternity would be nothing unnatural and the alleged association of his birth with the food supplied by a low caste man would afford a good excuse for the Chuhras to call him the scavenger of Bhagwán. The legend about Bálmik being a scavenger who lived at the time of the Mahábhárata and was invited to Yudhisthirá's *Yagya*, because the spontaneous blowing of a conch which had been predicted as a sign of acceptance of the sacrifice by the gods, did not come off, and whose arrival made the conch resound,** would also appear to be based on the same idea. No such incident is, however, related in the Mahábhárata.

The theory of the supernatural birth of Bálmiki given in Adhyatma Rámáyana (which is a more recent compilation than that of Bálmiki) complicates matters and tends to preclude the idea that the saintly author of the Rámáyana was a robber. The conclusion that might be drawn from this jumble of unconnected and apparently inconsistent information seems to be, that there were two Bálmikis, one the author of the Rámáyana, a Brahman saint of high status, and the other a highway robber, who was converted into a religious preacher by the impressive advice of some passing sage. The Bálmiki Rámáyana makes no mention of the low birth or antecedents of its author, and judging from the book itself and the account given in Adhyatma Rámáyana about the epic being composed in advance, *i.e.*, before the events of Ráma's life took place, there seems to be nothing eventful in the history of this Bálmiki except that, the wail of the *krauncha* birds, led him to curse in the *anushtubh* metre, which is considered to be the first metre in which classic poetry was composed, and it is on this account that Bálmiki is called the father of poetry. The descent from Varuna probably refers to this Bálmiki. The story of birth from a maiden or from a Brahman woman who had eaten the *khichri* presented by some low caste people, seems to refer to the other Bálmiki of the Karnál Nardak, who was brought up as a robber, but on conversion to the right path began to preach among the lower classes. This is perhaps the Bálmiki worshipped by the sweepers. These are, however, surmises which remain to be justified. Further research may yet clear the point.

* Meaning 'I am dead' in Hindi.
† Heron.
‡ Imperial Gazetteer, VI. 152.
§ Ibid, X—139.
‖ „ XI—349
¶ „ XXIV—297.
** Bhagat Mala.

Lalbegis

176. Various accounts of the origin of Lálbeg are given.* Most people connect Lálbeg with Bálmík. Enquiries made in the eastern Punjab show that Lálbeg is widely known as Lálguru, which confirms the theory that Lálbeg is a corruption of Lálbhek (*Lál* red and *bhek* attire) who was a red-coated disciple of Bálmík. The conversion of the Hindi name into a Persian one and the invention of a foreign origin would be a natural result of Muhammadan influence. The distinction between Lálbegis and Bálmíkis is a purely arbitrary one. Chuhras residing in Muhammadan districts call themselves Lálbegis, those belonging to or coming from Hindu districts give their faith as Bálmiki. The two sects will usually not intermarry, but their articles of faith which are described by Mr. Rose† differ little. The different denominations under which Lálbegis have returned themselves, are noted in the margin. Lál Pír, Lál Panthi, Lál Sháhi and Lál Dási are synonyms of Lálbegi. The other entries have been classed as Lálbegis, as they have been returned from Muhammadan districts. Teji is the name of a sub-caste. A few Chuhras residing at the shrine of Makhdúm-i-Jahánián in the Muzaffargarh District have dedicated themselves to that shrine. Multáni, Pahári and Pindi are geographical terms.

Jai Chuhra	9
Lál Pír	80
Chuhra	5
Lál Panthi	29
Makhdúm Jahánián Chuhra ...	5
Multáni Chuhra	6
Pahári Chuhra	51
Pindi „	27
Teji „	2
Lál Dási, Lálshâhi	75
Lálbegi	465,883
Total	466,172

Ramdasias.

177. Rámdásia means a follower of Guru Rámdás, the fourth Sikh Guru. An account of the sect is given in the Census Reports of 1881 (para. 606, p. 322) and 1891 (para. 98, p. 158). Most of the followers of this sect are Chamárs. The strength now ascertained is compared in the margin with that in 1891. The large decrease is due partly to a confusion of the name with Ráidásiás (the appearance of the two names is identical in Urdu) and largely to the fact that the tract where the followers of this sect abound, has suffered heavily from epidemics. It is also stated that a large number of Rámdásias are going over to the tenets of Guru Gobind Singh and joining the ranks of the Khálsa Panth. The sect is strongest in the eastern Punjab, where the Chamár weavers are in abundance, as the figures in the margin will show. Karnal has the largest number of Rámdásias (45,556), Hissar comes next with over 32,000, and Jind (22,525), Delhi (16,224) and Ambala (13,412) are also important. The presence of as many as 20,269 of them in Lyallpur, a district in the western Punjab, might appear strange, but it is due mainly to migration.

Ramdásias.	1891.	1911.	Diff.
Hindu ...	377,457	199,465	−177,992
Sikh ...	74,731	10,312	− 64,419

District.	Hindu.	Sikh.	Total.
Hissar ...	31,781	312	32,093
Delhi ...	16,224	...	16,224
Karnal ...	45,551	5	45,556
Ambala ...	12,960	452	13,412
Jullundur ...	5,657	336	5,993
Ludhiana ...	6,715	2,937	9,652
Lyallpur ...	18,724	1,545	20,269
Jind ...	22,443	82	22,525

4.—Reformers.

Aryas.

178. A very exhaustive and interesting account of the Arya Samáj movement, of its founder Swámi Dayánand Saraswati, its religious doctrines, and of its social and political aims was given by Mr. Maclagan in the Census Report of 1891. The following remarks will supplement the information given therein. Swámi Dayánand was the disciple of Swámi Virjánand of Muthra and received from him the impulse for the spread of the Vedic religion. The motto of the teacher was "Back to the Vedas and original Shástras" and he held that the systematic and independent study of the Vedas and the Angas—*viz.*, the Vedic grammar, the Upanishads and Darshanas, without the assistance of the traditional commentaries written upon them in comparatively recent times, was essential for a true comprehension of the real meaning of the Vedas, and it was on these lines that his disciple built his creed. The ten *Niyams*, whose adoption was laid down as essential, were so general, that with very few limitations, they left perfect freedom of thought and great latitude for relaxation of restrictions, without proscribing their absolute abolition. Considerable changes have, however, taken place since 1891. Mr. Maclagan said that the creed retained the sacred thread for the three superior castes and by implication debarred the Shudras, from some of the privileges of the twice-born. The sacred

* See Punjab Census Report for 1891, p. 200.
† Glossary of Castes and Tribes in the Punjab, Vol II, pp, 183, 204-206.

thread is still worn by the Aryas, but the Shuddhi Sabhas now use it as an emblem of conversion from other religions, or the reclamation of low castes, and in token of such purification, they merely hand the purified person, without any ceremony, a sacred thread, to be worn by him. In 1891, no Arya would marry or eat with another caste. Intermarriage without restriction of caste is now becoming a rule among them and the restrictions of eating and drinking are dying out completely. The Aryas who did not originally regard the cow as a sacred animal, are now among the staunchest protectors of that animal. Owing to lapse of time, the opposition of the Sanátanists to the Arya Samáj has become feeble and with the marked change in the ideas of the majority of the educated Hindus, a great many of the Arya Samáj propaganda have been accepted by the Hindu community, while, on the other hand, the Arya Samáj have moderated their tone of criticism and begun to show more respect to some of the orthodox Hindu institutions. The result is, that greater harmony now prevails between the Arya Samájists and the orthodox Hindus, particularly the more advanced section of the latter; and the two communities now work together in several lines, such as the revival of ancient festivals, the promotion of the study of Sanskrit and Hindi, the spread of female education and the introduction of social reform. In the doctrines of the Arya Samáj, there is no material change, but a schism has appeared between the members on certain questions and the whole body has been divided into two sections, the vegetarians and the meat-eaters. The vegetarian party is running the Gurukulas, while the meat-eaters have the control of the Dayánand Anglo-Vedic College and most of the Arya Schools in the Province. The chief bone of contention, at the time, was the Dayánand Anglo-Vedic College. The difference of opinion as regards vegetarianism and meat-eating was made the excuse for the split and the party opposed to those who had the management of the Dayánand Anglo-Vedic College in their hands promptly started to establish the Gurukulas. The two parties now work quite separately, but apparently there are no differences of principle between them. A third party has now come into existence under the leadership of a gentleman named Dharampál who born and brought up as a Muhammadan, embraced the Dev Dharam faith and after belonging for a considerable time to that society, got converted to the Arya Dharma, assuming his present name. His party is called the *real* Arya Samáj and works independently of the other two sections.

Strength of the Sect.

The number of Aryas increased rapidly from 1877, when the Arya Samáj was founded, till the death of Swámi Dayánand in 1883, after which the movement received a check. In 1891 the number of persons, who returned themselves as Aryas, was 14,030 (8,103 males and 5,927 females). In 1901 the statistics for Aryas were not given separately, but the number of adult male Aryas (*i.e.*, over 15 years of age) were compared with the similar figures of 1891 in paragraph 9, at page 116 of Mr. Rose's Report, and the number was found to be somewhat less. It may, therefore, be assumed that for all practical purposes there were no accretions to the Arya Samáj from 1891 to 1901. The total number of persons, who have returned themselves as Aryas, under one or the other of the following denominations:—Arya Samáj, Arya, Vedic Dharma and Arya Vedic Dharma, is given in the margin. The present number of Aryas in the Punjab is more than 7 times that of the Arya Samájists in both* Provinces in 1891. Members of the Arya Samáj are now to be found in every District and Native State of the Province, except the following:—Loharu, Dujana, Jubbal, Baghal, Bilaspur, Mandi and Suket. The largest figures are returned by the districts named in the margin. The abnormally large number of Aryas in the Sialkot District is due to the conversion of a very large body of Meghs to the faith, an account of which is given further on in paragraph 212. Lahore naturally has a large population, being the centre of the movement and the seat of the

Aryas returned as	Persons.	Males.	Females.
Sect of Hindus...	100,783	57,928	42,855
Sect of Sikhs ...	63	28	35
Total ...	100,846	57,956	42,890

Sialkot ...	27,910
Lahore ...	8,555
Multan ...	6,547
Delhi ...	4,765
Gurdaspur ...	3,774
Gujranwala ...	3,524
Hissar ...	3,506
Karnal ..	3,470

* The Punjab and the North-West Frontier Province.

Dayánand Anglo-Vedic College. The majority of the Hindu students of all Colleges as well as a large number of clerks, in short, a large portion of the educated Hindu community, go to swell the ranks of the Samáj. Multan has always been a strong centre, because Muhammadan influence had left the Hindus of that locality very far from orthodoxy and so in a condition most suited to the convenient tenets of the Arya Samáj.

Activity during the past decade.

The policy of the Arya Samáj, regarding the propagation of their tenets by vigorous preaching and violently assailing the doctrines of other faiths, appears to have changed. Individuals excepted, the Aryas as a community, now devote their attention, in the religious line, to the teaching and exposition of Swámi Dayánand's interpretation of the Vedas, among the members of the Samáj. The activity is now directed mainly to educational, social and philanthropic work.

Educational.

The fundamental principle underlying the educational programme of the Arya Samáj is the attempt to combine Eastern and Western culture, as far as possible, by Eastern methods. Both the University and non-University systems of education are being tried. The Dayánand Anglo-Vedic College represents the former and the Gurukulas illustrate the latter. The Arya Samáj owns one first grade College, 3 Gurukulas, 16 High schools and a large number of Middle and Primary schools.* A great deal has been done towards the spread of female education. One Female college and more than 50 Girls' schools are under the direct management of the Samáj. A large number of elementary books in Hindi have been printed for the benefit of female students.

Social.

Much attention has been paid to the uplifting of the depressed classes, during the past decade. The permanent centres of this reclamation work are Sialkot, Hoshiarpur, Jullundur, Kangra and Muzaffargarh. A start has been made in purifying some of the untouchable classes by a process called *Shuddhi* (purification), thus removing their disability to touch good Hindus without causing pollution, and entitling them to interdine with the members of the Arya Samáj. They have also succeeded in reconverting some Hindus who had embraced Islám or Christianity in recent years. The subject is discussed more fully in paragraph 212. The Arya Samáj has done a good deal towards the fusion of subcastes on the principle of reverting to the four *varnas* and towards encouraging widow remarriage and discouraging child marriage. It is perhaps, due to the influence of the Arya Samáj and other similar reform societies that the ideas above mentioned have permeated the Hindu society at large, with the exception of the more orthodox.

Philanthropic.

The Arya Samáj maintains two well equipped orphanages, one at Ferozepore and another at Bhiwáni. The number of inmates is 175 and 33 respectively. It has co-operated with the other sections of the Hindu community in supporting orphanages at some other places. Much good work, which received recognition from Government, was done in connection with the earthquake in Kangra. In times of famine, the Samáj has come forward promptly to the relief of sufferers and has taken charge of large numbers of orphans, who were sent to their orphanages.

Is the movement, Social Political or Religious?

The Arya Samáj is thus engaged now chiefly on social work. As however, a large proportion of the educated Hindus, particularly the young men coming out of the Colleges, are members of the Arya Samáj, the participation of the abler and more gifted of these in political movements, for a time, identified this body with political discussions and agitation. But this phase appears to have passed off and the movement, which was originally started as a purely religious one, has found an opening for its enthusiasm in spheres of social economy. The comparative atrophy of the religious side may be ascribed to certain circumstances related by a distinguished member of the Moderate† party.

"Swámi Dayánand originally tried to confine himself to a revival of Sanskrit and to work on purely Eastern methods, but failed. He then came to Lahore and found the educated classes to be tossing about on the sea of ignorance and not knowing how to arrive at the truth. Some had, in the absence of anything better, joined the Brahmo Samaj, others the Sat Sabha and others still had cultivated a liking for Christianity. The eloquence and accommodating tenets then adopted by Dayánand with a view to combine the in-

* In every town of importance, the Arya Samáj has opened a school for boys. It has, however, not been possible to ascertain the exact number of such schools.

† The Aryas are divided now into those with rigid and those with moderate views. Men of both sides are found in the vegetarian as well as the meat-eating party.

fluence of East and West drew all such wavering figures towards him. But in founding the Arya Samáj, he had to combine the pure East in him with the Westernised East in those educated Hindus who were his chief disciples and who shared with him the privilege of founding the institution. He says "For a time the Westernised East has had its way. The outside has received a good deal of attention, but the inside has been neglected." What has come to an end or is dying out is not the spiritual East in the founder, but the materialistic West in the co-founders who had come too much under the influence of purely Western ideas before they were attracted by Swámi Dayánand. A reaction has, therefore, set in, and if it continues the religious side of the movement should grow strong again."

A sect or a separate religion.

In the Census Report of 1891,* Mr. Maclagan said that "The stricter Aryas have a prejudice against being classed as Hindus." But this objection was and still is, based upon the contemptuous meaning which the foreign term *Hindu* acquired during the Muhammadan period. The movement started by Swámi Dayánand aims at a revival of the original faith of the Aryans as interpreted by him from the Vedas, accepting the Bráhmanas, Upanishads and Darshanas as authority, only so far as they do not contradict the Vedas. This is exactly the basis of the Hindu religion,† the only difference being that the orthodox Hindus regard the Bráhmanas and Upanishads as part of the Vedas (Shruti). Besides, the monotheism preached by Swámi Dayánand is not unknown to the Hindu religion. For example, it is said in the Rigveda,‡

"*Indram mitram varunam agnimáhu ratho divyah sasuparno garutmán, ekamsadviprá bahudha vadantyagnim yamam mátarishwánamáhúh.*" [They called Him Indra, Mitra, Varuna, Agni ; then he is the heavenly Garutmat, of pretty wings ; that which is one, the wise call it many ways ; they call it Agni, Yama, Mátarishwan.] Again Manu says§ "*Etameké vadantyagnim manumanye prajápatim, Indramekyapare pránam, apare Brahm sháshvatam.*" (He is called Agni by some, Manu by others, Prajápati, Indra, Prána and also the eternal Brahma). In the Nirukta some monotheistic interpretations of terms are given and ascribed to a school of thought called the *aikavadis*. The monotheistic rendering of the Vedas is, therefore, not altogether a novel feature.

The only difference is that the orthodox Hindus have absolute faith in the Puránas, epics, etc., and regard the truths and principles enunciated therein as based upon the Vedas; while Swámi Dayánand did not. But here again, in cases of difference between the Shruti and the Smriti, the authority of the former cannot be challanged by the orthodox,|| although they maintain that where there is no difference the *Smriti* must be presumed as correct and based on the *Shruti*.¶ One section of the present Arya Samájists has begun to see a number of truths contained in the Puránas, etc., which are not irreconcilable with Swámi Dayánand's interpretation of the Vedas. The Arya Samáj recognises the division of society into 4 *varnas*, although it considers them interchangeable by merit instead of being hereditary. On the other hand, they lay great stress on the *Ashram Dharma*, which the orthodox Hindus believe in, but do not, as a rule, practise. With regard, therefore, to religious principles, the difference between the orthodox Hindus and the Arya Samájists is a matter of detail, although it is a radical one. It is something like the difference between the Roman Catholics and the Protestants of the most reformed order.

From the social standpoint, too, the Aryas have not adopted any distinctly separate line. They still marry, largely within their own caste and observe, in practice, a certain amount of restraint in eating and drinking. The tendency is to break the restrictions against intercaste marriages and interdining ; but this tendency, which is due to the influence of Western education, is found amongst the other Hindus just as much as among the Aryas, although the latter were probably the pioneers of advancement in transgressing the established customs. Widow-

* Para. 118, p. 178, Vol. I.

† *Veda pratipadita dharmah*, "the Vedas are the source of the sacred law" ("Sacred Laws of Gautam" Chapter I—1).

‡ Rigveda I, 164, 46.

§ Manu (Chapter XII—123).

|| "Of those who would know Dharma, the Veda is the supreme authority"—Manu, II. 13 *Shruti Smriti virodhe tu Shrutireva gariyasi.* "But when there is a difference between the Shruti and the Smriti, the former is of course weightier"—Jábálá. (See Kulluka's Commentary on Manu, II, 13).

¶ *Virodhe twanapekshyam syát, asati hyanumánam.* (In case of difference (the Smriti) is to be ignored, but when there is none, (its accuracy is) to be inferred).—Mimánsa Darshana I, 3, 4.

marriage introduced by the Aryas already existed in certain strata of the Hindu society. The prohibited degrees for marriage are duly observed by the Aryas and in matters of inheritance and other social relationship, their practice is identical with that of other Hindus. Under the circumstances, they can only be considered a body of reformers within the Hindu society. Bearing in mind the wide significance which attaches to the term Hindu as now used, it is impossible to consider them as non-Hindus; although, owing to their objection to the alien term 'Hindu' they prefer to call themselves by various names such as Arya, Vedic Dharam, etc. To quote the words of a distinguished and one of the oldest members of the Arya Samáj contained in a lecture delivered by him in 1893 "He (Swámi Dayánand) has not given them (the Hindus) any new religion. He has drawn their attention to what was old and latent in the Hindu mind." At the time of issuing instructions to Enumerators, the chief authorities at the headquarters of the Arya Samáj were consulted as to whether they should be returned as professing a separate religion or not. Although taking exception to the term 'Hindu,' they did not, yet wish to be treated as separate from the Hindu society, and consequently decided that the Aryas should return themselves as Hindu by religion and Arya or Vedic Dharm by sect. Of course, the Aryas do not regard their faith as a sect, but consider it to consist of doctrines of which the present form of Hinduism is a corruption. A part can, however, not be larger than the whole, and considering that the term 'Hindu' has come to be universally accepted as representing the religious and social practices of the people known as Hindus, no course was open but to treat the Arya Samáj as a sect.

Composition of Aryas. The castes from which members of the Arya Samáj are chiefly drawn are noted in the margin, for districts* where the sect is most numerous. The figures are not complete, and aggregate 82,488 only against the Provincial total of 100,763 for the Arya sect. It will be seen that the Meghs now form the most numerous class among the Aryas, and the Ods who are also a recent acquisition by Shuddhi, are not an insignificant factor either. The most important constituents of the society are, however, Khatris, Aroras, Jats and Brahmans who stand 2nd, 3rd, 4th and 5th in numerical strength. The classification of castes made in the margin shows that 63 per cent. of the Aryas belong to higher or middling castes, 3 per cent. of them come from menials and about 34 per cent. are recruited from the low (or untouchable) castes. The efforts of the Arya Samáj in elevating the depressed classes, are apparent from the high proportion of the last mentioned group, and the fact that the percentage of the total strength of the castes included in that group, on the total Hindu population is 14, compared with 34 among the Aryas, shows that the attention of the preachers of the faith has of late been directed very largely to the lower classes.

High and middling castes.	
Khatri ...	17,237
Arorá ...	10,547
Jat ...	9,203
Brahman ...	7,240
Rájpút ...	2,403
Aggarwál ...	1,983
Sunár ...	1,009
Ráthi ...	589
Káyasth ...	337
Kalál ...	319
Súd ...	306
Saini ...	301
Kamboh ...	122
Máli ...	116
Mahájan ...	108
Ahír ...	96
Gujar ...	69
Bhátia ...	64
Baniá (unspecified)	45
Mahton ...	29
Jogi ...	21
Bairági ...	19
Mína ...	19
Bhát ...	11
Total ...	52,193

Menial castes.	
Juláha ...	625
Tarkhán ...	553
Jhínwar ...	471
Kumhár ...	313
Ror ...	246
Nái ...	98
Chhimba ...	68
Lohár ...	42
Ghirath ...	41
Dhobi ...	33
Gadariá ...	30
Ráj ...	13
Total ...	2,533
Low castes.	
Megh ...	22,115
Od ...	5,102
Chamár ...	311
Dumna ...	94
Dagi-Koli ...	67
Total ...	27,689
Others ...	73
Grand Total.	82,488

Brahmo Samaj. 179. The Brahmos are the eclectic Theists. Mr. Maclagan gave a full account of the movement.† A very detailed history of the Brahmo Samáj and its divisions is being printed (in three volumes) by Pundit Shiva Náth Shastri, M. A., of Calcutta. Although the total strength of Brahmos is not large in this Province, yet it contains the adherents of all the three branches of the sect, *viz.*, 1. Adi-Brahmo Samáj; 2, Navabidhan, and 3, Sádháran.‡ The cardinal principles of the Society are :—belief in one God, the universal brotherhood of mankind, the equal rights of both sexes, the disregard of all social restrictions in the matter of interdining and intermarriage, the cultivation of a high standard of morality

* The districts for which figures have been abstracted are :— Hissar. Delhi, Karnál, Hoshiárpur, Jullundur, Kángra, Lahore, Amritsar, Gurdáspur, Siálkot, Gujránwála, Gujrát, Shahpur, Lyallpur, Multan, Muzaffargarh.

† Pages 172–174 of the Punjab Census Report for 1891.

‡ For distinction between the three branches see Bengal Census Report, 1901, pp. 159-160, paras 286 and 287.

and respect for sacred books and holy men as aids to spiritual development (but not as instrumental in attaining salvation). Divine worship and treading the path of righteousness according to the dictates of one's conscience are considered to be tantamount to salvation.

Strength of the sect.

The movement has been confined to the educated classes, and while the opposition of the orthodox Hindus was strong in the beginning, owing to the inculcation of a wholesale social reform, the Arya Samáj is now drawing most of the young men who might have come within the folds of this society. The movement suffered by the separation of the Dev Samáj, of which an account has been given separately ; and it has to be remembered that, although inculcating such radically different social ideals, the members of the Brahmo Samáj are yet not marked as outcastes from the Hindu society and therefore find no difficulty in stepping back to the folds of orthodoxy, thus counteracting the progress made from time to time in the numerical strength of the body. The adherents of this faith were not separately registered in 1901. The only figures available for past Censuses are those of 1891, when they mustered 115 strong in the whole Province. The number of Brahmos now is 700 (males 396, females 304), that is to say, the accretions to the faith for the 28 years, from 1863 to 1891, amounted to only 115 and an addition of 585 has been secured during the past 20 years. The progress can hardly be called rapid. It is a pity that for want of statistics of 1901 the growth or decline during the last 10 years cannot be examined. But it is claimed that during the past decade the movement has been considerably strengthened by the establishment of a missionary organization called the Sádhanáshram, at Lahore. It sends out missionaries to different parts of the Province and has been able to produce a good deal of literature in Urdu and Hindi. It has a fortnightly Urdu journal mainly devoted to religious, social and moral topics.

Brahmos are most numerous in the districts named in the margin. They are confined mainly to the headquarter towns of the districts. The figures of Gurdáspur are open to doubt, as enquiries show that the number of Brahmos is not so large there. The likely explanation is that the Enumerators wrongly entered Brahman in the sect column in respect of persons who were Brahman by caste and Sanátandharmis by persuasion and that these entries were copied as Brahmos. Lahore, being the Provincial centre of the society, has most adherents of the faith.

	Male.	Female.
Lahore ...	122	90
Gurdáspur ...	67	51
Shahpur ...	44	29
Amritsar ...	30	24
Ráwalpindi..	21	21

Religious, Social, Educational, and Philanthropic work.

Besides the central Samáj at Lahore, Samájes have now been established in the towns of Simla, Ráwalpindi, Siálkot, Ferozepore, Miánwáli, Isákhel, Bhera, Amritsar and Delhi. The activity of the Samáj is directed chiefly towards education and social reform. By the generosity of the late Sardár Dayál Singh Majithia, who was an ardent sympathiser of the Brahmo Samáj, and left the whole of his property as an endowment for the promotion of education according to Brahmo ideals, a first class College and a High School, both named after the donor, have been established at Lahore. The College was opened in May 1910 and has already established itself in public estimation. Under the auspices of the Samáj, several intermarriages have been celebrated between Panjabís and natives of other Provinces, belonging to different castes. As regards female education, the members of the Samáj started the first girls' school at Lahore in 1885. A free night school for labouring classes has been in existence for the last four years and is doing good work under the guidance and supervision of the Sádhanáshram. The Samáj has not been backward in philanthropic work. Its members distinguished themselves at the earthquake of Kángra, the plague epidemic of Lahore, the famines of the U. P, and Bikaner and similar occasions of public distress, by offering pecuniary assistance and voluntary services for the relief of the sufferers.

Composition of the Brahmos.

The castes which constitute the bulk of the Brahmo Samáj are noted in the margin. Enquiries show that there are not more than 2 or 3 Brahman Brahmos in the Province. The entries relating to Brahmans are, as already explained, due to a mistake in interpreting the entry "Brahman" made by the Enumerators in the column for sect. The mistake also appears to have been made in other places besides Gurdáspur. It is, however, interesting

Aggarwál ..	20
Arora ...	126
Brahman ..	236
Kalál ...	22
Khatri ...	171
Rájput ...	11
Sunár ...	23
Tarkhán ...	9

to note that the members of the Samáj, in spite of their claim of ignoring caste distinctions *in toto*, are still under the influence of the institution in so far as they have professed to belong, or at all events have been reckoned as belonging to, one caste or another. Making allowance for the error pointed out above, the total strength of Brahmos must be well under 500; and this figure is in accordance with the information obtained from members of the Samáj.

180. The origin of the Dev Dharm was described in Mr. Maclagan's Census Report.* In its infancy, the faith differed little from the monotheistic Brahmo doctrines, and obviously came into existence because the intensely emotional inclinations of Pandit Satyánand Agnihotri were not tolerated by the Brahmo Samáj in general. The following, however, grew day by day owing to the zeal and sincerity of the founder and spiritual meetings for communion with the Supreme God occupied whole nights. But gradually, notions regarding the practical divinity of the human soul, to which Mr. Maclagan alluded towards the end of his account of the sect, and which were then in the course of evolution, resulted in the deification of the founder. And now, the Dev Dharm, which is also called *Vigyán Mulak Dharm* or the religion founded on science, admits of no Creator. The President-founder, Pandit Satyanand Agnihotri, who is referred to in the literature of the society as Shri Dev Guru Bhagwán is said to have attained to a complete love of all that is true and good, and complete hatred of all that is wrong and evil, infuses among others his higher life, and is looked upon as the personification of the highest ideal. The *ideal* of the society has thus undergone a complete change. Dev Samaj.

According to their present teachings, the universe is regarded as eternal and its constituents—matter and force—are said to exist eternally, undergoing changes and producing, in combination with each other, all animate and inanimate forms. The human soul is considered to be a form of life evolved from the lower ones, subject to the laws of change, like all other objects in the universe, and consequently apt to degenerate and lose its independent individuality or to develop into the highest goal of man's life, which is to obtain Dev Dharma (divine life) by spiritual union with the Dev Guru Bhagwán in a spirit of reverence and love. The object of the followers of Dev Dharm is salvation from falling into the downward course on the one hand, and the pursuit of spiritual progress on the other. The degeneration is the result of ignorance regarding one's own self, slavery of lower passions, and undue attachment to worldly objects; while adherence to truth, leading an unselfish life, service to others, self-sacrifice and the right adjustment of relations with human beings, animals, vegetables and inorganic substances are the means of rising high. The killing of animals and eating meat are strictly prohibited. The central office at Lahore is under the guidance of the President-founder. The Dev Samáj is an academy for the evolution of higher life in fit persons. The disciples are divided into various grades of membership, according to the stages of development in the attainment of higher life and the degree of their sacrifices for, and usefulness to, mankind. A vow to be free from the following 10 vices is essential even for members of the lowest order:—(1) professional misconduct including bribe-taking, (2) theft, (3) suppression of debts or deposits, (4) illegitimate acquisition of money or property belonging to others, (5) indolence, (6) gambling, (7) adultery, unnatural crime and bigamy, (8) use, offer, manufacture, sale or purchase of any intoxicant for intoxication, (9) flesh-eating and inducing or advising others to eat flesh, and (10) killing. The advanced members set an example of kindness, reverence, gratitude, obedience to constituted authority, punctuality, fulfilment of right engagements, etc., in their lives, and the highest standard of honesty and uprightness of character is demanded from every member. The society now embraces several graduates, magistrates, doctors, pleaders, money-lenders, landholders and Government servants. Several members are said to have returned money, in some cases amounting to thousands of rupees, which they had obtained illegally before coming under the influence of the society. Teachings.

The small body has done a good deal of work in the advancement of education and claims to maintain at Ferozepore, the only Hindu Girls' High Educational.

* Punjab Census Report, 1891, para. 120, pp. 179 and 180.

School in the Punjab, which actually prepares and sends girls up for the Matriculation Examination of the Punjab University. They also have at Moga, a High School for Boys, which has a wide reputation not only for secular but also for moral education and is popular even with Hindus who are not among the sympathisers of the Samáj. They also maintain several institutions for the education and moral training of grown up men, married women and widows, and minor schools for girls and boys, where primary education is imparted free. The educational work of this body has, from time to time, been appreciated by successive Lieutenant-Governors of the Province and also received recognition at the hands of the late Viceroy of India, Lord Minto. The society has published over 100 books and pamphlets in Urdu, English and Hindi. An English monthly journal called the 'Vigyan Mulak Dharm,' a Hindi monthly called 'The Sewak,' and an Urdu fortnightly called 'The Jiwan Tat,' and also a Sindhi monthly called 'The Sindh Upkár' are issued regularly.

Social.

The activities of the society are not limited to moral and educational work, but they also preach social reform. They are opposed to the Purdah system and child marriage (the minimum marriageable age is laid down as 20 years for boys and 16 years for girls). Caste restrictions are discarded. Interdining and intermarriage among all castes of Hindus are encouraged. Widow marriage is allowed and efforts have been made to curtail marriage expenses. The objectionable system of mourning followed by women (called *siápá*) has been given up in the families of the members. The Samáj is open to followers of all religions, but is recruited practically only from the ranks of the Hindus, and although the faith is said to be entirely different to Hinduism, yet the members have chosen to call themselves Hindus by religion, in the sense of nationality. It was remarked by Mr. Rose* in 1901, that the society had no longer any hostility towards the Arya Samáj as had been noticed by Mr. Maclagan in 1891. Unfortunately, however, the strife appears to have been resumed not in verbal discussions but in the papers. A long controversy between Dharmpál (*alias* Abdul Ghafur), a convert from Dev Dharm to Arya Samáj and Sarmukh Singh of Moga, a Dev Samájist, which led eventually to a criminal case in the Ferozepore courts, probably shook the faith of people in the doctrines of the Dev Samaj; but since the settlement of the case, the cloud appears to have passed off.

Strength.

The followers of Dev Dharm number 3,094, according to the sect returns. But there is reason to believe that most of the 818 members shown in Hoshiárpur are orthodox Hindus, who gave their sect as Devi Dharma (goddess worship) which, however, was wrongly entered by the Enumerators as Dev Dharma. Local enquiries made in respect of 681 Dev Dharma entries proved that the persons in question were not members of the Dev Samáj but that most of them were enumerated on their way to the shrines of goddesses *Chintpurni* and *Jwáláji*, whose votaries they profess to be. Discarding the greater part of the figures of this District, the correct strength of the Dev Dharm sect would probably be close on 2,300. Inspite of Lahore being the headquarters of the movement, the stronghold of Dev Dharm is Ferozepore.

District.	Males.	Females
Hoshiárpur ...	487	331
Ferozepore ...	274	247
Simla ...	102	55
Delhi ..	197	173
Ambala ...	64	41
Lahore ...	93	40
Lyallpur ...	142	106
Kapurthala. ...	119	84

The districts showing the largest strength of Dev Dharmis are noted in the margin. Only two followers of Dev Dharma were registered in 1891. But including members not returned as such, they were not supposed to number more than 12, all told. The figures of 1901 are not available. The increase from 12 to 2,300 in 20 years is quite remarkable. It is, however, feared that the vitality of the movement depends on the impressive eloquence of the President-founder and that it may not survive him.

Nanak-panthis.

181. The followers of Guru Nának are called Nánakpanthis and persons designating themselves as such are found among both the Hindus and Sikhs. In one way all Sikhs are Nánakpanthis, as the religion originated with Guru Nának, but those who have attached themselves particularly to the tenets of Guru

* Punjab Census Report, 1901, page 117, para. 10, Chapter III.

Gobind Singh, call themselves Gobind Singhi, Khálsa, Tatkhálsa or the like while the adherents of the other Sikh Gurus or their descendants (who are dealt with under saint worshippers) or the followers of certain religious orders among the Sikhs, have adopted specific titles. The number of persons registered as Nánakpanthis at the recent Census is compared in the margin with that ascertained in 1891. Most of the Hindus, following the teachings of Guru Nának who, as noted by Mr. Maclagan (on page 148 of his Census Report of the Punjab for 1891), are known roughly as Sikhs other than Singhs, have now classed themselves as Sikhs, and consequently, the number of Nánakpanthis who have preferred to give Hinduism as their religion, has fallen to about one-twenty-fifth of the figures of 1891. At the same time, the term has come into disfavour among the Kesdhári Sikhs who have appeared under other titles, reducing the strength of Nánakpanthi Sikhs from 438,653 to 99,601. But for the purpose of comparison with the figures of Hindu Nánakpanthis of 1891, we should add to the present figures, the 176,036 Sikh Sahjdhári Nánakpanthis and perhaps all the 233,712 unspecified Sahjdhári Sikhs, bringing the total of non-Kesdhári Nánakpanthis to 431,544, against 542,621 in 1891.

Nánakpanthis.	1911.	1891.
Hindu	21,756	542,621
Sikh { Sahjdhári ...	176,036 }	438,653
Sikh { Kesdhári ...	99,601 }	

182. A full account of the tenets of the Rádhaswámi faith, obtained from the then leader of the sect was printed at pages 131-132 of the Punjab Census Report of 1901. The teachings are esoteric and three planes *Pind*, *Brahmánd* and *Dyáldes* (also called *Nirmal Chetanya Dháma*) are recognised instead of five in the Hindu philosophy. The school derives all knowledge in the astral and higher planes through the highly developed sense of hearing instead of through the sixth sense—*gyánendriya* (mind) of the Hindus. The attempt of the school is to justify all its teachings on a scientific basis. They consequently reject all revealed books and profess that the doctrines and practices taught by them are completely new and not contained in any other faith. They believe in re-incarnation and hence in *Karma*. Exaltation to the abode of the supreme spirit (Rádhaswámi) is salvation, which implies separate existence of the liberated spirit on that highest plane. The goal would, therefore, appear to be similar to mono-theism of the Vaishnava type. The practices taught are called the *surat shabd yoga* or *sahaj yoga*, which seems to be a variety of *ráj yoga*, in which the elevation of the spirit is achieved purely by meditation (and not *sádhan yoga*, which is really a part of *hath yoga* and is sometimes erroneously called *ráj yoga*), while the training of the subtle sense of hearing, seems to be based on principles similar to that of *hath yoga*. Radhaswami.

The sect was founded by Seth Shiv Dyál Singh, known as *Swámiji Maháráj* in 1861. He was succeeded in 1878, by Rái Bahádur Sálig Rám, alias *Gurmukh Sáhib* (the name given to him by his preceptor) and called *Hazoor Sáhib* by his devotees. It was under the latter's leadership that the sect came into prominence. He died in 1898 (not in 1895 as stated by Mr. Rose), after guiding the faith for 20 years, and was succeeded by Pandit Brahmá Shankra Misra, M.A., initiated as Premánand, and known among his followers as *Maháráj Sáhib*. The present leader, who succeeded to the Gaddi in October 1907 and was acknowledged as the leader in October 1908, is Bábu Kámtá Pershád Singh, LL.B., Vakil, Gházipur. He was named *Swámi Autársaran* by his preceptor and is called *Sarkár Sáhib* by his disciples. He appears to have been recognised as the leader (*Sant Sat Guru*) by practically all the *satsangis* (members) in this Province, but certain differences of opinion are said to have resulted in some *satsangis* at Agra, Benares, and Allahabad not owning allegiance to him.

The strength of the sect was not ascertained in 1901. The figures of 1891 are compared in the margin with the results of the recent Census. The following of the sect has risen in 20 years from 37 to 4,293 and is still growing. The fascinations of the Yoga practices coupled with the assurance that all the teachings are based on rational grounds and not on mere hearsay, probably form a great attraction to the educated classes, who find the formalities Strength.

1891.	Hindus.	Sikhs.	Muham-madans.	Total.
1891	33	4	...	37
1911	3,862	424	7	4,293

of the old Yoga school rather hard nuts to crack. The inclusion of 7 Muhammadans appeared curious, but enquiries from the local Secretary of the sect showed that the society did include a few Muhammadans, while on the other hand a reference to the Gurdaspur District proved that seven Muhammadans had actually returned Rádhaswámi as their sect. The Secretary of the Rádhaswámi *satsang* (society) thinks that the number of followers of this faith, as ascertained at the recent Census, is much below their real strength. It is possible that some of the adherents of the Rádhaswámi faith may not have cared to name the esoteric school to which they belonged.

5.—Miscellaneous. a—Miscellaneous sects.

The less numerous and unimportant sects have been grouped under the head Miscellaneous and aggregate 10,126 persons (males 5,514, females 4,612). A brief account of the more noticeable ones is given below.

Baba Isa.

183. Bábá Isá is a sect which from its name appeared to be connected with Christianity. But enquiries have shown that the sect is known after the name of a Hindu Rájput of Datarpur in the Hoshiarpur District, named Ishar Dás, commonly called Ishar or Isa (which is an abbreviation of Ishar). On account of his high spirituality and miraculous powers, he was known as Bábá Isá, and his disciples to this day call themselves his followers. The sect is of recent origin, although it has not been possible to ascertain the exact date of Ishar Dás's birth or death. His followers do not differ from the ordinary Hindus in any marked degree.

Males ...	28
Females ...	16
Total .	44

Vam Margis.

184. Vám Márgi is a branch of Sháktiks, (*i. e.*, *Devi Upásaks*) who offer animal sacrifice to Káli and use both meat and liquor in their rituals. They worship the female creative principle, but keep their methods of worship absolutely secret. The path, which is Vám=left* or beautiful, is open to great temptation, and while persons with a high degree of self-control are said to have attained to great supernatural power (in the direction of black magic), the novices fall as easily into abuse, as stated by Mr. Maclagan.† The sect is, however, losing its popularity and the number of its adherents has dropped from 703 to 172 within the past 20 years. The sex detail of the present figures is given in the margin. Very interesting stories are told of the doings of eminent Vám Márgis. One of them is said to have released 18 prisoners from a well-guarded jail in a Native State, one man disappearing every evening, in spite of all the extra precautions taken. For this purpose he is said to have lived for 40 days solely on spirits, spending day and night in meditation of the object of his worship. In another case, on the house of a Vám Márgi being searched on suspicion of his possessing illicit spirits, pitchers full of liquor are said to have got converted into milk, and so on. Within the last half century, cases are said to have occurred, in which human sacrifice was practised, and a man who had tried to pry into the secrets of the worship of a group of Vám Márgis was seized, sacrificed at the altar of the Goddess, cut to pieces, cooked, and eaten up, without anybody being the wiser for it. Suspicion subsequently led to the arrest of some of the members and the search of the house, but no evidence could be procured by the Police.

Males ..	95
Females ...	77

Baododa.

185. Baododa is a *Bhairon* temple in Rewári, where girls used to be married to the God.‡ The votaries of *Bhairon* in this vicinity still call themselves after the name of the temple.

Males ...	31
Females ...	25

Atheist.

186. Only 11 persons have returned themselves as *Dahriás.* It is a Persian term used to denote atheism. Freethinker is a somewhat similar term adopted by 5 men, who do not practically believe in any religious doctrines whatever. *Nástik* is the Sanskrit equivalent of atheist and fifteen persons have appeared under this designation.

Dahria ...	11
Freethinker ...	5
Nástik ...	15

Hem Raji.

187. Hem Ráj, an Arora and a retired Government servant (Superintendent, Deputy Commissioner's vernacular office) in the Muzaffargarh District, became a preacher of Vedánt on his own lines and gathered a decent following. His disciples are ordinary Sanátan Dharmis with a Vedántic bent of mind, but 6 of them (2 males and 4 females) have returned themselves as Hem Rájis. Hem Ráj died early in 1910. His son Daulat Rám ascended the Gaddi after him and has published several treatises on Vedánt.

* The right hand path is that of occultism and the left hand one of black magic.
† Punjab Census Report, 1891, para. 50.
‡ See Punjab Census Report, 1891, p. 108.

Gulab Dasi. 188. An account of the Guláb Dási sect was given by Mr. Maclagan.* They are a section of Udásis. Their strength is decreasing as the figures in the margin will show. I came across a snake charmer (*Sapera*) who was a Guláb Dási, although the snake charmers are usually Jogis—mostly Kanipas. He described his ritual as consisting of prayer to Bhagwán, morning and evening, and *Hóm*, for which he prepared a little Chauka, where he lit a small fire and on this placed a little sugar or some other sweets, at the same time burning incense and blowing the *Shankh* (conch). He offered *Chúrma* (pounded sweet cakes) on Dusehra. He also worshipped Sitala and Guga Pir. This was a curious mixture of Udási and Jogi forms of worship, with a shade of fire worship.

1891 ..	.. 763
1911 ...	... 163

Gharib Dasi. 189. Gharib Dásis are a branch of Dádupanthis, Gharib Dás being one of the important disciples of Dádu.† The sect is, however, on the decline as its strength has come down in 20 years from 1,357 to 398 (see margin).

1891 ...	... 1,357
1911 ...	.. 398

Jambhaji. 190. Jambháji was a saint, contemporary of Guru Nának, who lived in Bikáner and has a large following amongst the Bishnois. An account of the sect is given at pages 110 *et seq.* of Rose's Glossary of Castes and Tribes, Vol. II. Only 200 persons have returned themselves as followers of this sect (162 from Hissar and 38 from Bahawalpur).

Jowahir Singhi. 191. Bábá Jowáhir Singh, a Sikh saint, has numerous followers in the north-eastern Punjab, amongst both Hindus and Sikhs. The number now registered is, however, much smaller than that returned in 1891 (as shown in the margin). Bábá Jowáhir Singh was the grandson of Gangá Dás, one of the disciples of Amar Dás, the 3rd Sikh Guru. There is a temple at Khatkar Kalán in the Jullundur District, dedicated to his name and a pond in the Ajmergarh *Parganah* of the Patiála State is held sacred to his memory. This pond known as *Johárji* is said to be of great sanctity and the story related by the followers of Bábá Jowáhir Singh at this place is somewhat different to that noted by Mr. Maclagan in paragraph 97 of the Punjab Census Report, 1891. This place is supposed to be associated with the death of Sarwan at the hands of Dasharatha, father of Ráma. The particular spot where the tragedy is believed to have been enacted is marked to the south-east of the Johárji. The pond lies in the centre, encircled by two streams, one named Kaushalya (after Ráma's mother) which flows in the natural course from north to south, and the other called Kekai (name of Ráma's step-mother) following an abnormal course from south to north. The unnatural course of the latter stream is ascribed to the perverse attitude taken up by Kekai, the queen of Dasharatha, in connection with the exile of Ráma. King Dasharatha, they say, had a palace on the ridge with abodes for the Ránis. The pond was subsequently possessed by a man-eating Rakshasa (demon) named Máhiya. Bábá Jowáhir Singh killed him by his Yoga power and rid the place of his oppression. The *Phauri* (wooden instrument for removing litter) with which he struck the demon is preserved in the temple built by the late Mahárája Narendra Singh of Patiála. But Máhiya is said to have prayed to the Bábá Sáhib for a blessing, and this was granted, the Bábá assuring him that all the pilgrims would worship him (the demon) as well. All pilgrims, therefore, after making their obeisance at the temple of Bábá Jowáhir Singh, offer a goat in the name of Máhiya. The place where Máhiya died is also marked.

	Hindus	Sikhs.
1891 ...	9,502	3,294
1911 ..	482	1,877

Nirankari. 192. The Nirankáris are believers in one God. They are nothing more or less than staunch followers of Guru Nának. The figures for 1891 and 1911 are compared in the margin. The Hindu Nirankáris have apparently returned themselves as Sikhs and the Sikhs have designated themselves by other sect names. A full account of the sect is given in paragraph 95 of Mr. Maclagan's Census Report of 1891.

	Hindus.	Sikhs.
1891	14,001	46,610
1911	241	1,569

* Punjab Census Report, 1891, para. 91.
† See Punjab Census Report, 1891, para. 87.

Ramanandi.

193. Rámanandis are a branch of Bairágis (see paragraph 163). Their number has decreased from 6,829 in 1891 to 311 at the present Census. Some of them have probably appeared under the main head 'Bairági.'

Charandasi.

1891	...	1,264
1911	...	924

194. A full account of the Charandásis, who are worshippers of Shri Krishna in the eastern Punjab, was given by Mr. Maclagan in paragraph 60 of his Census Report (1891). Their strength in 1891 and 1911 is compared in the margin. Unlike other small sects, the Charandásis have not declined much in number.

Ghisapanthi.

Districts.		Persons.
Hissar	...	1
Rohtak	...	212
Delhi	...	393
Karnal	...	34
Ambala	...	83
Jínd ...	...	3

195. Ghisápanthis, numbering 726 in all (males 411, females 315), are followers of a holy person named Ghisá, who preached theism and was opposed to *Múrti pujá* (idol worship). They are found in the districts and states named in the margin and come from the Brahmin, Bánia, Ját, Lohár, Tarkhán and Chamár castes, without distinction. The majority of them are inhabitants of Delhi and Rohtak. Ghisá was a weaver by caste, and a resident of village Khekhrá (Meerut District). He is said to have died in Sambat 1924 or about 45 years ago. He was a follower of Kabír, but having advanced spiritually, he himself came to be respected as a saint and his followers began to call themselves *Ghisápanthis* instead of *Kabírpanthis.* His teachings do not differ much from those of Kabír. His followers recite '*Sat Sáhib*' and read the *báni* (teachings reduced to writing) of Ghisá saint. Har Chand Dás and Nánoo were two famous followers of *Ghisá* and most of the *Ghisápanthis* are attached to the former. Guru Nának, Kabír and Gharib Dás are respected by all followers of Ghisá. Although like *Kabírpanthis,* the majority of *Ghisápanthis* are Chamárs and Juláhás, yet recruits from the higher castes are not unknown, and it is curious that when they join the sect, they do not take umbrage at being touched by an untouchable member and do not consider themselves polluted, even if by mistake they drink water or eat food carried (or in the latter case even cooked) by a *Ghisápanthi* ; and yet they are supposed to observe the caste restriction with full rigour.

Kaladhari.

1891	...	5,192
1911	...	1,084

196. Kaládháris are the followers of the Bairági Mahants of that designation belonging to the Hoshiarpur District (see page 126 of Mr. Maclagan's Census Report of 1891). Their strength has diminished to about one-fifth of that in 1891.

Jaikishnis.

197. Jaikishnis are the devotees of Sri Krishna, who realize in Him the incarnate as well as the impersonal God. An account of the sect is given on page 120 of the Punjab Census Report of 1891. The name is obviously derived from the form of salutation adopted by the followers of this sect. They worship none but Him, and consider the whole universe to be a manifestation of Krishna, who is the fountain head and object of all love. They have apparently nothing to do with Vám Márgis as stated by Mr. Maclagan in his Census Report cited above, but seem to belong to the Vasishtádwaita School of Vaishnavas. The Janam Ashtami (birthday of Sri Krishna) is celebrated by the Jaikishnis as a great festival. In their customs, they do not differ from other Hindus, except in the detail that they distribute sweets (*Halwa*) after the death of a member of their community. The number of Jaikishnis now is 826 (males 448, females 378). In 1891 they numbered 1,692.

The Parnamis or Chhajjupanthis.

1891	...	1,551
1911	...	1,059

198. The number of Parnámis or Chhajjupanthis has decreased from 1,551 to 1,059 during the past 20 years (see margin). In paragraph 76 (page 138) of the Census Report of the Punjab, 1891, Mr. Maclagan has briefly mentioned this sect. The existence of traditions of a local saint called Chhajju Bhagat and the similarity of his name to the term Chhajjupanthi, coupled with the facts as generally known in the past, led him to believe that the sect had been founded by Chhajju Bhagat of Lahore. The accounts of the sect since published and enquiries recently made have, however, shown, that there is no connection whatever between this sect and the Chhajju Bhagat of Lahore who was a Dádupanthi. The founder of this sect is said to be one Dhani Dev Chandra, who was a Káyasth by birth and was a native of Amarkot in Márwár. He was born some three hundred years ago and his attention was directed towards the realization of Self at a very early stage of his life. He left his home in search of truth and after the study of Sanskrit literature for 14 years at Jámnagar

(Káthiáwár), he appears to have set his heart on Vedantic views or what amongst the Muhammadan is known as Sufism. At the age of 40, he attained communion with the reality of his soul which he termed Krishna, the lord of Parmadháma, who solved his difficulties by communicating to him the secret *mantra* of the Parnámis called the Nijnám. He appears to have preached universal brotherhood in order to include both Hindus and Muhammadans within his creed and presented the doctrines inculcated by the Shástras and Puránas in such a manner as to make them acceptable to the followers of both religions. With this object in view, he had to discard the restrictions of caste and the details of both religions He preached the worship of Lord Aksharátit (beyond words, *i.e.*, indescribable), but the devotional part of his creed created the necessity of a personal God and for this purpose his disciple Prán Náth had to declare himself to be that personified God whom the Shástras and the Korán expected in the form of *Nishkalank Avatár* and the *Mehdi-Messiah* respectively. Dhani Dev Chandra died on the 14th Bhádon, Sambat 1712, and was succeeded by Prán Náth who belonged to a very respectable *Khatri* family. He collected the teachings of his Guru in a compilation called the *Kuljama Sáhib*, which is the Gospel of the creed and consists of the following 14 books:—(1) *Rás*, descriptive of the *Lila* of Lord Krishna with the *Gopis* at Brindaban. At that time Krishna was 11 years and fifty-two days old. (2) *Prakásh*, dealing with the cause of the creation of the world and giving the reason of Sri Prán Náth's manifestation as Aksharátit. (3) *Khatruti*, describing the six seasons during which Prán Náth wept spiritually over his separation from the real god Aksharàtit or *Puran para Brahma* of *Parmadháma*. (4) *Kalas* (pinnacle), relating to the search made by Sri Dhani Dev Chandra for God, and containing discourses on various other subjects. (5) *Sanandha*, explaining the real truths underlying the passages in the Korán about the manifestation of the *Imám Mehdi* and *Isá* (6) *Kirantan*, treating of the various religions of the world. In this book, all the forms and ceremonies of the different religions are condemned. Emphasis is laid only on internal spiritual realities. (7) *Khulása*.—In this summary a comparison is made between the books of the different religions. A parallelism is found between Hinduism and Muhammadanism, the dates of the manifestation of the *Imám Mehdi Messiah* and *Buddh Nishkalank* are given, and the chronology of the creation of the world, etc., is discussed. (8) *Khilwat*.—On this treatise depends the whole theory of this faith. It also explains the reasons for the creation of the world. This book is a sort of dialogue between Aksharátit and Brahma Srisht. It is the real basis of the whole *Kuljama Sáhib*. (9) *Parikramá*, giving an account of the Paramadháma and Dháma, the abodes of Aksharátit and Akshar, respectively. (10) *Ságar*, descriptive of *Parmadháma* and of the different oceans of God's love, mercy, knowledge, etc. (11) *Sringár*, portraying the beauty and appearance of *Aksharátit*, *Shyámáji* and the *Brahmapriyás* (12,000 souls). (12) *Sindhi*, written in the Sindhi language, is a sort of dialogue between Sri Prán Náth and Aksharátit. (13) *M'arifat*, discusses divine knowledge and matters pertaining especially to Christ and Muhammad. (14) *Qiyámatnamá*, discusses the day of judgment.

The Guru had entrusted Prán Náth with the conversion of Aurangzeb and the Rája of Panna. He preached round the country and made several Muhammadan converts at Delhi, but was not successful in approaching Aurangzeb. He returned, leaving behind him his disciples who were imprisoned for two years. At Panna he converted the Rája and spent the rest of his life there. In Sambat 1751, a temple was built by the Rája to his memory and forms an attraction to the followers of the sect. The Parnámi Gospel teaches a threefold manifestation, as *Sat*, *Chit* and *Anand*, of God as *Aksharátit*, *Shyámáji*, and *Akshar*. Aksharátit is the Supreme God and his spiritual love is directed towards the soul of the universe, *Shyámáji*, with 12,000 associates (Gopis); Akshar the real creator of this universe is subject to the control of Aksharátit. Lord Krishna is said to have appeared in a threefold capacity. Up to 11 years and 52 days he was in the first stage of spirituality and was the manifestation of Aksharátit. In the second stage he represented Akshar. In the third stage he was quite a different Krishna, being the author of the Gítá and the moving spirit of Mahábhárta. These tenets bear a strong resemblance to those of the *Shuddhadwaita* doctrine (see paragraph 162). The creation is

divided into :—(*a*) Brahm Srishti (Arwáh-i-Khás-ul-Khás) *i.e.*, the highest souls, (their number is 12,000) ; (*b*) Ishwar Srishti (Maláik or Arwáh-i-Khás) *i e.*, the special or angelic souls (their number is 24,000); (*c*) Jiv Srishti (Arwáh-i-ám or ám khalaq, (their number is unlimited). The sect is called Parnámi obviously because it purported to create a revolution (*Parinám*) in religious views. In this Province it is also known as Chhajjupanthi, because Chhajju, a native of Montgomery who was a Parnámi by faith, went to Bundhelkhand and acquired the inner light there. On his return he revived the tenets of his sect with such enthusiasm that the followers of the doctrines came to be associated with his name.

Chet Ramis.

199. The Chet Rámis are a small sect numerically ; but its importance lies in the curious indigenous development resulting from a crude conception of the ideas underlying Christianity, influenced by the fundamental truths of the local religions. An account of the sect has been given by Mr. Rose on page 117 of the Punjab Census Report, 1901, and a very full description is contained in a paper read at the Mussoorie Conference of Religions, 1904, by the Reverend Dr. H. D. Griswold. The teachings are based upon implicit confidence in Christ as the Saviour, but various, apparently conflicting, ideas have been expressed. For instance, one disciple of Chet Rám said: "There is a God if Chet Rám says so, there is no God if Chet Rám says no." Then Chet Rám has said that there is no God but Christ, and thirdly, his followers consider Chet Rám to be the incarnation of Christ and maintain that there is no Christ other than Chet Rám. Indeed Chet Rám is regarded by some as God himself. The first does not imply a denial of God but only shows slavish adherence to the teachings of Chet Rám, somewhat after the old Persian saying : *Bamai sajjádah rangin kun garat pir-i-mughán goyad, ki Sálik bekhabar na t awad zi ráh-o-rasm-i-manzilhá.* (Colour your prayer carpet with wine if the preceptor tells you so, for the guide cannot be unaware of the customs of the various stages). The second is an identification of Christ with God which is not very different to the Christian doctrine. The third—*i.e.*, exaltation of Chet Rám to the rank of Christ and later on to God Himself, is an expression of the local tradition of deifying men. The Trinity that the Chet Rámis believe in, consists of Alláh, Parmeshwar and Khuda the Creator, Preserver and Destroyer after the Hindu Trinity, but combining the divine names of the Hindu, Muhammadan and Christian religions. The Chet Rámis are recruited mostly from low class Muhammadans and from Chuhras. The correct strength of their sect cannot be ascertained, as most Chet Rámis have returned their religion as Mussalmán Sunni or Hindu Chuhra, and their caste as Chet Rámi. The number of persons who have returned themselves as Chet Rámi by sect is given in the margin. The number of Chet Rámis was not ascertained in 1901 and only 6 were returned as such in 1891, although in the Ludhiana Mission Report of 1888, the followers of the sect were said to have numbered about 200. The probabilities are that the total number of adherents is not much less now, but one thing appears to be certain—*viz.* that it is not attracting Hindus now, except the Chuhras. For all practical purposes, the sect ought to be treated as an offshoot of Christianity, for although its followers differ from the doctrines of that religion in certain respects, *e.g.*, in baptism, in the observance of caste restrictions, as also in their faith in charms, yet their Holy Book is the Bible, they worship the Cross and consider Christ to be their Saviour.

Hindu ..	1
Muhammadan ...	17

Hussain Bhagat.

200. For an account of the sect known as Hussain Bhagat or Sáin Bhagat, paragraph 83 of the Punjab Census Report of 1891 should be read. The number of followers of Sáin Bhagat has fallen in the past 20 years from about 3,865 to 151.

b.—Castes returned as sects.

General.

201. Some of the lower castes, who have no specific name for the faith they pursue, have returned their caste-name as their sect. At the same time, many members of these castes have appeared as followers of Sanatan Dharma. A few persons belonging to higher castes also did the same for similar reasons or from ignorance, and were included under the head Miscellaneous. The more important figures are given in the margin. Bishnois are followers of Jambhaji (see paragraph 190) and Barars worship Gugá and also Bálmik or Lálbeg.*

Sánsi ...	15,704	Bishnoi ...	422
Ods ...	2,011	Barar ...	166
Báwaria ...	291		

* Seo Rose's Glossary of Tribes and Castes, Vol. II, p. 64.

A few remarks about the Sansis, Ods and Báwarias will be interesting. In the face of customs prevailing among them it is impossible to call them non-Hindus.

202. The worship of Sansis as ascertained in the eastern Punjab is as follows:—They say Rám Rám morning and evening, and worship Gugá Pir. They cook rice in honour of *Jwáláji* or some other goddess (*Kálká*) on the 2nd of *Mágh Sudi*, and promise offerings to *Kálká*, *Jwála* or *Sitalá* for the fulfilment of their desires. At the birth of a child, they remain in a state of impurity for 10 days. On the 10th day the *Dasúthan* ceremony is performed, which consists of a general cleaning up of the house, the performance of *Havan* by the priest, for the purification of the child and mother. The girls of the same *got* are fed on the 3rd or 10th day and black sugar is distributed on the birth of a son. For 1¼ month (40 days) the mother of a baby is not allowed to cook, as she is not considered altogether clean. After 1¼ month, a feast is held and the daughters and sisters with their sons, who are treated like Brahmans, are fed on sweet rice. The household is then considered to be free of all impurity. The head of a boy is shaved when he is 2½ months old. As regards the death ceremonies, the dead body is carried on an *Arthi*—wooden bier—or a *chárpoy* and is cremated. The *Kapál Kriyá* (*i.e.*, the ceremony of breaking the skull) is duly performed. The *Phul* (burnt bones) are picked up on the 3rd day and the persons who carried the dead body are fed on sweet rice. The mourning lasts only three days. *Kiryá Karam* (after-death rite) is sometimes performed like other Hindus, although the Acháraj is not invited and the ordinary Brahman officiates. Earthen pitchers full of water are placed on *Dasa Gatra*, and *Gaúdán* is performed if possible (*i.e.*, a cow is given away to some Sádhú). Virgins are also fed. The bones are thrown into the Ganges or in some river or pond which may be within reach. The son has his head shaved. Children up to 6 years are buried. On the anniversary of a person's death, the brotherhood is fed on *puláo* and meat.

Sansi.

Customs of birth, death and marriage.

The betrothal ceremony consists of a visit from the boy's father to the girl's house and the presentation of a rupee with some rice to the girl and the distribution of sweets, and a corresponding visit from the girl's father to the boy's house and the presentation of a rupee and a little rice to the boy. The date of the marriage is fixed in consultation with the priest (Brahman). The marriage procession consists of the bridegroom and some four or five men, who are entertained by the bride's father. The marriage ceremonies are simple though in conformity with Brahmanical rites. Seven *Pheras* (rounds) are taken round the fire and *Mantrás* from the *Vedas* are recited. The father gives such clothing and utensils to his daughter in dowry, as he can afford.

203. The Báwariás* are pronounced Devi worshippers. They vow offerings to the goddess, mainly Káli, and distribute *Karáhi (Halwá)* on Ashtami (the 8th of the moon). They also worship Gugá Pir and minor local deities such as Birs.

Bawaria.

At the birth of a child, *Sutak* is duly observed—*i.e.*, the whole family of the baby is supposed to be in a state of impurity for 10 or 15 days, after which the mother sets her foot on the *Chulha* (cooking stove), the house is cleaned and the purifying ceremonies are performed, the deity worshipped being the goddess. *Havan* is performed and a goat sacrificed. Rice is cooked and distributed in the brotherhood. A party keeps up the whole night singing praises of the goddess, the sweeper beats the *daurú* (double drum) the whole night and *Karáhi (Halwá)* cooked in oil is distributed in the brotherhood. On the expiry of 1¼ month (*i.e.*, 40 days) girls are fed on cooked rice and the Brahman is paid a rupee with a bronze cup. The barber receives 8 annas and 5 seers of grain, and the other menials such as Chamár and Kumhár get 5 seers of grain each. The mother of the baby worships the well on that day.†

The dead are cremated and *Kirya Karam* is performed. Burnt bones (*Phul*), are picked up on the third day. The Sikhs have the Granth Sáhib recited. A cow is given away. The persons who carried the bier are fed on *Churma* (pounded sweet cakes) on the third day. *Shrádh* is performed for 11 days. An earthen pitcher is tied up to a *Pipal* tree and filled with water every morning for 11 days. On the twelvth day the pitcher is broken and a feast is given to the brotherhood. Brahmans are fed and then a turban is tied on the head of the deceased's

* For an account of Báwaria beliefs, see Rose's Glossary of Castes and Tribes, Vol. II., page 70, *et seq.*

† Also see page 77 of Rose's Glossary of Castes and Tribes, Vol. II.

son. For 12 days the family is supposed to remain impure and no one eats from their hands.

Od. 203*a*. The Ods worship Baksh Gawa and Gházi Mián who are two of the saints respected by the Panjpirias, but they observe the ordinary Hindu customs.

6.—Unspecified.

Unspecified. 204. Only 1,648 Hindus (detailed in the margin) have failed to specify their sect. They consist of two classes, (1) those ignorant villagers who are unable to assign any name to their particular creed and (2) some of the educated townsmen who are attached to none of the modern sects and yet profess Hinduism only in name.

Persons ...	1,648
Males ...	887
Females ...	761

7.—Sects Analogous to other Religions.

General. 205. Persons who gave themselves as Hindus by religion, but mentioned their sects in terms indicating other religions, are noted in the margin. They aggregate 11,964 in the whole Province.

Buddhist ...	555	Keshdhári ...	380
Jain ...	185	Mazhabi Sikh	309
Sunni ...	137	Sahajdhári ...	4,671
Sikh ...	5,727		

Buddhist. 206. The Buddhist entries have been returned from districts where there are few or no Buddhists, which shows that such Buddhists as had found their way into the plains passed as Hindus and mentioned their real faith only when questioned in detail about their creed. Seven females in Simla and two in Kangra returned themselves as Buddhist by sect. These were obviously Buddhist females, who had married Hindu husbands and although for all practical purposes, they called themselves Hindus, yet in describing their sect, they mentioned the religion of their birth. With the exception of these 9 females, the other sect entries under Buddhist (546) should properly speaking be treated as belonging to that religion.

Jains. 207. As many as 185 person gave their religion as Hindu and their persuasion as Jain. These were in addition to the 1,290 persons who returned themselves as Jain-Hindu and were classed as Jains. They are mostly Bishni Jains, who conform to Hindu customs at marriage, death, etc., and are very difficult to distinguish from other Hindus.

Sunnis. 208. Many of the 137 Sunnis have on enquiry been found to be *Rabábis*, who are really Muhammadans, but call themselves Hindus or Sikhs with regard to their attachment to *Guru Nának* and to the fact that they earn their livelihood by singing at the Hindu or Sikh places of worship.

Kesdhari, Sahajdhari, Sikh, Mazhabi. 209. The Keshdháris (380) and Mazhabi Sikhs (309) are Sikhs proper. They are other than the 43,613 persons who chose to call themselves, *Sikh Hindu* by religion. These went a step further and professed to belong to the Hindu religion, although they clearly believe in Sikh tenets, as is evident from the sect entries. The Sahajdháris 4,671 and Sikhs 5,727 are the Sikhs or Sewaks (disciples) of Sikh holy people or Hindu Mahants. Most of these respect the Granth Sahib and read it regularly and according to the present definition of Sikh, the 11,000 odd persons dealt with in this paragraph should also be regarded as Sikhs.

Shuddhi.

Descriptive. 210. Shuddhi is a Sanskrit word which means purification. In religious terminology it is now applied to (1) conversion to Hinduism of persons belonging to foreign religions, (2) reconversion of those who have recently or at a remote period adopted one of the foreign religions, and (3) reclamation—*i.e.*, raising the status of the so-called Depressed classes. Hinduism is not supposed to be a proselytizing religion and for a considerable time its doors have been closed, at all events in this Province, to persons not born as Hindus, or to those who, voluntarily or under compulsion, had thrown off its yoke and embraced a faith based on a totally different set of doctrines. But under the influence of English education, a large number of educated Hindus have become alive to the necessity of preventing the disintegration of the religious body and of making up for the past losses by taking back some of their kith and kin who have, for various reasons, had to separate themselves. The greatest interest is being taken in keeping within the folds of Hinduism the untouchable castes, who in view of the social advantages to be gained, are getting converted in large numbers, to other religions. The whole subject has, therefore, assumed such importance, of late, that it is worth while examining the attitude of the scriptures and the ancient Hindu law-givers towards the question.

Ancient usage. 211. Instances of the grant of the status of a Brahman to individuals brought up in a lower Varna are found in the Vedas themselves and the Itihásas, *e.g.*,

Vishwamitra a Kshattriya was recognized as a Brahma Rishi;* Vasishta born of a *Ganika* (harlot) was regarded a Brahman;† Vyása, the compiler of the Mahabharat was born of a fisherwoman and Páráshar of a *Shvapáki* (chándála) mother ‡ and yet both were treated as Brahmans. Instances, therefore, exist of the elevation of individuals, but it was due to austerities of an exceptional nature and not merely to the exigencies of the time. The explanation usually given is that these persons were Brahmans in past incarnations and had to experience temporary degradation as the result of certain actions in their past lives, or that they were really born as Brahmans and that their bringing up by a low caste mother was due to supernatural causes.

But according to all Hindu law-givers, the degradation caused by mixture of castes can be washed out in a certain number of generations. According to Manu, if a male begotten of a Brahman by a Shudra female begets children by a noble woman, the inferior caste attains the highest caste, within seven generations. § Some interpret this to mean that if the descendant of a Brahman from a Shudra, *i. e.*, a Parásava, marries a female of the same caste possessing excellent moral character and virtues, the offspring attains to the status of Brahman in seven generations. Others hold that if the daughter of a Brahman from a Shudra woman marries a Brahman and her daughter again marries a Brahman and so on for seven generations, the offspring is elevated to the Brahman status. In the same way the offspring of a Brahman from a Vaishya woman regains the status in five generations, and that of a Brahman from a Kshattriya in three. Yágyavalka also says that the elevation of caste occurs in the fifth or seventh generation.|| There is thus a provision for the elevation of caste in the codes of Hindu law under certain limitations.

In his interesting article¶ on "Foreign elements in the Hindu population" Mr. D. R. Bhandarkar cites numerous authorities to show that persons of foreign extraction were admitted into Hinduism and either founded dynasties which were regarded as good as Hindus or distinguished themselves in the Hindu society in some other ways. But obviously, these foreigners, adopted the Hindu faith and Hindu names, although their families did not merge into the Hindu society for some generations. The process of assimilation of foreign elements into Hinduism was therefore apparently gradual. But with the decline of the Hindu power and its replacement by Muhammadan conquerors, the occasion for extension of the folds of Hinduism disappeared; and no one would seem to have thought of conversion or reconversion to Hinduism until the establishment of perfect religious liberty, under the impartial British rule.

The new movement.

212. The modern movement, however, consists not in bringing people, by degrees, under the influence of Hinduism, but in actual immediate *conversion*, and the methods adopted are rough and ready. Shuddhi is now carried on under the auspices of a Shuddhi Sabha consisting mostly of members of the Arya Samáj. Their efforts are directed mainly towards the raising of the status of the depressed classes. Reconversions of recent converts from Hinduism to Islám or Christianity are less numerous, and instances of conversions of persons born in other religions are rare. Reliable statistics are not available, but the following note written by Chaudhri Rambhaj Datt, B.A., President of the All-India Shuddi Sabha, gives a history of the movement and an idea of the magnitude of the work:—

"The total number of persons purified or raised socially during the year 1901-1910 in the Province of the Punjab is about sixty to seventy thousand as per details below:—(1) The Rahtiás, 3,000 to 4,000. (2) The Rámdásias about 200. (3) The Ods about 2,000 to 3,000. (4) The Meghs about 30,000. (5) The Jats about 30,000. (6) Certain lower classes of Hindus have been raised in Kangra, Dalhousie, Hoshiarpur and Ambala Districts. Their number, is unknown. (7) The number of those who have been reconverted from Islám and Christianity is not very large. It is going down year by year as conversion of the higher classes to these faiths has very much decreased. To give a rough idea (and this is a pure guess work) the converts from Christianity must be about 2,000** and from Islám about double the number, *i.e.*, 4,000.**

* Mahabharat Anushásan Parva.
† Bhavishya Purán, Brahma Parva, Adhyáya XLIII, 23,29.
‡ Ibid, 22.
§ Manu, Chapter X—64.
|| Yágyavalka Smriti, Chapter IV.
¶ Indian Antiquary, January 1911, pp. 11 *et seq.*
** These figures appear to be somewhat, if not largely, exaggerated.

The reconversion of those who turn Christians or Muhammadans is a very ordinary thing and they are taken back not only by the Arya Samáj but at many places by the Birádrís, by Singh Sabhas and even by Sanatan Dharm Sabha, or other Hindu social bodies.

The major portion of the *Rahtiás* were purified in the Districts of Ludhiána, Jullundur, Hoshiárpur, Ambala, Ferozepur and in the Kapurthala, Patiála, Jind and Nábha States. The *Rámdásias* were elevated in the Districts of Jullundur and Hoshiárpur, and in parts of Patiála. The *Ods* were purified in the Districts of Multán, Lyallpur, Montgomery, Jhang and Muzaffargarh. The Meghs have been raised chiefly in the Districts of Siálkot, Gurdáspur, Gujránwála and in the Jammu State. They have also been raised in Lahore, Ambala, Ludhiána, Jullundur and Hoshiárpur. The largest number (about 24,000) belonged to the District of Siálkot. The Jats have been raised to the status of *Dwija* in the Districts of Karnál, Gurgáon, Rohtak, Delhi, Hissár, Ambala and in the Patiála, Nábha and Jind States.

I have left several smaller class conversions for want of particulars. Efforts have been made in the Simla, Kasauli, Chamba, Kullu and Kángra hills to raise the untouchable "Gole" or "Bhitte."* Hindus. But the attempt has had to be given up for want of funds. Another tribe whose reconversion has been attempted though in a half-hearted manner are the Muhammadanized Rájputs and I should say that about 1,000 such people have been re-admitted without much agitation.

As to the process of purification and the ceremonies observed at the Shuddhi, it has a very interesting history. The first organized effort towards the Shuddhi or reconversion of the converts to Islám or Christianity was made by the Amritsar Arya Samáj. It must, however, be acknowledged that much of its success was due to the help and co-operation of one Pandit Tulsi Rám, the most orthodox of the orthodox and one of the most learned, revered and renowned Brahmans of Amritsar. The Arya Samáj used to make the repentant go through the ceremony of tonsure, *Hóm*, Yagyopavit (investiture with the sacred thread) and the Gáyatri (initiation into the Vedic Dharm) and thus admitted him in their fold. Thereupon Pandit Tulsi Ram used to send the purified to Hardwár with his letter called *Shuddhi Patra*, where he was duly purified once more by a dip in the Ganges. This went on for years. From all parts of the Province, people were sent to Amritsar. By this time the Lahore Arya Samáj and the Arya Samáj movement in general grew into power and influence. The Shuddhi ceremony of the Arya Samáj alone came to be recognized as sufficient even by men of the old school and Pandit Tulsi Rám's kind help was dispensed with. I may say here once more to the credit of the said Pandit Tulsi Rám that none was more pleased than he, on our dispensing with the additional ceremony of sending the purified to Hardwár.

The first and the most important step was taken by the Lahore Arya Samáj when it purified and re-admitted a number of Rahtiás (untouchable Sikhs),† who had been pressing their claims and imploring the Singh Sabhas of the Province for over ten years and whose Shuddhi was being put off by the Jullundur Arya Samáj for more than a year. The Arya Pritinidhi Sabha, Punjab, of which I was then the President, soon decided that the matter was provincial and took it in hand. The Shuddhi of the Rahtiás was undertaken in right earnest all over the Province. We soon found that *Ods* were pressing their claims, which could not be ignored and I had soon to take part, in 1901-1902, in the first great Shuddhi of several hundred families of *Ods*, at Multán. The work was taken up by other Arya Samájes and has ever since been going on with more or less zeal. We had not done with the Shuddhi of the first batch of *Ods* when another problem of greater magnitude (the Shuddhi of the Meghs) almost forced itself upon the attention of the Arya Samáj.

The raising of the Jats was taken in hand by the Karnál and other adjoining Arya Samájes. The ceremony is everywhere the same. In all cases the person to be reclaimed has to keep *Brat* (fast) before the ceremony. In some cases where the fall was due to passion, the number of *Brats* is increased by the persons who are to perform the ceremony. The very act of their being raised in social status makes them feel a curious sense of responsibility. They feel that they should live and behave better and that they should act as *Dvijas*. It has thus, in the majority of cases, a very wholesome effect on their moral, social, religious and spiritual being. As to treatment, the Arya Samáj treat the elevated on terms of equality. They dine in their utensils, things cooked by their wives or daughters, they feed them in their own Chauka and they are given the status of *Dvijas*. They raise in their minds, hopes of being raised even to the position of a Brahman or to any social or Samájic position if they prove by self-exertion and by merit, fit for the same.

The Hindus (orthodox) as a rule assume the attitude of toleration and let the purified or reclaimed people step into their fold without any protest. The educated Hindu does it and professes that he does so. The Hindus of the old school, illiterate and conservative, at times and in places have opposed the movement bitterly and put the Arya Samájists to great trouble, but in the majority of cases, they have yielded in the end. It would be a sheer act of ingratitude if I were not to acknowledge that much of our success is due to the help and co-operation of the enlightened Hindu public both literate and illiterate. The places where we received the greatest opposition were Rupar, Hoshiárpur and some villages of the Rohtak District. At Karnál, while the Orthodox did not oppose our raising the Jat and the Ahir, etc., they have only lately excommunicated us on our taking back a *Christian family*."

* Untouchable.

† Chamár by caste.

The reclamation of lower classes is thus taking two distinct lines, (1) the raising of the status of castes not entitled to wear the sacred thread (these are not depressed classes, so to speak) and (2) the admission of the untouchable castes to the rank of touchables. The former is a purely Arya Samáj movement and is not supported, so far, by the orthodox or other non-Arya Hindus. The latter has a much wider sympathy. The strength of members of the untouchable castes is put down (in paragraph 132) as 2,268,831. About half of them do not pollute by mere touch, but the other half do. The movement is for the present directed towards elevating the former class and as matters now stand, it is doubtful, whether the latter class, *i.e.*, the untouchables proper, who follow unclean professions, will ever be admitted to commensal equality. Degradation to the untouchable limit seems always to have been caused by some sort of unclean work. But others who did not actually pursue an unclean occupation sank to the same level by associating with the untouchables. It is the latter class which is being gradually reclaimed to a higher status.

District or State.	Converted.		Reconverted.	
	Muhammadan.	Christian.	Muhammadan.	Christian.
Hissar	1	...	1	...
Delhi	5	1	26	...
Ambala	...	...	2	2
Simla	...	...	1	...
Ferozepore ...	...	...	7	3
Gurdaspur ...	...	...	5	1
Gujranwala ...	...	...	3	...
Shahpur	...	...	6	1
Rawalpindi ...	...	...	1	...
Lyallpur	51	...	...	1
Jhang	...	...	27	1
Muzaffargarh ...	...	...	4	...
Nahan	...	...	4	...
Malerkotla	...	...	3	...
Total ...	57	1	90	9

Conversion and reconversion.

An abstract of the figures of conversion and reconversion from Islam and Christianity received from certain districts is given in the margin. Some of the Deputy Commissioners have given interesting accounts of conversions, etc., and their remarks are quoted below:—

Mr. J. Addison, I. C. S., Sub-Divisional Officer, Sirsa, says:—

"But there is one case in which a Musalman by birth, named Karim Bakhsh, was admitted into the fold under interesting circumstances. He was the servant of B. Sant Ram, the manager of a theatrical company which came on tour to Sirsa. There happened to be a meeting of the Samaj and Sant Ram, who was an Arya, took his servant to the meeting, where he was admitted as a member. All the assembled people then ate sweetmeats distributed by him. This occurred on the 14th February 1910. They left Sirsa when the performances came to an end."

Mr. C. A. H. Townsend, I. C. S. (Hissar District), remarks:—

"The Hissar Arya Samaj reclaimed or purified only one Mahajan (named Chuni Lal who had become a Muhammdan) during the last ten years. The facts are briefly these:—

Chuni Lal, Mahajan used to live in Delhi. Through some family dissentions he left Delhi and went to Kalanaur, district Rohtak. There he became a Muhammadan because the Muhammadans served him faithfully and had to eat and drink from their hands during his illness. During the course of his illness, he came to the Hissar Arya Samaj last year and expressed his wishes to be taken back into the fold of the Samaj. He lived in the Arya Samaj Mandir (Hall) for some time and he was taken care of by the members of the Arya Samaj. When he became quite all right he was reclaimed. The process adopted for the reclamation was:—(*a*). He was made to fast for three days. (*b*). He had absolutely nothing to do with Muhammadans during the period of one month or so he was at Hissar before the reclamation. After fasting and keeping aloof from the Muhammadans, he expressed his wishes to join his old community again.

Thus the Samaj reclaimed him and the 8 Samajists as well as other Hindus took food and eatables from his hands. After a further residence of two or three months at Hissar, he left the place and we do not know where he went.

This reclamation took place only last year in the month of August."

Mr. F. W. Skemp, I. C. S., Deputy Commissioner, Muzaffargarh, observes:—

"A Hindu of Dera Ghazi Khan District had fallen in love with a Muhammadan woman and professed Islam for six years. On the death of his paramour he again adopted Aryan views and was purified by the Arya Samaj at Alipur on 24th of March 1907 after the Dharam Shastras of Manu. For this purification the man had to fast for 30 days continuously (chandrain fast). On the first day of these fasts he was given only one morsel and these morsels went on increasing up to 15 till the 15th day and thus reverted to one morsel on the 30th day of fast. Eventually the purification concluded by giving bath and telling

prayers by beads and burning ghee with scents after reciting hymns. Thus after undergoing all those rites he was made to distribute *Halwa*—a preparation of sugar, ghee, etc., which was accepted by the reclaimers and their community. But unfortunately he again enticed away a Muhammadan woman and disappeared from Alipur."

Diwan Tek Chand, B. A., I. C. S., Deputy Commissioner, Gujranwala, writes :—

"One of them was a Hindu before conversion to Islam. It is not known for how long he professed Islam but was reclaimed by the Arya Samaj on 22nd November 1911. The method employed was *Parayaschit—i.e.*, keeping fast for a certain period, taking a bath daily and saying prayers before the *Shuddhi* day, on which *Havan* was performed. The other remained Muhammadan for about 3 years and was reclaimed by the Arya Samaj on 2nd September 1894. Method employed as above."

Information received from the Hoshiarpur district shows that 722 persons of the Kabirpanthi sect (Chamar by caste) have been elevated by the Arya Samaj in 49 villages of the Hoshiárpur and Kángra Districts within the last four years.

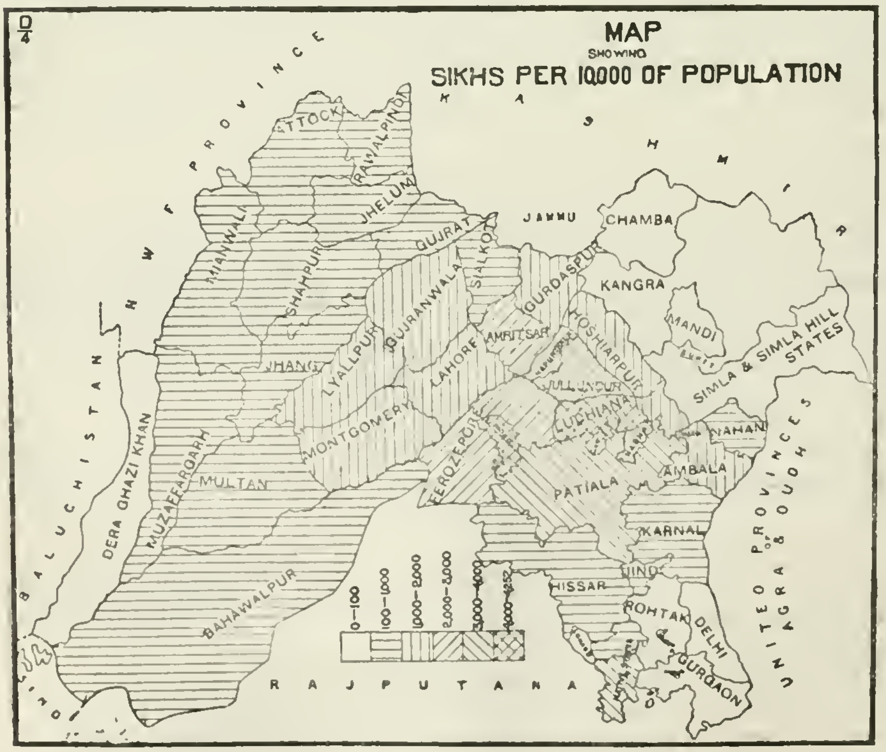
Attitude of Hindus toward the converts.

213. The persons raised or converted are admitted to terms of equality in matters of interdining, by the advanced members of the Arya Samáj and by the majority of the educated Hindus, who have lost all faith in restrictions of eating and drinking and do not mind mixing with them. The attitude of the mass of the Hindus is one of apathy. They do not meet them half way, but on the contrary do not, as a rule, boycott them. What is therefore happening is that the converts, etc., are merging gradually into the Hindu community. Most of those converted or reconverted from other religions stick to the Arya Samaj, but many of the members of depressed classes prefer to adhere to their designation of old-fashioned Hindus, after they have been raised to the level of other castes, by the Arya Samáj. The more orthodox alone resent the innovation, but can only keep aloof by confining themselves within a narrow circle of persons holding similar views, and some have to go to the length of becoming *Swayampakis* (*i.e.*, cooking their own food and not eating from any one else's hands).

SIKHS.

Local distribution.

214. The map printed in the margin shows the local distribution of Sikhs.



The Ludhiána District and the Farídkot State have the highest proportion of Sikhs, *i.e.*, 400 and 425 per mille of the total population respectively. Ludhiána with the Phulkián and Farídkot States, forms the principal Sikh tract, and has been the centre of much activity in the matter of administering *Pahol* to the uninitiated believers in the Granth Sáhib. Faridkot being a Sikh State has a large percentage of the followers of that faith. The Patiála and Nábha States stand next in importance with a proportion of 300 to 400 Sikhs per mille. Amritsar, which is the centre of the Sikh religion, has only 283 Sikhs to every 1,000 of population. The Feroze-

pore and Jullundur Districts (including Kapurthala), having a large Sikh (Jat) population, rank next. The population of Sikhs in the districts and states falling under class IV (100 to 200 per mille) ranges from 171 in Lyallpur to 112 in the Kalsia State. The smallest proportion of Sikhs is found in the Mandi State (1 per 10,000) and the Loháru, Dujána and Pataudi States have no Sikhs at all. Of the British Districts, Rohtak and Gurgáon have only 3 and 5 Sikhs per 10,000 of the population, respectively.

215. The figures given in the margin indicate the variation in the number of Sikhs from one Census to another. The increase in the past ten years is quite abnormal, particularly in view of the fact that there has been a general decline in population, in consequence of the excess of death-rate over birth-rate. But, as already explained, a considerable portion of the difference is due to a more extensive scope of the term Sikh, at the recent Census. For the purpose of comparison with the figures of previous Censuses, we should deal separately with Kesdháris and Sahjdháris, the former figures corresponding to the statistics of 1901 and the latter representing the section of Sikhs which was, in the Census of 1901, included in Hindus. The Kesdháris aggregate 2,415,478 and the Sahjdháris number 468,251. So the increase compared with the figures of 1901 is, Kesdháris 15 per cent., total Sikhs 37 per cent. There is not much room for error in the registration of Kesdháris. Separate vital statistics are not forthcoming for the Sikhs, as for the purpose of registration of births and deaths, Sikhs have so far been recorded as Hindus. But only 54 per mille of the Sikhs reside in towns, the rest living in rural tracts (see paragraph 20 of Chapter I) and so they must naturally have a somewhat higher birth-rate, and their out-door life must enable their sturdy constitutions to resist epidemics better. Nevertheless the rate of increase is much too high for the natural development of population, under the hygienic conditions which prevailed during the decade. The gain seems to have occurred mainly by accretions from the Hindus. It has not been possible to ascertain the number of people who have taken the *pahol* during the last ten years, but the Singh Sabhas have been very active in enforcing the tenets of Guru Gobind Singh on all followers of Guru Nának, whether Sikhs or Hindus, and they have been assisted greatly in their efforts by the fact that only Kesdhári Sikhs are enlisted in the army. The separatist movement has also succeeded to a considerable extent in dictating the observance of Guru Gobind Singh's tenets. The state of affairs has raised the status of Kesdhari Sikhs, so much so that while formerly Kesdháris and Sahjdháris of the same caste intermarried without distinction, a Kesdhári will usually not give his daughter to a Sahjdhári now unless he takes the *pahol*, although he does not mind marrying the daughter of a Sahjdhári. In other words, the Kesdharis are beginning to establish themselves as a hypergamous class. In the margin are given the figures for the districts and states which have shown the largest increases in the strength of Sikhs. The highest gains in Kesdháris have been registered in districts where the number of Sahjdhári Sikhs was large, *e.g.*, Ambala, Hoshiárpur, Ludhiána, Ferozepore, Patiála and the Colonies. On the other hand, the centres of the separatist movement, *i.e.*,

Variations.

	Males.	Females.	Total.
1881 ...	964,436	741,729	1,706,165
1891 ...	1,036,525	812,846	1,849,371
1901 ...	1,182,296	920,600	2,102,896
1911 ...	1,651,595	1,232,134	2,883,729

District or State.	*Increase or decrease in Sikh population over* 1901. Kesdhari.	Total Sikhs.	District or State.	*Increase or decrease in Sikh population over* 1901. Kesdhari.	Total Sikhs.
			Shahpur ...	+10,418 **82**	+20,700 **162**
Ambala ...	+24,260 **42**	+36,398 **63**	Jhelum, Rawalpindi and Attock.	+3,864 **8**	+35,885 **76**
Hoshiarpur ...	+14,228 **20**	+63,020 **89**	Montgomery...	+7,600 **40**	+49,083 **257**
Jullundur ...	+7,901 **6**	+50,410 **40**	Lyallpur ...	+33,227 **38**	+58,621 **67**
Ludhiana ...	+24,601 **15**	+42,123 **26**	Jhang ...	+2,036 **58**	+15,901 **451**
Ferozepur ...	+17,970 **8**	+34,156 **15**	Multan ...	+1,511 **32**	+15,219 **326**
Gurdaspur ...	+19,827 **21**	+29,322 **32**	*Patiala* ...	+109,470 **31**	+176,643 **50**
Sialkot ...	+14,079 **28**	+30,779 **60**	*Malerkotla* ...	+6,792 **65**	+10,523 **100**
Gujranwala ...	+38,266 **74**	+56,141 **109**	*Kapurthala* ...	−342 **1**	+12,174 **29**
Gujrat ...	+7,268 **29**	+19,800 **80**			

NOTE.—The figures in antique show variation per cent. as compared with the Sikh population of 1901.

Amritsar and Nábha had already a large number of Kesdháris and have shown no improvement. The Chenab Colony is an excellent example of the activity of the Sikh religion. Almost every village belonging to the Hindus or Sikhs possesses a Dharmsála, where the Granth is regularly read and, in places with a strong Sikh influence, adherence to the tenets of Guru Gobind Singh is insisted on. To quote the remarks of the Colonization Officer, Chenab Colony*—

"The cult of the tenth high priest of the Sikh religion is attracting numerous converts, as evinced by the number of Hindu grantees, who having been initiated after obtaining their grants, now apply for the necessary alteration of their names to be recorded. I understand that this tendency is not confined to the colony, but here men more readily depart from the ways of their forefathers, and the Sikh pensioners of the native army form a large and ardent body of proselytisers."

The Singh Sabhas and their preachers have also been doing a great deal towards the reclamation of the depressed classes. The Mazhabis are of course a class of some standing now, but members of other untouchable classes are being freely admitted to the folds of Sikhism.

Meaning of the term Sikh.

216. It is by no means easy to define 'Sikh.' The word is derived from '*Shishya*,' meaning disciple. No definition of the term was attempted in 1881. The definition adopted in 1891 was as follows :—"Male—one who wears the hair long (Kes) and refrains from smoking." This definition was retained in 1901 with the addition that the religion of the women should be entered as stated. The following quotation from Mr. Rose's Report† will show the difficulties experienced in the practical application of the definition.

"In the present Census this rule was, I have little doubt, almost universally ignored, and in 1891 it was not carefully observed, the result being that the Sikh figures for that year exceeded by 30 per cent. according to Mr. Maclagan's estimate the numbers which should have been returned as those of the 'true Sikhs.' The results seem the reverse of satisfactory. If a rule is laid down and then only partially followed, the returns obtained must be of uncertain value. We cannot say with accuracy that in so many cases the rule was followed and in so many disobeyed. The question then arises whether such a rule can be enforced, as, if not, it should be amended or revoked. I am inclined to think that at a future Census this attempt at definition should be abandoned. In the first place it is clear that strict observance of the rule would have excluded a certain number of the community from our return of Sikhs. In the next place the rule was objected to in nearly every District in which Sikhs exist in any number and I was frequently asked how the *muna* Sikh (or those who cut the hair) should be recorded. Obviously it would have been a little difficult to say that they should be recorded as by religion Hindus, seeing that they strenuously deny that they are Hindus, and direct that they should be returned as Sikhs by sect, for that would merely vitiate our sect returns. If we had such entries as 'Hindu (by religion), Sikh (by sect),' we should not be much wiser than before, for in a sense all Sikhs are Hindus and are so called in common parlance. As Mr. Maclagan observes the line between Sikhs and Hindus is vague in the extreme, and the best course, therefore, would seem to be to record those who return themselves as Sikhs as such, and trust to the entry of sect, if any, to enable us to classify the followers of Guru Govind apart from those of Báwá Nának as has been attempted on this occasion."

The instructions issued at the present Census, *viz.* :—that the entry of religion in respect of each person should be as he wishes,—have thrown into the statistics of Sikhs, a large number of persons who worship the Hindu Gods and follow strict Hindu ordinances besides being *Sikhs, i.e.,* followers, of Guru Nának, and who at the last Census, were as reluctant to be excluded from the body of Hindus, as they were chary of being denied the privilege of reckoning themselves as disciples of the great Guru Nának. The present procedure has simplified matters so far as their forcible relegation to a particular faith was concerned. But the question whether or not, all the persons now returned as Sikhs are other than Hindus, still remains to be solved. The relations of Sikhs, whether Kesdháris or Sahjdháris, with Hindus pure and simple are so thick that it is impossible to draw a clear line of distinction. Even amongst the Kesdháris who are the followers of Guru Gobind Singh, a large number—*e.g.*, the Májha Jats in the Lahore and Amritsar Districts—allow boys to have their hair cut, up to about 15 years, when they take *Pahol* (receive the initiation) and begin to wear the *Kes*, but all the time the boys are as good Sikhs as the

* Annual Reports of the Chenab, Jhelum and Chunian Colonies for the year 1903, p. 12.
† Punjab Census Report 1901, para. 19, page 124.

parents. Then in one and the same family, one brother may be a Kesdhári, another a Sahjdhári and the third while wearing the *Kes* may be a Sarwaria who smokes the *hukka*. In numerous cases, the father is a Kesdhári, the son does not wear the *Kes* and the grandson is again initiated and becomes a follower of the precepts of Guru Gobind Singh. In the office of the Examiner of Accounts, N.-W. Railway, there is an Arora calling himself a Kesdhári Sikh, who wears the *Kes* but shaves his beard. His brothers are Sahjdháris. There are several instances in which the wife of a Sahjdhári Sikh vows to make her first son Kesdhári. The younger sons remain Sahjdháris. A Kesdhári marries the daughter of a Sahjdhári and the daughters of Kesdháris marry Sahjdháris. Indeed intermarriages between Kesdhári or Sahjdhári Sikhs and ordinary Hindus are still matters of every day occurrence, although the modern movement has succeeded to a considerable extent in confining the followers of Guru Gobind Singh in a water tight compartment, restricting intermarriage with non-Kesdháris and enforcing the initiation on all male descendants of Kesdháris. But to this day, instances of Sahjdhári sons of Kesdhári fathers, particularly in the educated community are fairly numerous.

In an interesting book written in Urdu by Bakhshi Rám Singh, retired Executive Engineer, on the principles of the Sikh Gurus, he has collected references from the Adi Granth, to show how the belief in Hindu incarnations and in Hindu mythology pervades the utterances of Guru Nának, Guru Tegh Bahádur, Námdev and Kabir, of which the book is full. References to all shades of belief from the trinity (Brahma, Vishnu and Shiva) to the deeds of the Avatáras, the appearance of Bhagwán in response to prayers of devotees (see the story about the drinking of milk offered by Námdev,* the restoration of the life of the king's cow,† and the injunction to recite the name of Ráma are found in abundance. References to the great Hindu saints and heroes as well as to the Vedas, *Itiháses*, etc., are not wanting. The Japji Sáhib is full of Hindu ideas and the *Chandi páth*, composed by Guru Gobind Singh, shows how staunch a devotee of the Goddess *Durga* he was. Guru Nának is said to have received his first instruction (*Guru Mantra*) from *Bhagwán Jalshái* (God pervading the waters, *i e.*, Vishnu).‡ The illustrations used in the Adi Granth are drawn from the Mahábhárata, the Rámáyana and the Puránas.

I have quoted the above facts to show why it is so difficult to differentiate Sikhism from Hinduism. In considering the question, the fact must not be ignored that in the religious life of a Hindu (and perhaps also of a Muhammadan), there are two fundamental principles, namely, (1) the belief in a set of doctrines and (2) the adherence to the instructions of a *Guru* (preceptor). The *Guru* need not be alive. If he has left a set of instructions and rules of conduct as a legacy, the followers of those become the disciples of that *Guru*. Baba Nának is very strong in vindicating the greatness of the *Guru* and identifying him with God,§ for his *Guru* was *Bhagwán* Himself. To the Sikhs, the words of the *Satguru* (true *Guru*) are the scriptures. But so is the case with the Hindus who maintain "*Guru Brahmá, Guru Vishnu, Guru Sákshát Maheshwarah, Gurureva Jagat sarvam tasmai Shri Gurave namah.*" (The Guru is Brahma, Vishnu and Shiva manifested, he is the whole universe. Homage to that exalted Guru). This explains the apparently double religious adherence of Hindus who also profess to be Sikhs.

The crux of the Sikh religion is apparently contained in the following saying of Guru Nának :—"*Ekó simró Nánaká jó jal thal rihá samái, dujá káhe simirye jó jamme te marjái.*" He preached monotheism of the *Dwait* philosophy, strongly permeated by *Bhaktimárga* (the devotional method). And in the words of a Sikh scholar:—"From Dualism (*Dwait*) he lifted the people to *Monism* (*Adwaita*) through the intermediate grades of qualified non-Dualism (Vishishtadwaita)." A firm belief in the transmigration of soul, the Law of Karma, the three modes of attaining union with the Supreme, *viz.*, *Bhakti*, *Karma* and *Gyán Yogas*, pervades his writings. The teachings of Guru Gobind Singh were cal-

* Adi Granth, Bhairo, Bani Námdev ji ki, Ghar II, Shabad 3.
† *Ibid*, Ghar II, Shabad 10.
‡ (See Sákhi Parmán).
§ See Japji Sáhib, Pauri 7.

culated to convert the followers of Guru Nának into a militant body without affecting their relationship with the Hindus whom it was intended to protect. It is, for this reason, that until the development of the recent movement of Sikh separatism, the Hindus did not look upon Sikhism as an alien religion or social group.

Not only has the significance of the term Sikh expanded at the present Census, but a certain amount of canvassing and compulsion were also exercised in returning as Sikhs, those who did not actually profess to be so. In a Boarding House, for instance, all Hindus were required to return themselves as Sikhs on pain of expulsion from the institution. The following remarks of Mr. Miles Irving, Deputy Commissioner, Montgomery, are relevant:—

"In column 4 (*a*) where the Supervisors or Enumerators were *Sikhs*, they tried to enter as many persons as they could, by any stretch of meaning of the definition of the word *Sikh*, as "Sikhs." . . . . In filling up column 4 (*b*) (sect of religion) some difficulties have been experienced as some illiterate persons could not, through ignorance, tell their sect or sub-caste mostly in the cases of Hindus. All persons who revere the Sikh Granth and the Sikh Gurus, although they do not wear the *Kes*, and revere the gods or godesses of the orthodox Hindus, have been shown as *Sikh*, and of this class there are many in the District."

Sects of Sikhs.

Distribution.

217. The sects of Sikhs returned in Table VI A (other than 'Miscellaneous' and those analogous to other religions, which are dealt with further on) are enumerated in the margin. The Mazhabi, Nánakpanthi, Panjpìría, Rámdási, Rám Rái, Sarwaria, Udási, Bábá Jawáhir Singh, Bábá Kálu, Nirankári, Rádhaswámi, Jogi, Kaládhári and Námdev have been mentioned under Hindus.

Sects.	Kesdhári.	Sabjdhári.	Sects.	Kesdhári.	Sabjdhári.
Gobind Singhi	107,827	...	Rám Rái or Rám Ráia.	20,686	5,890
Hazúri ...	287,548	6,044	Sarwaria ...	53,205	25,880
Kuká Námdhári	4,706	...	Tat Khálsa (including Khálsa).	344,058	...
Mazhabi ...	726	...	Udási	879	591
Nihang ...	4,270	...	Unspecified ..	1,466,030	233,752
Nánakpanthi ..	99,601	176,036	Rádba Swámi	...	424
Panjpiria ...	10,372	539			
Rám Dási ...	8,106	2,206			

Gobind Singhi.

218. By Gobind Singhi are meant the followers of Guru Gobind Singh. All Sikhs wearing the *Kes* and observing the other restrictions enjoined by Guru Gobind Singh, who do not belong to any other specified sect, describe themselves as Gobind Singhis. In 1891 their strength was 839,138, but in 1901 only 396,056* returned themeselves as such, and at the recent Census their number has fallen further to 107,827. This decrease is accounted for by the large number of unspecified Kesdhári Sikhs, and the Tat Khálsa or Khálsa.

Hazuri.

219. At the same time many of the followers of Guru Gobind Singh have put themselves down as Hazuris, the number being 287,548 Kesdháris and 6,044 Sahjdháris. Hazuris are those Sikhs who have paid a visit to Hazur Sáhib in Hyderabad Deccan (where Guru Gobind Singh breathed his last) and have been initiated there. It is really a title of religious merit similar to that of Haji amongst the Muhammadans (*i.e.*, those who have made a pilgrimage to Mecca), but the initiation at the Hazur Sáhib is supposed to confer great religious sanctity, at the same time imposing certain restrictions. The orthodox Hazuris are supposed to go about in yellow or blue garments and very often cook their own food, eating from nobody else's hands. The orthodox type is, however, on the wane.

Tat Khalsa and Khalsa.

220. The term Tat Khálsa dates back to the time of Baba Bandá, one of the trusted disciples of Guru Gobind Singh, who, after the latter's death proclaimed himself as the eleventh Guru. Those who accepted his pretensions came to be known Bandái-Khalsa but others who adhered to the command of Guru Gobind Singh that the *Granth* was thereafter to be their Guru gave themselves the name Tat (pure) Khálsa. With the fall of Bandá Bahadur, his following gradually melted away and the term Tat Khálsa also fell into disuse. It has been revived recently, by the class known as the Neo-Sikh† party (a term disliked by the Sikhs, of that class) who are wholly and solely devoted to the tenets of the 10 Gurus and do not like their religion to be corrupted by associ-

* These figures were for British Territory only, including a few persons in the North-West Frontier Province.

† In the words of Mr. P. J. Rust, I.C.S., Secretary, Municipal Committee, Amritsar, "the name Neo-Sikh has been hit upon by those who in the absence of any better term had to find one to denote the reformed Section of the Sikh Community."

ation with any non-Sikh belief. They are trying to restore the faith, to what they consider, its pristine purity. The term Tat Khalsa appears to have been taken up by the Hindus who are opposed to the separatist movement of the Sikhs as a nickname and is now resented by the followers of this new reform movement.

The members of this group who number 344,058 disregard caste and restrictions of eating and drinking, and aim at establishing a universal brotherhood amongst the Sikhs, with views, liberal in some respects and orthodox in others, based mainly upon convenience. The movement is more or less reactionary and although averse to fanaticisim it enjoins a very strong *esprit de corps.* The chief centre of the movement is Amritsar, and the districts and states which have returned most adherents of this sect are given in the margin. Khalsa means the pick and implies the true followers of Guru Gobind Singh. The term is applied generally to all Kesdháris, but has recently acquired a special significance similar to that of Tat Khalsa.

	Males.	*Females.*
Ambala	1,882	1,802
Jullundur ...	910	669
Ludhiana	46,910	34,577
Ferozepore ...	5,885	4,617
Amritsar	125,304	90,817
Gujranwala ...	4,313	2,933
Gujrat	736	659
Rawalpindi ...	1,275	892
Lyallpur ...	2,019	1,727
Kalsia	1,445	1,064
Kapurthala ...	2,645	2,410
Jind	4,464	2,734

The Chief Khalsa Diwan.

The principal institution of this new movement is the Chief Khalsa Diwan which is a body registered under Act XXI of 1860 and consists of :— (*a*) a General, and (*b*) an Executive Committee. Membership of the General Committee is open to (1) *Gurdwaras* and *Takhats* (thrones) such as those at Patna Sahib, Nanded (Hydrabad Daccan), Anandpore Sahib, the Darbar Sahib (Golden Temple) and the Akal Bunga Sahib at Amritsar and other places; (2) the various Singh Sabhas, Khalsa Diwans and Sikh associations which are affiliated to the Chief Khalsa Diwan ; (3) the Sikh Sirdars, Raises, Sikh Military Officers, gentlemen of the Sikh States and well wishers of the Khalsa Panth; and (4) the Sikh graduates and the educated portion of the community.

The proportion in which each of these groups can be represented has been fixed by rule. The term of membership is 5 years, the retiring members being eligible for re-election. The present strength of the members is 90. The general committee elects its office bearers, *viz.*, the President, Vice-President, Secretary, Assistant Secretary, etc. As a rule, it holds two ordinary meetings in the year, on the occasions of Baisakhi and Dewali, and attendance at these meetings is confined to the members only.

The Executive Committee consists of 21 members, of whom at least 16 are elected from amongst the members of the General Committee. This election takes place every third year. The actual transaction of the work of the Chief Khalsa Diwan is entrusted to this body, subject to the control of the General Committee. The objects of the Chief Khalsa Diwan are :—

" (1) to strive for the spiritual, intellectual, moral, social and material betterment of the Khalsa Panth ; (2) to propagate and disseminate the teachings of Siri Guru Garanth Sahib ; (3) to provide for the preaching of *Gur Báni* (the Ten Gurus' teachings), history of the Guru Sahibs and teachings in consonance with *Gur Báni* (*e.g.*, those of Bhai Gurdas and Bhai Nand Lal) ; (4) to represent the claims of the Khalsa Panth to the benign Government and to approach with prayers for their grant ; and (5) to endeavor as far as possible for the achievement of the above objects".

The Chief Khalsa Diwan has no connection with the management of the Golden Temple, except that the manager of the latter is, *ex-officio,* a member of the Chief Khalsa Diwan, and that this body in its independent capacity, is entitled to criticise the work of management of the Golden Temple which is considered to be their *Sanctum Sanctorum.*

Khalsa Diwans and Singh Sabhas.

The first Khalsa Diwan was that started at Lahore more than a decade ago, as the representative body of the Sikhs, and it had the privilege of being the originator of the Khalsa College movement. The institution, however, became stagnant and to all intents and purposes has already become defunct. There are representative bodies of the Sikhs at all important Sikh centres, called the Khalsa Diwans, and minor Sikh associations in the villages and smaller towns known as Singh Sabhas. All these Sikh societies are affiliated to the Chief Khalsa Diwan of Amritsar and elect representatives to serve on that body. The Chief Khalsa Diwan has its offshoots not only in all the districts or most of the Native States of the Punjab but also in Burma, Straits Settlements, Africa, America and England. The scope of the work of these local bodies is religious,

educational and philanthropic, the representation of the claims of the Khalsa Panth, to Government, being reserved for the central institution.

Kuka or Namdharis. 221. The Kúká movement appears to be on the decline owing obviously to the disfavour with which the followers of this sect are looked upon in political circles, and the opening created by the Tat Khalsa movement for religious zeal. The number has decreased from 13,788* in 1901 to 4,706. For an account of Kúkas the Census Reports of 1901† and 1891‡ should be read.

Nihang. 222. An account of Nihangs has been given in all the three previous Census Reports.§ As many as 1,595 Nihangs were returned in 1891, but only 567 persons called themselves by that name in 1901. The present strength is 4,270. It must not be inferred from this that the number of Nihangs is growing. The case is probably just the reverse. At the previous Censuses, the Nihangs apparently returned themselves as Gobind Singhis.

Miscellaneous sects. 223. A detail of the Miscellaneous Sikh sects is given in the margin. An account of the followers of Bábá Gurditta, Bábá Barbhág Singh, of Nirmalas and of Niranjanis has been given in the previous Census Reports.|| Basant Sáhib is the same as Sat Sáhib of which an account was given by Mr. Rose.¶ Mahádev means *Shiv Upásak*, *i.e.* worshipper of Shivá. In 1901 there were 772 Kesdhári Sikhs who still adhered to the worship of Shiva, besides following Guru Gobind Singh's faith. The number has now declined to 251. This sect should also be regarded as one of those analogous to the Hindu religion.

Sect.	Kesdhári.	Sabjdhári.	Sect.	Kesdhári.	Sabjdhári.
Bábá Gurditta	1,741	206	Nirankári ...	574	995
Bábá Jawáhir Singh.	1,437	440	Mahádev ...	251	...
			Barbhág Singh	...	6,383
Nirmala ...	378	...	Jogi	...	333
Bábá Kalu ...	966	...	Káládhari ...	...	187
Basant Sáhib	655	...	Námdev ...	...	434
Niranjani ...	778	...			

Sects analogous to other religions. 224. The sects analogous to other religions are noted in the margin. There is nothing inconsistent in a Sikh being an Arya. The Bálmiki and Lálbegi Sikhs are Chuhras, who also read the Granth Sáhib or respect the teachings of Guru Nának, in consequence of residence in Sikh villages. The Sikh Sanátandharmis are those who, although true Sikhs, still observe the Hindu customs and at times (particularly of marriage and death) worship the Hindu gods and follow Hindu ceremonies. Some of the staunchest Devdharmis are Sikhs and have returned their faith as a sect of Sikhism rather than that of Hinduism. The number of Devi Upásak Sikhs (that is Sikhs who worship the Goddess as well) has fallen from 524 in 1901 to 94. Some River worshippers who belong to the followers of Sikh preceptors have described themselves as attached to the Sikh religion.

Sects analogous to other religions.

Arya ...	63
Bálmikí ...	1,120
Lálbegi ...	1,595
Sanátan Dharm ..	4,425
Dev Dharm ...	25
Devi Upásak ...	94
Sewak Darya ...	11

The Sikh Hindus. 225. In view of the controversy which arose before the Enumeration, as to whether Sikhs were or were not Hindus and the strongly expressed opinions of certain people who did not wish to be returned exclusively as Sikhs or Hindus, the Census Commissioner permitted the dual entry of Sikh-Hindu or Hindu-Sikh in such cases, and the 43,613 persons who returned themselves in this way were included in Sikhs, as they did not stand on a footing different to that of Sahjdhári Sikhs. The persons, who have at this Census, signified their adherence, in one way or another, to both Hinduism and Sikhism, aggregate 476,598, thus :—Sahjdháris, including Hindu Sikhs 460,918, Sikh Sanátandharmis 4,425, Sikh Devi Upásak 94, Sikh Sewak Daryá 11, Sikh Aryas 63, and Hindus who returned their sect as Mazhabi, 309, Sikh 5,727, Kesdháris 380, or Sahjdhári Sikhs 4,671.

Conversions to Sikhism. 226. Reliable statistics of conversions to Sikhism are not available, but besides a marked activity in the administration of *Pahol* to Sahjdhári Sikhs, the doors of Sikhism have been open to born Muhammadans and Christians, as well as to members of the depressed classes. The most notable instances of conversions of Christians are the admission of some European ladies to the folds of Sikhism

* These figures were for British territory only, including a few persons in the N.-W. F. Province.
† Punjab Census Report, 1901, page 136, para. 83. ‡ Punjab Census Report, 1891, para. 109, p. 168.
§ Punjab Census Report, 1881, p. 286; 1891, p. 166, and 1901, p. 136,
|| Punjab Census Report, 1881, pp. 137, 138 and 173 *et seq.*; 1891, p. 164 *et. seq.* and 1901, p. 134 *et. seq.*
¶ Page 135 of his Census Report (1901).

prior to their marriage with Sikhs. The other cases are of the usual reconversion type, *i. e.*, persons who were converted to Islám or Christianity have been re-admitted. The instances of conversions of persons born in other religions (except Hinduism) are very few. The cases which have come to hand are given in the margin. The only interesting case of a reconversion is that of a woman belonging to Gujranwala who remained a Christian for a year and a half, but was reclaimed by the Singh Sabha.

Gujranwala	3	born Muhammadans converted to Sikhism.
Ludhiana	2	
Hoshiarpur	1	
Kalsia	1	
Total	7	

Rawalpindi.—One born Christian converted to Sikhism.

The procedure adopted at the conversion is as follows :—*Amrit* (water and sugar) is sprinkled on the candidate and the *Pahol* is administered with the usual ceremony, after which *Karáh Parshád* (a confection of flour, sugar and butter) stirred about with a knife is distributed to all present.

JAINS.

227. The strength of Jains at the recent Census is compared in the margin with that at each of the three previous Censuses. The growth of the religion followed the general growth of population in the two decades preceding 1901. During the past 10 years, however, the strength of the followers of this religion has declined 6 per cent. owing to the circumstances which have caused a general decrease in population. The Jains live mixed up with the Hindus and have been affected by the conditions which have brought about a decrease of 15 per cent. in the latter. But they live mostly in towns and have, therefore, suffered comparatively smaller losses. Moreover they had no parallel to the classification, as Sikhs, of a number of persons formerly returned as Hindus. The coincidence that the rate of decrease in Jains should be almost identical with the correct measure of decrease among the Hindus (see para. 123), is somewhat curious. It will be seen from the map printed in para. 120, that the only district in which the Jains represent more than 1 per cent. of the total population is Delhi. But in the small Maler Kotla State which is not visible on the map, they come up to 2 per cent. of the population. The local distribution per mille is given in the margin. Jains are most numerous in the eastern Punjab. In the rest of the Province they are confined to the towns and belong mainly to the trading class. The only units which have returned no Jains whatever are the Dujana and Suket States. Variation and local distribution.

		Variation per cent.
1881 ...	42,572	
1891 ...	45,575	+ 7
1901 ...	49,983	+10
1911 ...	46,775	− 6

Hissar ...	7	*Patiala* ...	2
Loharu ...	1	*Jind* ...	5
Rohtak ...	8	*Nabha* ...	1
Gurgáon ...	5	Lahore ...	1
Pataudi ...	4	Amritsar ...	2
Delhi ...	11	Gujranwala	1
Karnal ...	5	Simla ...	1
Jullundur ...	1	Ambala ...	3
Kapurthala	1	*Kalsia* ...	3
Ludhiana ...	4	Hoshiarpur	1
Maler Kotla	18	Sialkot ...	2
Ferozepore	2	Rawalpindi	2
Faridkot ...	3	Multan ...	1

228. A full account of the Jain religion has been given in the previous Census Reports and in the Imperial Gazetteer. In a pamphlet called "Notes on the Sthánakwási or the Non-Idolatrous Shwetambar Jains by Seeker," published at the Dewas Printing Press in 1911, the writer has tried to prove the extreme antiquity of Jainism. He has adduced references from the Hindu *Shástras*, *Itiháses* and even the *Vedas* indicating the existence of the Jain tenets and has argued on their strength that Jainism is older than Hinduism. According to him "*Ahinsa Paramo Dharmah*" (Not causing pain or injury is the highest duty) is the foundation of the Jain religion, as preached by *Mahávír*. He has also tried to establish that the Shwetambars are the real Jains, that the Digambar sect is a later development, and that it was in consequence of the designation adopted by this later sect that the relative epithet of Shwetambar was devised by the other Jains. Then again he discards the idolatrous Shwetambars as unorthodox and says that Sthánakwásis who, according to him, were nicknamed Dhundias, are the real followers of Jainism in its original unalloyed form. It may, however, be noted that these are apparently the views of a Sthánakwási Shwetambar and that the Digambars, or the idolatrous Shwetambars, may have a different story to tell. And after all, perhaps, his arguments may cut both ways and show that Jainism is nothing new and that the ideas underlying it have existed all along in Hindu literature. The Jain religion.

Jain Sects.

229. Much confusion exists regarding the classification of Jain sects. The two main divisions of Digambari and Shwetambari are universally recognized, but the classification of the minor groups under the one or the other is by no means easy. The entries registered at the recent Census are given in the Classification.

1. *Digambari—*	
(*a*) Stbánakwásis	36
(*b*) Terápanthis	136
(*c*) Digambaris (miscellaneous) ...	21,175
2. *Shwetambari—*	
(*a*) Dhundia	1,494
(*b*) Pujere	499
(*c*) Sádhmárgi	1,118
(*d*) Sthánakwási	1,484
(*e*) Unspecified	9,836
3. *Miscellaneous—*	
(*a*) Pitambari	121
(*b*) Mandirpanthi	123
(*c*) Sádhupanthi	27
(*d*) Saráogi	564
(*e*) Sthánakwási	8,976
(*f*) Unspecified	868
(*g*) Miscellaneous	98
4. *Sects analogous to Hindu Religion—*	
(*a*) Rupnámi	43
(*b*) Sanatandharmis	21
(*c*) Hindus	158

margin. The Sthánakwásis are supposed to be Shwetambaris, but 36 of them returned themselves as Digambaris. And yet as many as 8,976 have put themselves down as Sthánakwásis without specifying whether they are Digambaris or Shwetambaris. Terápanthis are undoubtedly Digambaris. Some hold Dhundias to be identical with Sthánakwásis, but the former have been returned separately under Shwetambaris, and their number is about equal to that of the Shwetambari Sthánakwásis. Digambaris are those who worship nude images and whose priests go about naked. Shwetambaris are divided into Dhundias (monks who always go about with a piece of muslin tied across the mouth to prevent insects being swallowed) and Sthánakwásis who worship no images or those who worship images clad in white. Pujeres and Sádhmárgis are said to be branches of Shwetambaris. Opinions differ about the classification of Pitambari, Mandirpanthi, Sádhupanthi and Saráogi Jains. They have, therefore, been classed as Miscellaneous. Rúpnámi is a Hindu sect and the 43 Jains who have returned themselves as such, really belong to that creed. The 21 Sanátandharmis and 158 Jain Hindus are persons who insisted on calling themselves Hindus as well as Jains. The percentage of

1. Idolatorus	77
Worshipping nude images—	
(*a*) Digambari ...	46
Worshipping dressed imagss—	
(*b*) Shwetambaris ...	31
2. Non-Idolatrous ...	23
3. Miscellaneous ...	23
(*a*) Sthánakwásis ...	19
(*b*) Others	2
(*c*) Unspecified ...	2

Jains falling within each of the above mentioned groups is given in the margin. The idolatrous Jains thus represent 77per cent. of the total strength. Sthánakwásis of all kinds come up to 22 per cent. Only 2 per cent. have not given their sect and the percentage of Jain Hindus is insignificant, being 0·5. The entries included under unspecified are such as Aggarwál, Párasnáthi and Bhábra.

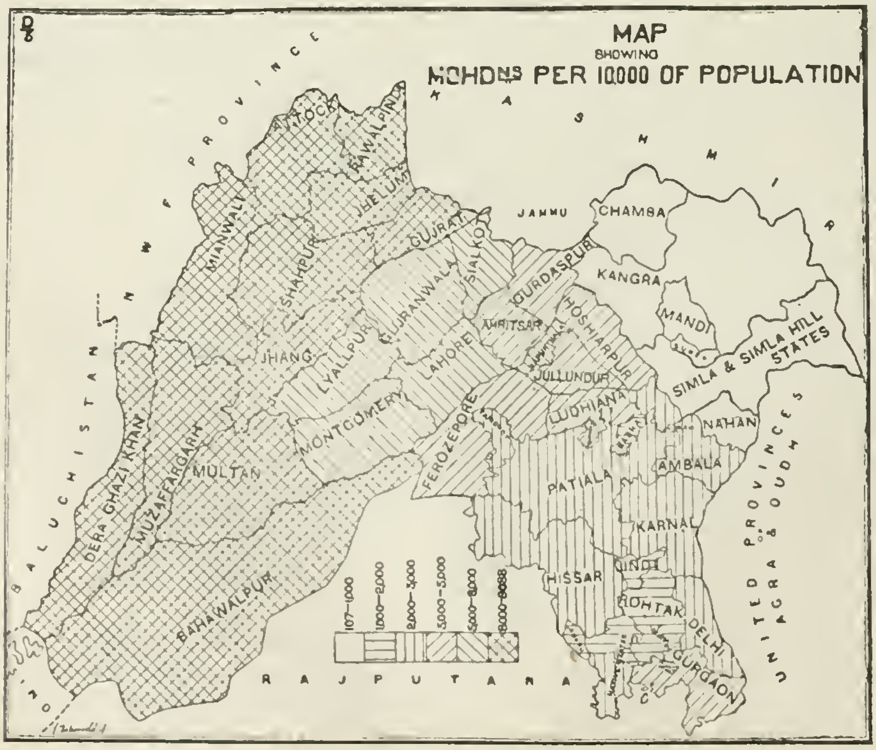
General attitude of Jains towards Hinduism.

230. Although the Jains pursue an entirely different set of doctrines and their temples and forms of worship are quite different to those of the Hindus, yet socially they are more or less intermixed, like the Bishni Aggarwáls mentioned by Mr. Rose at page 138 of his Punjab Census Report (1901). The general tendency is to join the Hindus in their festivals, etc., and to be considered as part and parcel of the Hindu community, on the same standing as Aryas, Brahmos, etc.

MUHAMMADANS.

Local distribution.

231. The map printed in the margin, indicating the local distribution of Muhammadans, shows that, generally speaking, the proportion of Muhammadans to the total population increases as we go from east to west. The Gurgaon District and the Kapurthala State alone would appear to have an abnormal proportion, but they have risen to the class next higher to that of the neighbouring



districts by only a nominal difference of 7 and 12 per cent., respectively. The western Punjab is mainly Muhammadan. The proportion of Muhammadans to the total population is above 80 per cent. in the western half of the Sub-Himalayan tract and the whole of the North-West Dry Area, with the exception of the Lyallpur and Montgomery Districts, where the percentage is 61 and 75, respectively. The preponderance of Islám in this tract is due to the influence of Muhammadan invaders, who always came from the west and to the proximity of the Pathán and Biloch Settlements on and across the border. In the Central Districts, the strength falls from 80 to 30 per cent. as we go east. The Himalayan tract has fewest Muhammadans (1 to 10 per cent).* The lowest proportion of Muhammadans in British Territory is in the Kángra District (5 per cent.) and the highest in the Attock District (91 per cent.) which lie at the north-east and north-west corner of the Province, respectively. Of the Native States, Baháwalpur shows the highest figures—about 84 per cent. The Suket State has only 1 Muhammadan in every 100 of its population.

232. The figures in the margin show the development of the Muhammadan population during the past three decades. There was a steady increase during the two decades 1881—1901 and the improvement was progressive, but the results of the recent Census are far from satisfactory, although a nominal increase of under 1 per cent. has been registered. The proportion of Muhammadans to the total population, on the other hand, shows a marked increase and the followers of Islám who represented rather more than 47 per cent. of the total population in 1881 and 1891 and 49 per cent. in 1901, now take up close on 51 per cent. thereof. Their strength, therefore, exceeds that of all the other religions put together. A closer examination of the variation during the past 10 years shows that in all Natural Divisions, except the North-West Dry Area, substantial decreases have resulted and that it is only the increase (16 per cent.) in the last mentioned Natural Division which has counteracted the unfavourable results in the rest of the Province and just saved the Muhammadan population from an actual decrease in the whole Punjab. The figures are given in the margin. The decrease of population among the Muhammadans is due generally to the unfavourable effects of epidemics. That the Muhammdans have not suffered so much as the Hindus, is due to the largest proportion of the former being located in the North-West Dry Area, which suffered least from the general cause. Examining by Districts, it is noticed that the districts where the Hindu population has suffered most, the Muhammadans have suffered in almost equal proportion. But their population in those districts being comparatively small, the disastrous effects of mortality are less apparent on their strength as a whole. Another cause of the variation is the difference in classification. The Chuhras, as well-known, profess an extremely flexible religion and class themselves as Hindus or Muhammadans, according to convenience. When they openly profess Islám, they are called Musallis or Kutánás in the western and central and Dindárs in the eastern Punjab. The figures given in the margin are interesting. They show that the number of Chuhrás who have returned themselves as Muhammadans, in spite of the general instructions (that all Chuhras were to be put down as Hindus for the purpose of classification) fell by 133,677, but that, on the other

Variation.

Decade.	No. of Muhammadans in every 10,000 of population.	Rate of variation per cent.
1881 ...	4,758	...
1891 ...	4,739	+10
1901 ...	4,922	+13
1911 ...	5,075	+1

Natural Division.	Total Population.		Variation.	
	1901.	1911.	Actual.	per cent.
Punjab .	12,183,345	12,275,477	+ 92,132	+1
Indo-Gangetic Plain West ...	4,481,366	4,144,971	−336,395	−7
Himalayan ...	76,480	74,205	− 2,275	−3
Sub-Himalayan ..	3,741,759	3,551,989	−189,770	−5
N.-W. Dry Area ...	3,883,740	4,504,312	+620,572	+16

	Chuhras.	Musallis.	Total.
1901	217,805	57,410	275,215
1911	84,128	309,568	393,696
	−133,677	+252,158	+118,481

* Simla with 15 per cent. Muhammadans is an exception.

hand, there was an increase of 252,158 in Musalllis. It is impossible to believe that the Musallis should have multiplied 5½ times during the course of 10 years by the excess of births over deaths or that an addition of over 250,000 should have been made by conversions during the same period, considering that the total conversions of the Province are estimated to be not more than 40,000 (see paragraph 246). The obvious inference therefore is, that either a large number of Musallis were returned as Chuhras in 1901, or a number of those returned as Chuhras in 1901 have now been shown as Musallis. In any case, the total number of Muhammadan Chuhras and Musallis put together shows an increase of 118,481 compared with the Census of 1901. Presuming that the population returned as Muhammadan Chuhras and Musallis did not on the whole lose or gain by the excess of deaths over births or *vice versa*, the present population would have to be reduced by 118,481 in order to eliminate the effects of difference in classification. Presuming that the greater part of the conversions is included in the Musallis, the total population of Muhammadans should therefore be reduced by at least, 118,481 in order to obtain the figure, which, when compared with the population of 1901, would show the natural increase or decrease. This has been done in the margin with the result that there is really a decrease of 26,349 or ·2 per cent. in the Muhammadan population (instead of an increase of ·8 per cent.) as compared with the figures of 1901. This conclusion is fully corroborated by the vital statistics. The death-rate among the followers of this religion has been somewhat in excess of the birth-rate, the two figures being 43·4 per cent. and 43 per cent., respectively. The Muhammadan population should, therefore, show a decrease of about ·19 per cent. as has been worked out in the margin for British Territory only (the vital statistics not being available for the Native States). The increase shown by the Muhammadan population in the Census returns is therefore only nominal, but they have scored a good deal over the Hindus in so far as their population remained practically stationary, while the latter have exhibited an apparent loss of 15 per cent. and a real one of about 7 per cent. (see paragraph 123).

Total population of 1911	12,275,477
Deduct on account of difference in classification ...	118,481
Total population of 1911 comparable with that of 1901 ...	12,156,996
Total population of 1901	12,183,345
Difference	−26,349

1. Population in 1901	10,825,698
2. Add births during the decade	4,675,097
Total ...	15,500,795
3. Deduct deaths during the decade	4,695,877
4. Population of 1911 according to vital statistics	10,804,918
Difference between 1 and 4	−20,780

The Muhammadan Religion.

Islam. 233. The basic principles of Islám are contained in the aphorism (*Kalimah*) *Lá Illáhá-il Alláh-o-Muhammad-ur-Rasul Alláh.* (There is none but God and Muhammad His Prophet). The remarks on this great religion contained in paragraphs 651 and 654 to 656 of the Census of India Report, 1901, leave little to be added, but a few quotations from the writings of a philosophically inclined Indian Muhammadan gentleman will throw some light on the view of Islámic tenets taken by cultured minds of the present day.

"I wish to consider a few preliminary points, the consideration of which, to my mind, is essential to arriving at any definite conclusion concerning the Muslim community. These points are:—(1) the general structure of the Muslim Community, (2) the uniformity of Muslim culture, (3) the type of character essential to a continuous national life of the Muslim community. I shall take these points in order.

(1) The essential difference between the Muslim community and other communities of the world consists in our peculiar conception of nationality. It is not the unity of language or country or the identity of economic interests that constitutes the basic principle of our nationality. It is because we all believe in a certain view of the universe, and participate in the same historical tradition that we are members of the society founded by the Prophet of Islám. Islám abhors all material limitations, and bases its nationality on a purely abstract idea objectified in a potentially expansive group of concrete personalities. It is not dependent for its life-principle on the character and genius of a particular people; in its essence it is non-temporal, non-spatial. * * * In the case of no community the words of Augustus Comte are so completely true as in the case of our own. "Since religion," says he, "embraces all our existence, its history must be an epitome of the whole history of our development." It may, however, be asked that if mere belief in certain propositions of a metaphysical import is the only thing

that ultimately determines the structure of the Muslim community is it not an extremely unsafe basis especially before the advance of modern knowledge, with its habits of Rationalism and Criticism ? This is what the French Orientalist Renan thought; and entertained a veiled hope that Islám would one day " lose the high intellectual and moral direction of an important part of the universe." Nations, the basic principle of whose collective life is territorial need not be afraid of Rationalism ; to us it is a dangerous foe, since it aims at the very principle which gives us a communal life, and alone makes our collective existence intelligible. Rationalism is essentially analysis and consequently threatens to disintegrate the communal synthesis achieved by the force of the religious idea. It is undoubtedly true that we can meet Rationalism on its own ground. But the point which I wish to impress on you is that the *dogma—i e.,* the point of universal agreement on which our communal solidarity depends, has essentially a national rather than intellectual significance for us. To try to convert religion into a system of speculative knowledge is, in my opinion, absolutely useless, and even absurd, since the object of religion is not thinking about life ; its main purpose is to build up a coherent social whole for the gradual elevation of life. Religion is itself a metaphysic, in so far as it calls up into being a new universe with a view to suggest a new type of character tending to universalise itself in proportion to the force of the personality in which it orginally embodies itself. The point that I have tried to bring out in the above remarks is that Islám has a far deeper significance for us than merely religious ; it has a peculiarly national meaning, so that our communal life is unthinkable without a firm grasp of the Islámic principle. The idea of Islám is, so to speak, our eternal home or country wherein we live, move, and have our being. To us it is above everything else as England is above all to the Englishman and " Deutschland uber alles " to the German.

(2) Coming now to the second point, the uniformity of Muslim culture ; the unity of religious belief on which our communal life depends, is supplemented by the uniformity of Muslim culture. Mere belief in the Islámic principle, though exceedingly important, is not sufficient. In order to participate in the life of communal self, the individual mind must undergo a complete transformation. Just as the Muslim community does not recognize any ethnological differences, and aims at the subsumption of all races under the universal idea of humanity, so our culture is relatively universal, and is not indebted, for its life and growth to the genius of one particular people. * * * Our Muslim civilization is a product of the cross-fertilization of the Semetic and the Aryan ideas. It inherits the softness and refinement of its Aryan mother and the sterling character of its Semetic father. The conquest of Persia gave to the *Musalmáns* what the conquest of Greece gave to the Romans. But for Persia our culture would have been absolutely one-sided. * * * In order to become a living member of the Muslim community, the individual besides an unconditional belief in the religious principle, must thoroughly assimilate the culture of Islám. The object of this assimilation is to create a uniform mental outlook, a peculiar way of looking at the world, a certain definite standpoint from which to judge the value of things which sharply defines our community and transforms it into a corporate individual giving it a definite purpose and ideal of its own.

(3) Modern sociology teaches us that the moral experience of nations obeys certain definite laws. In primitive societies where the struggle for existence is extremely keen and draws more upon man's physical rather than intellectual qualities. it is the valiant man who becomes an object of universal admiration and imitation. When, however, the struggle relaxes and the peril is over, the valourous type is displaced though not altogether by what Giddings calls the convivial type, which takes a due share in all the pleasures of life, and combines in itself the virtues of liberality, generosity and good fellowship. But these two types of character have a tendency to become reckless, and by way of re-action against them appears the third great type which holds up the ideal of self-control, and is dominated by a more serious view of life. In so far as the evolution of the Muslim community in India is concerned; Timur represented the first type, Bábar combined the first and the second ; Jahangir embodied pre-eminently the second; while the third was foreshadowed in Alamgir whose life and activity forms, in my opinion, the starting point in the growth of Muslim nationality in India. * * * To me the ideal of character foreshadowed by Alamgir is essentially the Muslim type of character, and it must be the object of all our education to develop that type. If it is our aim to secure a continuous life of the community we must produce a type of character, which at all costs, holds fast to its own ; and while it readily assimilates all that is good in other types, it carefully excludes from its life all that is hostile to its cherished traditions and institutions. A careful observation of the Muslim community in India reveals the point on which the various lines of the moral experience of the community are now tending to converge.

* * * * * * *

In the foregoing discussion I have tried to establish three propositions :—

(1) That the religious idea constitutes the life-principle of the Muslim community. In order to maintain the health and vigour of such a community the development of all dissenting forces in it must be carefully watched and a rapid influx of foreign elements must be checked or permitted to enter into the social fabric very slowly, so that it may not bring on a collapse, by making too great a demand on the assimilative powers of the social organism.

(2) That the mental outfit of the individual belonging to the Muslim community must be mainly formed out of the material which the intellectual energy of his forefathers has

produced, so that he may be made to feel the continuity of the present with the past and the future.

(3) That he must possess a particular type of character which I have described as the Muslim type."*

As regards the moral and political ideal, he says :—

" We have to recognise that every great religious system starts with certain propositions concerning the nature of man and the universe. The psychological implication of Buddhism, for instance, is the central fact of pain as a dominating element in the constitution of the universe. Man, regarded as an individuality, is helpless against the forces of pain, according to the teachings of Buddhism. There is an indissoluble relation between pain and the individual consciousness which, as such, is nothing but a constant possibility of pain. Freedom from pain means freedom from individuality. Starting from the fact of pain, Buddhism is quite consistent in placing before man the ideal of self-destruction. Of the two terms of this relation, pain and the sense of personality, one (*i.e.*, pain) is ultimate; the other is a delusion from which it is possible to emancipate ourselves by ceasing to act on those lines of activity, which have a tendency to intensify the sense of personality. Salvation, then, according to Buddhism, is inaction; renunciation of self and unworldliness are the principal virtues. Similarly, Christianity as a religious system, is based on the fact of sin. The world is regarded as evil and the taint of sin is regarded as hereditary to man, who, as an individuality, is insufficient and stands in need of some supernatural personality to intervene between him and his Creator. Christianity, unlike Buddhism, regards human personality as something real, but agrees with Buddhism in holding that man, as a force against sin, is insufficient. There is, however, a subtle difference in the agreement. We can, according to Christianity, get rid of sin by depending upon a Redeemer; we can free ourselves from pain, according to Buddhism, by letting this insufficient force dissipate or lose itself in the universal energy of Nature. Again the Zoroastrian looks upon Nature as a scene of endless struggle between the power of evil and the power of good, and recognises in man, the power to choose any course of action he likes. The universe, according to Zoroastrianism, is partly evil, partly good ; man is neither wholly good nor wholly evil, but a combination of the two principles—light and darkness—continually fighting against each other for universal supremacy.

The central proposition which regulates the structure of Islám, is that there is fear in Nature, and the object of Islám is to free man from fear. This view of the universe indicates also the Islámic view of the metaphysical nature of man. If fear is the force which dominates man and counteracts his ethical progress, man must be regarded as a unit of force, an energy, a will, a germ of infinite power, the gradual unfoldment of which must be the object of all human activity. The essential nature of man, then, consists in will, not intellect or understanding.

Ethically speaking, man is naturally good and peaceful. Metaphysically speaking, he is a unit of energy, which cannot bring out its dormant possibilities owing to its misconception of the nature of its environment. The ethical ideal of Islám is to disenthral man from fear, and thus to give him a sense of his personality to make him conscious of himself as a source of power. This ideal of man as an individuality of infinite power, determines, according to the teachings of Islám, the worth of all human action. That which intensifies the sense of individuality in man is good, that which enfeebles it is bad. Virtue is power, force, strength; evil is weakness. Give man a keen sense of respect for his own personality, let him move fearless and free in the immensity of God's earth, and he will respect the personalities of others and become perfectly virtuous. It is not possible for me to show, in the course of this paper, how all the principal forms of vice can be reduced to fear. But we will now see the reason why certain forms of human activity, *e g.*, self-renunciation, poverty, slavish obedience which sometimes conceals itself under the beautiful name of humility and unworldliness—modes of activity which tend to weaken the force of human individuality are regarded as virtues by Buddhism and Christianity, and altogether ignored by Islám. While the early Christians, glorified in poverty and unworldliness, Islám looks upon poverty as a vice and says: " Do not forget thy share in the world." The highest virtue from the standpoint of Islám is righteousness which is defined by the Qurán in the following manner :—" It is not righteousness that ye turn your faces in prayers towards " east and west, righteousness is of him who believeth in God and the last day and the angels " and the scriptures and the prophets, who gives money for God's sake unto his kindred " and unto orphans and the needy and to strangers and to those who ask and for the redemp- " tion of captives, of those who are constant at prayer, and of those who perform their " covenant when they have covenanted and behave themselves patiently in adversity " and in times of violence. " It is, therefore, evident that Islám, so to speak, transvibrates the moral values of the ancient world, and declares the preservation and intensification of the sense of human personality to be the ultimate ground of all ethical activity. Man is a free responsible being, he is the maker of his own destiny; his salvation is his own business. There is no mediator between God and man. Good is the birthright of every man. Briefly speaking, then, a strong will in a strong body is the ethical ideal of Islám. Just as there are two basic propositions underlying Muslim ethics, so there are two basic propositions underlying Muslim political constitution.

(1) The law of God is absolutely supreme. Authority, except as an interpreter of the law, has no place in the social structure of Islám. Islám has a horror of personal authori-

*Extracts from a lecture on " Muslim Community," delivered by Doctor Sheikh Muhammad Iqbál, M.A., Bar-at-Law.

ty. We regard it as inimical to the unfoldment of human individuality. The Shias, of course, differ from the Sunnis in this respect. They hold that the Caliph or Imám is appointed by God and his interpretation of the law is final ; he is infallible and his authority, therefore, is absolutely supreme.

(2) The absolute equality of all the members of the community. There is no aristocracy in Islám. "The noblest among you," says the Prophet, "are those who fear God most." There is no privileged class, no priesthood, no caste system. Islám is a unity in which there is no distinction, and this unity is secured by making men believe in the two simple propositions—the unity of God and the mission of the Prophet—propositions which are certainly of a supernatural character, but which, based as they are, on the general religious experience of mankind, are intensely true to the average human nature. Now, this principle of the equality of all believers made early Mussalmáns the greatest political power in the world. Islám worked as a levelling force; it gave the individual a sense of his inward power; it elevated those who were socially low. The elevation of the down-trodden was the chief secret of the Muslim political power in India."*

Muhammadan Sects.

General.

234. But while uniformity of belief and culture is one of the fundamental principles of the Muhammadan religion, differences of opinion in the interpretation of the Holy Book and the traditions have led to the formation of sects which, though far less numerous than those amongst the Hindus, are yet by no means negligible. The situation is viewed with apprehension by the far sighted Panjabi Muhammadan gentleman above referred to. For says he :—

"Is the organic unity of Islám intact in this land ? Religious adventurers set up different sects and fraternities, ever quarreling with one another ; and then there are castes and sub-castes like the Hindus! Surely we have out-Hindued the Hindu himself ; we are suffering from a double caste system—the religious caste system, sectarianism, and the social caste system, which we have either learned or inherited from the Hindus. This is one of the quiet ways in which conquered nations revenge themselves on their conquerors. Islám is one and indivisible; it brooks no distinctions in it. There are no Wahábis, Shiás, Mirzáis or Sunnis in Islám. Fight not for the interpretations of the truth, when the truth itself is in danger. Let all come forward and contribute their respective shares in the great toil of the nation. Let the idols of class-distinctions and sectarianism be smashed for ever; let the Mussalmáns of the country be once more united, into a great vital whole. How can we, in the presence of violent internal dispute, expect to succeed in persuading others to our way of thinking? The work of freeing humanity from superstition—the ultimate ideal of Islám as a community for the realisation of which we have done so little in this great land of myth and superstition—will ever remain undone if the emancipators themselves are becoming gradually enchained in the very fetters, from which it is their mission to set others free."*

Classification of Muhammadan sects.

235. Before proceeding to discuss the sects, it will not be out of place to offer a few remarks regarding their classification. With reference to the entries in the Census returns, the Muhammadans may be divided into three main classes, *viz.*, 1, Shias ; 2, Sunnis ; and 3, Reformers. A small number of entries in the Census records, regarding sects which are analogous to other religions, will have to be dealt with separately. The characteristics of Sunnis and Shias have been explained at length in the Punjab Census Reports of 1881 and 1891.†

Detailed figures for the sects are given in Table VI A and the totals for the Province are noted in the margin. The Sunnis form the bulk of the Muhammadan population, representing 97·5 per cent. thereof. The Shiás come next in numerical strength (2 per cent.) and the Ahl-i-Hadis rank third (·3 per cent.). The figures of these three main sects

Sect.		*Person.*
Shias	...	247,532
Sunnis—		
Hanafi	...	782
Muhammadi	...	253
Miscellaneous	...	55,987
Qadri	...	945
Shafi	..	3,219
Unspecified	...	11,907,572
Total	...	11,968,758

Sect.		*Person.*
Reformers—		
Ahl-i-Koran	...	271
Ahmadi	...	18,695
Ahl-i Hadis	...	39,083
Muwahid	...	458
Others	...	58
Total	...	58,565
Sects analogous to other Religions—		
Sansi	...	516
Others	...	106
Total	...	622

* Extract from an article on "Islám as a Moral and Political Ideal," by Dr. Sheikh Muhammad Iqbál, M.A., published in the Hindustan Review.

† Ibbetson's Census Report, page 146, paragraph 283 ; Maclagan's Census Report, pages 188-9, paragraphs 132-133.

Sects.	1881.	1891.	1911.	Percentage of increase. + or decrease −	
				1881-1891.	1891-1911.
All sects ...	9,872,745	10,827,628	12,275,477	+10	+ 13
Sunnis ...	9,547,498	10,620,854	11,968,758	+11	+ 13
Shias ...	74,548	114,461	247,532	+54	+116
Ahl-i-Hadis or Wahabis ...	2,453	3,604	39,083	+47	+984
Other sects and unspecified ...	248,246	88,709	20,104	−64	− 77

are compared in the margin for the three Censuses of 1881, 1891 and 1911. Sects were not tabulated in 1901* and consequently separate statistics are not available for that year. It will be noticed that the increase in Sunnis has been more or less proportional to the increase in the total number of Muhammadans, but the gains of the Shiás and the Ahl-i-Hadis sects have been phenomenal, during the past 20 years and the decrease in the number of persons belonging to unspecified and minor sects is equally remarkable. The main reason for this result is the reluctance of the followers of the Shia and Ahl-i-Hadis doctrines to give public expression to their views, particularly in tracts possessing a strong Sunni influence. With the growth of religious liberty and the independence of persuasions secured by the British rule, the hesitation of the old days is fast disappearing. We, therefore, find that the number of Shiás has more than doubled itself during the last 20 years and the present recorded strength is considerably more than three times that in 1881; also that the Wahábis (Ahl-i-Hadis) have risen about 11 times, in number, within the last 20 years and about 16 times during the past three decades. As a consequence of this, and perhaps, owing to more careful registration, the minor sects have sunk to their proper place and there is not a single Muhammadan now, who has not returned one sect or another.

The Shias.

Sects of Shias.

236. The Shias† are classified as follows by a widely respected Shia scholar:—

Shias ...
- 1. Jáfri or Jafar Sádiqi—
  - a. Asná-i-Ashri or Imámia
    - i. Akhbári or Ahl-i-Hadis.
    - ii. Usuli.
  - b. Ismaili ... ...
    - i. Záhiri.
    - ii. Bátini.
- 2. Zaidia.

The *Jáfris* are the followers of Imam Jáfar Sádiq, who have believed in the Shia tenets from the very beginning, as distinguished from '*Zaidis*' who are the followers of Imám Zaid. Imám Zaid was originally not an open believer in the Shia doctrines, but when put to the test and asked, either to say *Tabarra* to (*i.e.*, curse) the other Caliphs, or to give up the following of the Imám, he did the former and joined the Shia fold, his followers becoming *Zaidis*. *Asná Ashr* means 12 and *Asná Ashris* or *Imámias* are those who believe in the 12 Imáms.‡ The *Akhbáris* are that branch who believe in the Hadis as well as in the Korán. The *Usulis* do not follow the former. *Ismáilis* are a group who believe in a continuous series of Imáms to this day. There are two sections of the *Ismáilis*, *viz.* :—(1) the *Záhiris*, who profess allegiance openly to an Imám for the time being (these are the followers of H. H. the Agha Khan), and (2) the *Bátinis* who do not make a public display of their Imám. The Bohras belong to this class. A third group called the *Tafzilis* are those Muhammadans, who respect all the four *Ashábs* (Caliphs) but give preference to *Hazrat* Ali. The Sunnis regard them as Shiás but the Shiás treat them as Sunnis.

The names of the districts showing the largest number of Shia entries are given in the margin and the figures are compared with those of 1891. In almost all these districts, the strength and influence of the Sunni population is considerable, and many followers of the Shia doctrines to this day conceal their faith, with a view to pass as

District.	1911.	1891.	District.	1911.	1891.
Lahore ...	7,527	5,367	Attock§ ...	8,023	...
Sialkot ...	11,533	6,756	Mianwali§ ...	24,883	...
Gujranwala	10,859	2,887	Lyallpur§ ..	6,314	...
Gujrat ...	6,424	1,839	Jhang ..	24,903	12,713
Shahpur ...	20,109	9,545	Multan ...	12,870	5,792
Jhelum ..	15,023	10,180	Muzaffargarh	22,725	4,355
Rawalipindi	7,657	8,761	Dera Ghazi Khan ..	15,446	3,745

* Figures for males over 15 years only are given in the Punjab Census Report of 1901.

† For an elaborate account of Shias see Brown's Literary History of Persia.

‡ The 12 Imáms are (1) Ali, (2) Hassan, (3) Hosain, (4) Ali II, (Zain-ul-Abid Din,) (5) Muhammad Báqar, (6) Jáfar Sádiq, (7) Musá Kázim, (8) Ali III (Ali Raza), (9) Muhammad Taqi, (10) Ali IV (Ali Naqi), (11) Hasaan Askari, (12) Muhammad Abul Qásim or Imám Mehdi.

§ These districts did not exist in 1891.

Sunnis among the general public. The most important Shia districts are Miánwáli, Jhang (which has been largely strengthened by immigration), Muzaffargarh, Shahpur (also hepled by immigration), Dera Gházi Khan, Jhelum and Multán. The Sayads are chiefly Shiás and the districts above named contain a very large population of that tribe (see margin), most of whom are Pírs having a large or small following of Muríds (disciples). Under their influence, numerous members of other tribes and castes adopt the Shia faith, and it is only natural that these districts should show the largest number of Shiás in the Province. The Rawalpindi and Attock Districts forming part of the western Punjab as also the Siálkot, Gujránwála, Gujrát and Lahore Districts contain largo bodies of Shiás. In Lahore (particularly the Lahore city), the Shiás who had the Kazilbásh Nawáb at their head appear to have been less shy in owning their faith at the previous Censuses, than in other parts of the Province, as the difference in the rate of increase of Shiás shown in the margin will prove. That the remarkable increase in the number of Shiás is not due to the general development of population, owing to natural causes, is clear from the fact that the most affluent tribe of Shiás, *viz.*, the Sayads, have only gained 4 per cent. in strength since 1901, as the figures noted in the margin will show.

Miánwáli ...	7,448
Jhang ...	8,089
Muzaffargarh ...	11,674
Shahpur ...	13,156
Dera Gházi Khan	7,830
Jhelum ...	13,008
Multán ..	11,695

	Percentage of increase of Shiás.	
	1891.	1911.
Province ...	54	116
Lahore ...	77	40

	1901	1911	*Increase p. c.*
Sayads	238,227	247,388	4

The Sunnis.

237. The Sunnis have—(*a*) the old *Ahl-i-Hadis* called *Záhiria* who follow what is given in the Korán and the Hadis; (*b*) *Ahl-i-Ijtihád* or those who began to improve on the meanings of the Scripture (this class includes the four great schools* of *Hanafi*, *Sháfi*, *Máliki* and *Hambali*, so ably described by Mr. Maclagan in his Census Report†; (*c*) Theologians (Unitarians), also called *Bátinia* (the secret doctrinists), or *Sufis*, who recognise the necessity of submission (*bai'at*) to the Pír, divided into *Chishti*, *Sábiri*, *Nizámi*, and *Farídi*, and various fraternities, *e.g.*, *Qádiri*, *Naqshbandi*‡ (*Mujaddadi*), *Sohrwardi* and the independent religious orders of *Madári*, *Rasuli*, *Rasulsháhi* or *Qalandari*, *Nausháhi*, *Sálári*, *Malang*, etc. The Sunni sects returned at the recent Census are compared in the margin with the figures of 1891. The Sháfi school would appear to be gaining ground, but the figures cannot signify much as the number of Sunnis who returned no sub-sect in 1891 or 1911 is overwhelming. On the whole, the Sunnis have increased 13 per cent. during the past 20 years. The figures for 1901 are not available, but assuming the rate of progress for Sunnis to be the same as for all Muhammadans, the rate of increase during the past decade may be taken as ·77 per cent. Some Sunnis have called themselves Muhammadi, but they are quite apart from the Muhammadi Wahábis. In consequence of the result of enquiries in individual cases which showed that the entry of Muhammadi did not signify Wahábi, the Muhammadis have been classed as a sub-sect of Sunnis. Principal Sunni sects.

	1891.	1911.
Hanafi	1,748	782
Sháfi	1,760	3,219
Muhammadi ...	816	253
Qàdri	1,579	945
Máliki and Máliki Bálmiki ...	6,427	..
Miscellaneous } Unspecified }	10,608,524	55,987 / 11,907,572
Total Sunnis ...	10,620,854	11,968,758

238. The sects thrown under the head "Miscellaneous" are those shown in the margin. The Bálasháhi, Bálmiki and Lál Begi are Chuhras. These and Chuhras of all kinds, including Bhangis, should, under the instructions, not have been returned as Muhammadans. Teji and Panda (or Pandat) are sub-castes of Chuhras. Bábá Kálu 1; Dádupanthi 4; Od 4; Sádh 1; Sanátan Dharma 1; are Hindu sects. In Table VI A, all these should really have appeared under the head of "Sects analogous to other reli- Miscellaneons Sunni sects.

	Persons.		*Persons*
Bábá Kálu ...	1	Muqallid ...	3
Bálasháhi ...	3,917	Naqshbandi ...	4
Bálmiki ...	34,985	Naushá hi ...	55
Bhangi ...	76	Od	4
Chuhra Din Panáhi	25	Pandit ...	25
Chuhra Rati ...	51	Panjpiria ...	4
Dádupanthi ...	4	Sádh	1
Din-Panáhi ...	57	Sanátan Dharma	1
Guga Chuhra ...	28	Sháh Ismáilia	106
Háshmi ...	27	Sádiqi ...	12
Jáfar Sádiqi ...	11	Sheikh Sádiqi ...	13
Jaláli Fakir ...	10	Sufi	88
Lál Begi ...	15,592	Sarwaria ...	530
Madári ...	330	Sarwarpír ...	3
Maulái ...	6	Teji ...	18

* They differ on points of law, but not in dogma.
† Punjab Census Report, 1891, para. 133, pago 189.
‡ But it must be remembered that a Naqshbandi may be a Hambali or Shafi in law.

gions" instead of under Sunnis. The entries are obviously the results of mistakes in Enumeration, but they were not corrected in the hope of being able to find the individuals and obtain an explanation. It was, however, not found possible to trace them. Madárís are a religious order of Unitarians (Súfis). An account of this order and their branch Malang is contained in para. 142 of Mr. Maclagan's Census Report of 1891. The local fakirs of this order describe themselves as attached to Zinda Sháh Madár whose shrine is 12 miles west of Montgomery on the bank of the Rávi. He was a disciple of Lál Shábház Qalandar of Sewan in Sindh. At the time of initiation, the head and face including the eyebrows are clean shaved. The hair is then to remain untouched for 12 or 24 years, as the preceptor may prescribe. All this time the initiate has to constantly wear the *Langot* (loin cloth), to remain celibate, to keep constantly on the move and not to beg, contenting himself with whatever food may be given to him by people without the asking. The use of intoxicating drugs, such as *Bhang* and *Charas*, is not prohibited. On completion of the prescribed period the preceptor shaves the initiate's head, has the crop of hair buried and authorises him to initiate others. The restrictions then cease and he is permitted to marry if he so desires. The number of Sarwariás (including Sarwarpír) is small. They have been returned in the Hoshiárpur, Ludhiána, Ferozepore, Lahore, Gurdáspur, Siálkot, Gujránwála and Lyallpur Districts and the Farídkot State. Ordinarily the term is applied to the Hindu or Sikh followers of Sakhi Sarwar, but the Muhammadan disciples of the *Sajjádá-nashin* of Sakhi Sarwar also call themselves by that name. Din-Panáhis also called *Sháh de fakir* * are the followers of Din Panáh, a Muhammadan saint, whose shrine is situated at Dáira Din Panáh in the Muzaffargarh District. After a very simple initiation at the shrine, they receive the privilege of demanding alms all over the western Punjab in the name of Din Panáh. Háshmi is a sub-caste or clan of Sayads. The persons returned as Jáfar-Sádiqi, Sháh Ismáilia, Sheikh Sadiqi and Sadiqi are probably Shiás who have apparently got mixed up about their faith and are not quite sure whether they are Sunnis or Shiás. Jalális and Naushábis are independent religious orders as stated in the preceding paragraph. For a detailed description of these sects see Punjab Census Report, 1891, page 194 *et seq.* Sufi is a general expression which includes the particular sects mentioned in the last paragraph. Maulais are a sect of Sufis inclined to Shiaism. Muqallad is an ironical term used by Wahabis for Sunnis who retaliate by calling them Ghair Muqallid.

The Reformers.

General remarks.

239. The main schools of Reformers are the (*a*) New Ahl-i-Hadis—*i.e.*, Wahábi Wáhad Wahábi, Mawáhid, or Muhammadi (the purists); (*b*) Ahmadi; (*c*) Ahl-i-Korán or Chakrálvi; (*d*) Muátazila, Mazhab-i-Rasul or Nechari (Rationalists) included under the head Other Reformers. Of the sects based upon ideas of reformation, the Ahl-i-Hadis and Mawáhid have been described in the three previous Census Reports.† The figures have been given separately in Table VI A, but the two denominations represent one and the same sect.

Wahabis or Ahl-i-Hadis.

Hissár	53	Jhelum	310
Delhi	519	Ráwalpindi	76
Hoshiárpur	469	Montgomery	1,870
Jullundur	291	Lyallpur	2,360
Ludhiána	600	Jhang	35
Ferozepore	7,816	Multán	1,302
Lahore	6,708	Muzaffargarh	152
Amritsar	4,225	Dera Gházi Khan	30
Gurdáspur	4,512	Kalsia State	98
Siálkot	3,215	Kapurthala "	173
Gujránwála	3,541	Malerkotla "	240
Gujrát	55	Patiála "	547
Shahpur	261	Nábha "	32

239*a*. The Wahábis generally call themselves Ahl-i-Hadis and sometimes Mawáhid. Ghair Muqallid is a term applied to them by others. The local distribution of Ahl-i-Hadis (including Mawáhids) is given in the margin (omitting figures under 20). The strongest Purist centres are Ferozepore and Lahore, but the strength in Gurdáspur, Amritsar, Siálkot and Gujránwála is also considerable, and they are found in fairly large numbers in Lyallpur, Montgomery and Multán.

Ahmadi.

240. The Ahmadiya sect was founded by Mirza Ghulám Ahmad of Kádián (in the Batála Tahsil of the Gurdáspur District). The Mirza was born in 1839 and wrote in 1880, *Burhán-i-Ahmadiya*, his masterpiece, in which he claims to be a

* For an account of this order see Muzaffargarh Gazetteer of 1908, p. 247.

† Punjab Census Report, 1881, p. 147, para. 286; Punjab Census Report, 1891, p. 189, para. 134; Punjab Census Report, 1901, p. 142.

recipient of Divine revelation. A brief description of the sect was given by Mr. Rose.* "Beginning as a Maulvi," says he, "with a special mission to the sweepers,† the Mirza eventually advanced claim to be the Mahdi or Messiah expected by Muhammadans and Christians alike. The sect, however, emphatically repudiates the doctrine that the Mahdi of Islám will be a warrior and relies on the 'Sahíh Bokhári,' the most authentic of the traditions, which says, he shall wage no wars, but discontinue war for the sake of religion. In his voluminous writings, the Mirza has combated the doctrine of Jihád and the sect is thus opposed to the extreme section of the Ahl-i-Hadis."

The following quotation from the Imperial Gazetteer‡ shows another aspect of the movement. "The wildest development of recent sectarianism in Islám is furnished by the Ahmadiya sect. The Korán is to him (its leader) the repository of all knowledge. The Resurrection is at hand. While discouraging religious war, he is said to preach strongly against Christianity, Hinduism, the Shiah doctrines, and the movement in favour of English education." The last observation does not appear to be correct, considering that some of the prominent Ahmadis are graduates and send their sons to Colleges.

The founder claimed to be the promised Mahdi and Messiah of the Muslims, Messiah of the Christians, and Avatar§ of the Hindus, and one of his adherents, M. Muhammad Ali, M.A., LL.B., proves from this triple claim, the universality of the Ahmadiya Mission.|| The Reverend Doctor Griswold's pamphlet on Mirza Ghulám Ahmad, the Mahdi Messiah (1902), discusses the claims from the Christian point of view. Among the Muhammadans, the pretensions are admitted by only the adherents of the faith and it goes without saying that the claim to being an Avatar is considered preposterous by the Hindus. Although the first volume of Burhán-i-Ahmadiya was published in 1880 and the book was completed in 1884, the Ahmadiya movement did not come into existence till 1889, in view of the strong opposition raised by the Maulvis. The Mirza wrote three books *Fáteh Islám*, *Tauzih-i-Marám* and *Izála-i-Auhám*, to clear his position, though without success. His professions were characterised by a strong element of prophecies and the fulfilment of those about the violent death of his bitter opponent Lekh Rám, the Arya Musáfir, and the end of Abdulla Atham, a Christian (which is alleged to have been delayed because he had adopted the faith of the new Prophet before the expiry of the time allowed, but came on because he went back to Christianity), strengthened the hands of the founder of the sect. It is mentioned that Jesus Christ never died on the Cross, but escaped to India where he died in Kashmir. The tomb of Yús Asaf at Srinagar was identified by the Prophet of Kadián as the place where Jesus Christ was buried.

The number of Ahmadis now returned is given in the margin. The total strength of the sect in 1891 or 1901 is not known but Mr. Rose gave the number of males over 15 as 1,113 and considered his return to be a complete one. The proportion of Muhammadan males over 15 to the total Muhammadan population of 1901 was 1 : 3·1. The total strength of Ahmadis in that year may, by analogy, be estimated at 3,450. In the last ten years, therefore, the number of adherents of the faith has multiplied more than 5 times. One great stimulus for conversion has been the assertion of the founder that all those owning allegiance to him would escape the scourge of plague. But after a certain period of immunity, the Ahmadis began to succumb to the disease like others and the faith in the efficacy of the Prophet's declaration was somewhat shaken. Mirza Ghulám Ahmad died on the 26th May 1908, and was succeeded in the leadership by his chief colleague and adviser Maulvi Nur Dín, who is a great Arabic scholar and an eminent physician. His successful treatment of patients attracts a large number of sufferers from all parts of the Province and brings them under his influence. In spite of the opposition to the doctrines of this school, it is somewhat remarkable that it embraces

Strength.

Males ...	10,116
Females...	8,579
Total ...	18,695

* Punjab Census Report, 1901, p. 143.
† This appears to be incorrect. It was Mirza Ghulam Ahmad's brother, who was the Pir of sweepers. The movement is said to have died with him.
‡ Vol. X, p. 438, Edition 1907.
§ Nishkalank or Kalki.
|| 'Ahmad the promised Messiah,' by Muhammad Ali, M.A., LL.B., p. 2.

men of great intelligence and resource. The sect appears to be in full vigour and has shown no sign of decadence.

The Ahl-i-Koran or Chakralvi.

241. The sect was founded in 1902 and is named Chakrálvi after its founder Abdulláh, an inhabitant of Chakrála in the Mianwali District. His followers are known as Ahl-i-Korán, because Abdulláh relied on the Korán itself to the exclusion of the *Hadis*, etc. They believe that Muhammad was not the *Rasul* (Messenger) but that the Messenger was the inspiration and that the Korán itself, as embodying the inspiration, is therefore the *Rasul*. As regards Hazrat Muhammad, they say that he only conveyed to the people, the Message of God contained in the words of the Korán. The sect thus has no belief in the *Hadis* and totally denies its validity. The founder of the sect was named Ghulám Nabi by his parents. His father who belonged to the Hanafi school and was a disciple of Khwája Alláh Baksh of Taunsa had him initiated by the said Khwája, according to his own views. Ghulám Nabi took his lessons in the *Hadis* from one Nazír Hussain of Delhi (a thorough master of the subject) and became a renowned scholar. After this he took some lessons from Maulvi Nur Dín, Ahmadi, and changed his name from Ghulám Nabi (slave of the Prophet) to Abdulláh (servant of God). On his arrival at Lahore, he put up at the Chiniánwáli mosque, which is the only place of worship of the Ahl-i-Hadis and is situated in the residential quarters of the followers of that sect. The Ahl-i-Hadis flocked to him on account of his great learning, and Mián Chittu who was at the time a true helper of the sect, specially patronized him. Abdulláh now began to publish a commentary on the Korán with special reference to *Hadis*. With every *Ayat* (couplet) of the Korán he gave references to the *Hadis*, explaining the meanings. He completed three Sipáras (Chapters) in this manner. But then his faith in the *Hadis* began to shake, and he changed his views, throwing the *Hadis* completely overboard. He expressed his new views to few, but those who heard him agreed with him and Muhammad Chittu being one of them, did all he could to help him. The Ahl-i-Hadis getting scent of the change of faith turned them out of the Chiniánwáli mosque. Abdulláh with the financial support of Chittu purchased a house and the party began to read prayers according to the new faith. In order to give publicity to his doctrines, Abdulláh started a journal called the 'Alkorán,' edited in the beginning by Ahmad Hussain, Shaukat, and afterwards by Shams-ud-din, Sháyak. They rejected the old form of prayer and improvised a new one calling it *Burhán-ul-Korán*. The other sects of Islám then declared them '*Káfirs*' (blasphemers). Notwithstanding this persecution, their number rose to about 500 at Lahore and in the neighbourhood, during the first 5 or 6 years of the sect's life. Differences, however, arose in consequence of the impossibility of adequately explaining some of the doctrines laid down in the Korán without the help of the *Hadis* and these resulted in many of the followers of the new faith deserting the ranks. Muhammad Chittu who was the right hand and the chief councillor of Abdulláh, is his bitterest enemy now. Only 271 persons (150 males and 121 females) have been entered in the Census returns, as followers of this sect. The districts where they were enumerated are noted in the margin. They appear to be strongest in Lahore, Gujrat and Multan. The native district of the founder, *viz.*, Mianwali, possesses only 7 adherents of the faith, mostly members of his family.

Districts.	*Persons.*
Ludhiana ..	7
Lahore ...	62
Sialkot ...	20
Gujranwala ...	32
Gujrat ...	60
Jhelum ...	6
Mianwali ...	7
Lyallpur ...	12
Jhang ...	1
Multan ...	50
Patiala State ...	14

The peculiarities of the sect are these:—(1) The *Azán* (call to prayer) is considered unnecessary. (2) The *Takbir* (aphorism proclaiming the greatness of God) is not read aloud. (3) There are some differences of detail in the text of the *Nimáz* (prayer). The followers of this sect consider only the recitation of the *Faraz Raka'ats* binding and reject the *Sunnat* and *Nafal* portions. (4) Unlike other Muhammadans, the Ahl-i-Korán bend one knee, while standing to pray. (5) The Id and Funeral prayers are considered unnecessary. (6) They hold that the departed soul cannot profit by prayer or charity in its behalf. (7) They consider it necessary to read aloud, both *Amín* (amen) and *Bismillah* (in the name of God), called *Jahar*, while the other sects are against it. (8) They believe Heaven to be eternal like the Creator Himself.

Other Reformer sects.

Others.	
Ahl-i-Tauhíd	11
Ahl-i-Zikr	4
Hamá Ost	12
Kháriji	1
Mazhab Rasul	8
Mu'atazila	1
Nechari	5
Rasuli	1
Rab	15
Total	58

242. The entries under 'Others' are noted in the margin. *Ahl-i-Tauhíd* are Unitarians. *Ahl-i-Zikr* are spiritualists who go in for devotion and meditation. *Hama ost* means "All is He." The followers of this doctrine are Pantheists similar to *Adwaita Vedantis.* The *Khárijis* are neither Sunnis nor Shias. They abuse Ali and respect the other three *Asháb.* In common parlance Sunnis call Shias Rafizis (*i.e.*, the outcastes) and the latter use the epithet Kháriji (conveying the same meaning) for all Sunnis. Owing to change of residence, it has not been possible to trace the 8 persons who had returned themselves as Mazhab-i-Rasul. But they are obviously the same as Nechari or Mu'atazila, *i.e.*, followers of the Aligarh School.* The Rasuli or Rasulsháhi sect is dying out. There is only 1 entry now against 133 in 1891. Their creed was described by Mr. Maclagan in para. 144 of his Census Report (1891). The term Rab has been used for a set of persons who go about in yellow clothes and give no description of their faith. The only specimen I have seen is a half crazy *fakir* in Lahore, who would be taken more readily for a member of the secret Police than of a religious order. So far as I could gather, he firmly believed that he himself was God, and that there was no other God. There is also a class of fakirs, who grow the beard, but dress and behave like females. The idea is to worship and please God as a wife does her husband (similar to the principle of the *Vishnu—Shákhtiks* of the *Vallabhi Sampradá*). They have to pass a period of probation before initiation. The apprentice is asked to go about begging for a prescribed time and if he shows no signs of a temper, he is initiated into the secrets of the order by the *murshid* (preceptor). The fakirs are contemptuously called Malámatis (the reprehensibles).

Sects analogous to other religions.

Sansis, etc.

Sialkot	145
Gujranwala	322
Lahore	17
Gujrat	14
Lyallpur	18
Total	516

Dev Dharam	1
Gorakhpanthi	18
Jogi	5
Kesdhári	16
Rabábi	15
Rádha Swámi	7
Ramdási	4
Nám Deo	10
Rahtia	18
Zind Kaliána	12
Total	106

243. The return of Muhammadans includes 317 male and 199 female Sánsis. The entries are found in the districts named in the margin and only signify that these Sánsis have come under Muhammadan influence. Where Sánsis have been converted, they have returned themselves as Sunnis. The other unusual entries are named in the margin. These entries are due to mistakes of Enumerators, except in the case of Rabábis who call themselves Sikhs as well as Muhammadans and the followers of Rádha Swámi who have been ascertained to be Muhammadans. The Kesdháris are obviously Sikhs, the Ramdásis and Rahtiás may be Sikhs or Hindus, and the others are apparently Hindus. Except the Rabábis and Rádha Swámis, the other persons could not be traced.

Miscellaneous.

Observances of the masses.

244. But while these are the differences of the theologian, the masses have a matter of fact religious curriculum of their own. The performance of circumcision, the five daily prayers, the assembled prayer on Fridays in a mosque, the abhorrence of pork,† the clipping of the moustache in the centre, the observance of fasts in Ramzán and the celebration of the Ids, are looked upon as the sum total of the dictates of the sacred Korán and the *Shar'a.* Circumcision, abhorrence of pork, and the celebration of Ids are universal. The daily prayers and the Ramzán fasts are strictly enforced in the western Punjab and a Muslim who neglects these duties or does not grow a beard or clip his moustache is looked down upon. But even here, certain exceptions are allowed. "Among the Biloches, for instance, it is considered in some tribes sufficient if the chief keeps the fasts and prays all the prayers on behalf of his tribesmen."‡ In the central and eastern Punjab, however, this discipline is more lax. But beyond these distinguishing features of Islám, the life of a Muhammadan in this Province has, till recently, not been very different to that of a Hindu.

* See Punjab Census Report, 1891, p. 191, para. 135.

† The abhorrence of pork is said to be due to the belief that the pig was created to clean up Noah's ark of the filth which was accumulating therein.

‡ Paper on Muhammadan Saints of the Western Punjab, by Major A. O'Brien, C.I.E., Journal of the Royal Anthropological Institute, 1911, Vol. XLI, p. 509.

Popular beliefs.

Piri-Muridi.

245. The diffidence of the ignorant in their ability to grasp the secrets of spiritual elevation and of attaining paradise, has inaugurated the system of *Piri-Muridi*, known in the Hindu religious terminology as *Guru Paramparâ*. The practice is common all over the Province, but it is most prevalent in the western Punjab, where every single person is supposed to have a Pír or preceptor, who initiates him into the secrets of Divine worship and guides him in his spiritual progress. No one can inspire confidence as a truthful or straight forward man until he has done *Bai'at* (affiliated himself) to some *Pír*. Once this is done, the *Murid* (disciple) depends upon the *Pír* for helping him through all difficulties and having him absolved of all sins. Even the thief follows his evil pursuits in the firm conviction that his Pír will see him saved both from the clutches of the law and from God's retribution, and right enough the first thing he does is to go and confess his guilt to the Pír, like confession in the Roman Catholic church, and to make a handsome offering with a view to obtain his intercession. The forgiveness from God is readily secured, but the Courts of Law are less amenable to the spiritual influence of the Pír, and the most he can do is to instruct the thief to recite certain aphorisms if he is apprehended and to repeat them each time his case goes up for hearing. Armed with this weapon he stands his trial with absolute confidence in the efficacy of his Pír's prayers, and if the flaws of evidence result in his acquittal, the miraculous powers of the Pír are confirmed. The extent to which the Pír can exert his influence on his Murid is wonderful. In all matters concerning social life or property, few people will discard the advice of the Pír. Mr. E. O'Brien was not far wrong when he wrote of the Muhammadans of the Muzaffargarh District that 'Their feelings of worship are entirely diverted from the Divine Being to their Spiritual Guides." The Pírs are a class separate from the priest or Mulla and the spiritual instructions they impart are usually by way of prescribing the recitation of certain portions of the Korán daily or the repetition of a certain formula on the rosary, the dispensing of certain charities and other similar rules of conduct.

Saint worship.

The reverence for shrines dedicated to saints of great repute which are ordinarily their tombs, is a natural consequence of the faith in Pírs. The western Punjab is full of shrines of varying importance from the Sakhi Sarwar of Dera Ghazi Khan which attracts votaries, both Muhammadan and Hindu, from all parts of the Province, to the small insignificant tomb of a local Pír, in some bye-lane of a town or on the outskirts of a village. A lamp is lit regularly at this small tomb which is covered with a cloth as a mark of respect and the *Mujáwar* (attendant) can add a little to his ordinary income, if the place is not important enough to maintain him. The Patháns are desperately fond of praying at the tomb of a saint and in Bhangikhel (District Mianwali) a Sayad is said to have been murdered and buried in order to supply the deficiency of a sacred tomb in the neighbourhood. Several shrines are known for efficacy in curing certain diseases. A visit to and residence at some will cure leprosy,* others give wealth (*Lakhdátá* or giver of lakhs is an epithet of Sakhi Sarwar) or sons, and a number of them are known for their sanctity in driving off Jins† (evil spirits) which so often possess women.

Charms.

But this is not all. Charms have a great potency in the western Punjab and form the source of considerable income to those who are competent to sell them. All diseases are believed to be more or less curable by charm, domestic happiness can be secured by them, cases can be won, enemies subdued, opposing wrestlers thrown down, the quantity of butter (at the churning) enhanced; indeed all human wishes can be fulfilled by these means. And cattle are no less subject to the influence of magic. In many Sayad villages, there is a particular porch which the cattle have to pass through in order to get cured of disease or insured against sickness. Where the number of cattle brought in for such treatment is large, two large poles are stuck up at a convenient place and a string is fastened across them with festoons and buntings of all colours hanging from it. The cattle passing through this arch receive the benefit of the blessings, and the offerings of bells and rags which are added to the string, from time to time, make its appearance rather imposing.

* See account of Pir Jahánián in Chapter X.

† See Muzaffargarh Gazetteer, p. 73, account of Alam Pir shrine at Shahr Sultan.

Then trees are dedicated to Pírs and people offer rags to them when they pass by. Such trees, usually Jand (*Prosopis specigera*), get covered over with rags and are known as Lingri Pír (the rag saint). People pray to these trees for fulfilment of their desires. I have known a tree which was supposed to have the power of curing toothache. Anyone suffering from toothache had only to go and drive a nail into it and was supposed to return free of pain.* Then clusters of trees in the Jungle, dedicated to certain Pírs may not be touched by anyone. No one dare remove even the dry wood falling from such trees, for fear of incurring the wrath of the spirit of the guardian saint. Respect for trees.

In short, in the western Punjab, the belief of the masses in magic or miraculous powers and what are called superstitions, is no less common than among the Hindus. In the central and eastern Punjab too, the dread of the evil eye, the fear of evil spirits and the belief in the efficacy of magic (*Dam Darud*) are common, though perhaps not to the same extent as in the west. Even in the city of Lahore, which has the privilege of a very well equipped Veterinary Hospital, cattle diseases are treated generally by charms. Several Muhammadans make a profession of giving charmed balls of kneaded flour to cows which refuse to be milked or suffer from a sore nipple, and so on. Belief in magic.

246. The accretions to Muhammadans within recent years have not been anything like so great as in the past, but nevertheless, the process of proselytization is still in progress and enquiries show that the number of converts admitted to Islám during the past 10 years, at the Jama Masjids of Lahore and Delhi amounted to 2,000 and 646, respectively, and in the opinion of gentlemen who are in a position to judge, something like 40,000 persons must have embraced Islám during the past ten years. The converts come mostly from amongst the Hindus (including Sikhs and Jains). The cases of conversion from Christianity are rare. The recruits come mostly from the depressed classes, for according to usage, the fact of being admitted to the Muhammadan society raises the status of untouchable Chuhrás, Chamárs, etc., and in the tracts with a strong Muhammadan influence, this inducement is sufficient for the change of faith. Conversions.

The educated or uneducated Hindus of the higher castes seldom adopt Muhammadanism on account of its psychological or metaphysical attractions, nor do the advantages of embracing the State religion apply to it now. When, therefore, any of them goes over to Islám, there is usually a love affair or some material advantage attaching to it. Not only are accretions of males due to this cause, but a number of hill women are enticed and kept or married by the Muhammadan menial servants of the khansama, bearer or chaprasi class, every year and taken down to the plains to be disposed of to the advantage of one or both parties. These women have to adopt Islám willingly or perforce.

247. From the names of castes and tribes, given in Table XIII, it is easy to form a fairly correct estimate of the foreign elements and their descendants amongst the local Muhammadans. The castes indicating undoubted foreign descent are enumerated in the margin. The Awáns are supposed to be of Arab extraction, but I have my doubts about this. The question is discussed in Chapter XI, but for the purposes of this comparison I have taken them as foreigners. The convert Sheikhs have been left out and the figures of only those sub-castes of Sheikhs which are known to be descended from immigrants have been taken into account.† Only 1,875,557 or 15 per cent. of the Muhammadan population would thus appear to be of foreign origin. The rest appear to be converts from Hinduism.§ Composition of Muhammadans.

Arab	...	969
Awán	...	425,931
Baddun	...	1,630
Biloch	...	532,499
Dáudpotra	...	21,229
Moghal	...	98,574
Pathán	...	292,417
Qazilbásh	..	219
Qureshi	...	70,922
Sayad	...	247,388
Turk	...	531
Hárni	...	3,380
Chishti	...	4,154
‡ Sheikhs (part)		175,714
Total	...	1,875,557

* An England returned Muhammadan gentleman tells me that this is a hypnotic operation and can be performed in connection with any tree. He has seen it performed by an Indian Muhammadan in England, but I know of only one tree in a whole district which is said to possess these healing powers.

† (a) Qureshi 95,267; (b) Faruqi 3,481, (c) Sadiqi 67.252; (d) Ansári 8,047; (e) Muhájarin 174; (f) Qureshi Sadiqi 1,463; (g) Qureshi Háshmi 30, Total 175,714.

‡ It is not possible to make allowance for the mixture on account of intermarriage between castes of foreign and local extraction. The general rule amongst the Muhammadans is, that the son, whatever caste his mother may come from, belongs to the caste or tribe of the father. It is, therefore, best to take the figures as they stand for the purposes of comparison.

§ The origin of the various castes is dealt with in Chapter XI of this Report.

Influence of Hinduism on the Muhammadan population. 248. In paragraph 234 I have quoted the remarks of a Muhammadan scholar, regarding the Musalmáns having out-Hindued the Hindu himself in respect of the double caste system, *viz.*, sectarianism and the social caste limitations. This is only natural considering what a large proportion of the local Muhammadans are converts from Hinduism, who have for centuries lived side by side with their Hindu brethren, as members of the same village or social community ; and in the words of a historian,* "Wherever a military form of Government has held in subjection a conquered race for some time, the civilisation of the conquered race has had a reflex action on the alien conquerors."

Sir Alfred Lyall, says :†—

"But the Muhammadans gained their footing gradually and held it precariously. They never completed the territorial conquest of India and on the whole they made little way against the customs and creeds of Hinduism. Orderly Christian rule has given to Islám in India an opportunity for becoming regenerate and for re-uniting its strength which it owes entirely to us."

The foreign element was bound to be influenced by the manners and customs of the overwhelming majority of Hindus amongst whom they lived and particularly by the large number of them who were, from time to time, converted to the folds of the imported religion.

Effects on beliefs and festivals. The state of affairs, as regards the survival of Hindu religious beliefs and practices amongst the Muhammadan converts depicted by Sir Denzil Ibbetson in para. 276 of the Punjab Census Report, 1881,‡ has considerably changed. The idolatrous practices have been practically given up, but the belief of the Muhammadans in the efficacy of the worship of the goddesses of disease, etc., has not become extinct yet. For instance, Muhammadan females do not, ordinarily, go and make offerings at the temple of *Sitala*, but when a child is attacked by small-pox, no medicine is, as a rule, administered for fear of offending the goddess and in the eastern Punjab, the assistance of the female attendant of the *Sitala* temple is requisitioned, offerings (*Utárá*) being given away according to her suggestion with a view to pleasing the goddess and saving the life of the patient. But in some isolated tracts of the Himalayas which have kept well out of Muhammadan influence, the profession of Islám by some converts of generations is still merely nominal. For instance, in the hills of Chamba, I found that there were Muhammadans who professed to follow Islám, but never said their *Nimáz* (prayers), and did not even know the *Kalima*. On the other hand, they worshipped the Hindu gods like their Hindu brethren, although they were not admitted inside the temples. It appears that these people were converted to Islám at some Muhammadan invasion of the country, but being left isolated amongst an overwhelming majority of the Hindus, their descendants soon became ignorant of the tenets of the religion which their ancestors had professed and not being re-admitted into the folds of Hinduism, stuck to their faith of adoption only in name, satisfying their religious craving by worshipping their local and ancestral Hindu gods. The Meos (Muhammadans) of the eastern Punjab still participate in the observance of the Holi and Dewali festivals. On the latter occasion they paint the horns, hoofs, etc., of their bullocks and join in the general rejoicings. In other parts of the Province, too, traces of Hindu festivals are noticeable among the Muhammadans. In the western Punjab, *Baisákhi*, the new year's day of the Hindus, is celebrated as an agricultural festival, by all Muhammadans, by racing bullocks yoked to the well gear, with the beat of tom-toms, and large crowds gather to witness the show. The race is called *Baisákhi* and is a favourite pastime in the well-irrigated tracts. Then the processions of *Táziás* in Muharram, with the accompaniment of tom-toms, fencing parties and bands playing on flutes and other musical instruments (which is disapproved by the orthodox Muhammadans) and the establishment of *Sabils* (shelters where water and *sharbat* are served out) are clearly influenced by similar practices at Hindu festivals, while the illuminations on occasions like the *Chirághán* fair of Shálamár (Lahore) are no doubt practices answering to the holiday-making instinct of the converted Hindus. The rosary is a striking example of the transmission of a practice with slight alterations, from the Hindus to the

* Times' Historian's History, Vol. II, p. 201.
† Asiatic Studies, 1st series.
‡ pp. 142-143.

Muhammadans through the Buddhists and Syrians. The 108* beads representing the names of Vishnu with the 109th top bead called *Sumeru* (mountain of gold, the abode of Vishnu) in the Hindu *málá* (rosary) appear as 99 beads denoting as many names of God and the 100th indicating the Imám, in the rosary of the Muhammadans.† "That a man's fate is written on his forehead, is entirely of Hindu origin."‡ Sufism according to Schopenhauer, is entirely Indian in spirit and origin. The creation of numerous sects among the Sufis and the multiplication of other Muhammadan *Fakir* orders,§ is obviously a counter-part of the Hindu institution of ascetics. The clean shaving of the head and face by some of the Muhammadan independent religious orders, the growing of the hair (often unkempt and matted) and the beard by others and the smearing of the body with ashes have their prototypes in similar practices among the Hindus. The initiation by Pírs, justified by the precedent of *bai'at* to the Prophet, may be a continuation of the Hindu belief in the supernatural powers of holy people, and the vow of celibacy taken by certain religious orders amongst whom the leader is succeeded by his *Chela* (disciple) is a clear remnant of the Hindu system. The shrine of Sádiq Nihang in the Jhang District|| affords an excellent example of the influence of the Hindu religion on Muhammadan religious orders. As the term *Nihang* implies, the order of *Fakirs* in charge of the shrine preserves a number of Hindu practices. The *Gaddinashin* remains celibate, the *Chela* (disciple) succeeds him, the *dhúni* (fire) is kept up day and night, a *rot* (large loaf of bread) of enormous weight is cooked, with the fire of the *dhúni*, once a year and distributed to all present. All these are Hindu customs and yet the shrine has an exquisitely built mosque attached to it and the monk presiding at it is as good a Muhammadan as any other, and is very widely respected. Then again, women of ill-fame sing and dance at the shrines of saints after the manner of Hindu *Dev Dásis* and *Murlís*. The occasions at which these shows take place are the Urses (annual festivals) to commemorate the demise of these saints and are attended by respectable Muhammadan gentlemen and many members of the Muhammadan religious orders, although a non-Indian Muslim would probably be shocked at such a scene as being strictly against the principles of Islám. The tonsure (Sanskár) of the Hindus still finds a parallel in the *jhand laháwan* ceremony of the western Punjab Muhammadans, *i.e.*, when little children are taken to shrines for their first shave. Similar to the Hindu custom of burying the first crop of hair with walnuts, etc., the hair of these newly shaved children is wrapped up in the skin of a sacrificed goat and buried somewhere near the shrine, in redemption of the life of the child.

The Hindu institution of caste has not only subsisted in many particulars among the converts in this Province but has also affected the foreign Muhammadan immigrants such as the Biloches and Patháns, in maintaining their pride of birth. The Rájput, the Ját, and the Ahir retains his identity, on embracing Islám. The only caste which includes miscellaneous converts is the *Sheikh*, which is really a title of respect and was applied originally to the Arab spiritual guides. Converts who did not take pride in their original caste, adopted this respectable designation until the term came to be appllied to new converts without distinction and crystallized into a separate caste. Nevertheless the agricultural tribes have not forsaken their distinguishing appellation. The employment of Bháts by Awáns and Mirásis by Muhammadan Rájputs as geneolagists, is an obvious remnant of the Hindu institution. Caste.

The converts have not only preserved their custom of endogamy but have spread the contagion to the immigrant foreign Muhammadans as well. For instance, the Patháns and Biloches will marry in the same tribe for a preference. Alliances outside the tribe are contracted either for financial considerations or in consequence of individual choice, and are looked upon with disfavour. The existence of hypergamy due probably to pride of conquest, is also more in keeping Marriage.

* Another explanation of the 108 beads of the Hindu *málá* (rosary) is that they represent 12 *Nishwásá* (breaths), 24 *Tatvas* corresponding to the 24 letters of Gáyatri and 72 *Náris* united by a *Brahmágranthi* (Divine knot) at the top with the *Sumerú* covering it.

† Journal of the Asiatic Society of Great Britain and Ireland, 1904, p. 125.

‡ *Ibid.*

§ Asceticism probably originated among the Muhammadans under the influence of Christian monastic orders, but it appears to have developed later on in India.

|| See Jhang Gazetteer, p. 169.

with the Hindu ideas than with the tenets of Islám, and the tendency of some of the converts like Khatri Sheikhs and Rájputs towards exogamy indicates traces of the exogamous custom of the Hindus.

Betrothal by guardians is unknown to Muhammadan law, yet the Punjab Muhammadans recognize it and sue for damages for breach of contract of betrothal. Almost every Muhammadan marriage in this Province is preceded by a betrothal by parents or other guardians. Adults seldom select their mates except when an irregular union is followed by marriage. Marriages contracted by guardians other than parents are not repudiated. Early or infant marriage is clearly an adoption from the Hindus. Marriage, though a contract in its inception, is a festive occasion, accompanied by rejoicings and display. The bridegroom is dressed after the Hindu fashion in a royal robe, with a *Sehra* and *Kalgi*. He is made to ride a horse and goes in state with the retinue of his brotherhood, in procession, with music and tom-toms and a display of pyrotechnics, to the bride's house, where singing by the ladies of the house goes on all the time. The marriage party is entertained and treated in truly Hindu fashion. The *Nikáh* is, of course, substituted for the Hindu marital rites, but most of the subsidiary ceremonies are scrupulously observed. The bride duly dressed in the choicest clothes, with her hands and feet coloured with *Mehndi* is brought to the house of the father of the bridegroom, generally a minor, where she is bashful and modest for some time and where she finds not a home for a husband and wife only, but a whole joint family messing and living together in commensality. The fixing and payment of dower are similarly influenced and the practices regarding divorce and remarriage of widows are to this day repudiated by Rájputs, some Sheikhs and other high castes.*

Inheritance. The Muhammadan law regarding inheritance is practically a dead letter and not only Hindu converts to Islám follow their original law of inheritance but the descendants of foreign Muhammadans have also adopted the rule of succession by agnatic descent. In attesting the Customary Law of two districts of the western Punjab, I noticed a very strong tendency among the Sayads and some of the more orthodox Patháns and Biloches to subscribe themselves as strict adherents of the *Shar'a* (Muhammadan law), but the prescribed questions relating to inheritance and succession elicited answers diametrically opposed to their general contention. The difficulty was often explained away by the cleverer champions of the *Shar'a* in this way. The succession, they would say, must be in accordance with the Muhammadan law, but every owner of property persuades his sisters, daughters, etc., to forego their share in the estate, so that for all practical purposes the succession devolves only on the lineal male heirs. But such a procedure, if ever actually adopted, can only be looked upon as a contrivance to give the appearance of validity to practices clearly opposed to Muhammadan law.

Superstitions. The use of charms and amulets alluded to in paragraph 245, the casting of horoscopes, divination through sacred books, *Jaffárs* and *Rammáls* (fortune-tellers) and the observance of omens, the firm belief in the evil-eye, the psychic treatment of diseases (*Dam-darud*) apparently owe a great deal to the traditions of the Hindu converts. Magic (*Jádú-tuna*) is practised very largely by Muhammadan experts and freely resorted to by Muhammadan laymen and particularly females. The exorcising of evil spirits (Jin) who possess females, is also an institution, evidently borrowed from the Hindus. The converts have, therefore, retained the so called superstitious ideas and transmitted them also to their coreligionists of foreign origin.

Customs of Mula Játs (Muhammadan). The Mulá Játs (according to some Mulá is a term applied generally to Ját converts in the eastern Punjab) and the Ranghars (who are converted Rájputs) show marked traces of Hindu customs. They do not generally marry in the four prohibited *gotras* (one's own, mother's, father's mother's and mother's mother's) and many of them consult the Brahmans about dates of marriage, invite them to their marriage ceremonies and make suitable gifts to them. The following translation of a note by a Muhammadan Rájput Náib-Tahsildár is to the point:—

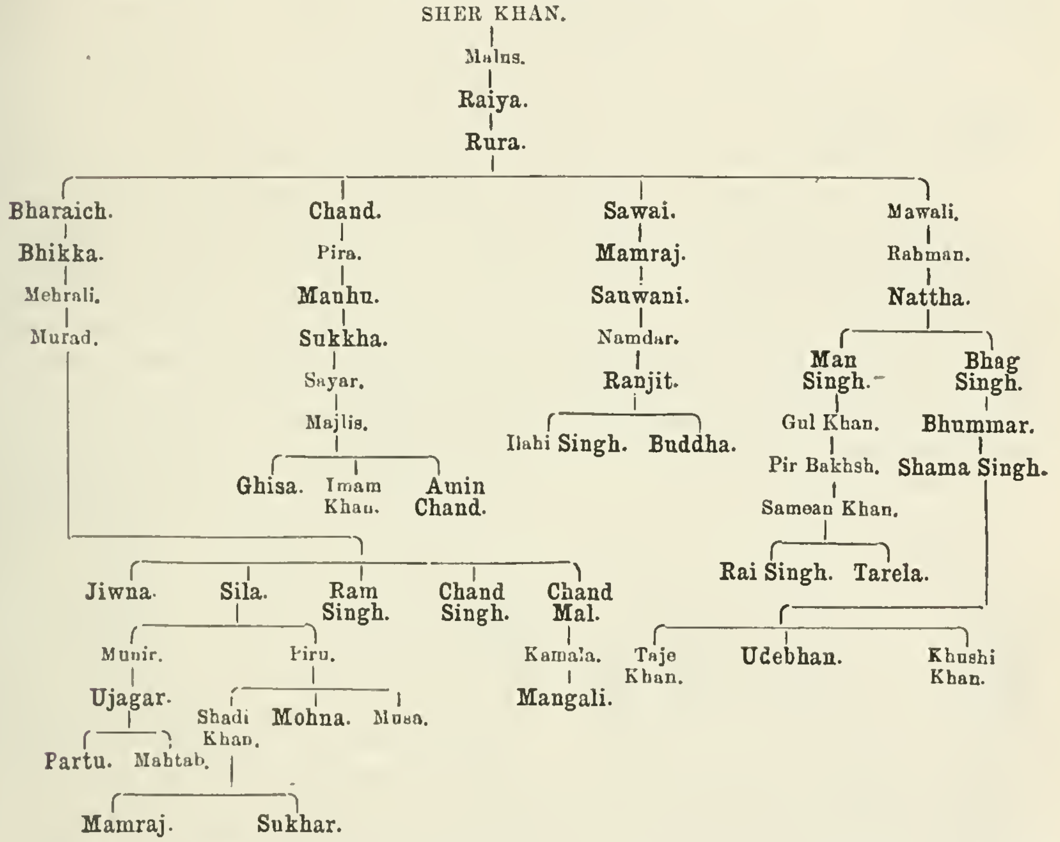
Muhammadan Rájputs of Sialkot. "The majority of Rájputs in the Sialkot District are of four *góts*, *viz.*, Khokhar, Bhatti, Manhás and Salehriá. The Manhas and Salehriá Muhammadan Rájputs generally abstain from beef and most of them do not eat any meat whatever. My family and I are

* For other subsidiary ceremonies see Chapter VII.

strict observers of the rule. The Manhás and Salehriá Rájputs do not marry among their near relations according to the Muhammadan law (Shar'a Muhammadi) and give preference to distant relations. They go so far as not to marry even in their own village or town. The Bhatti and Khokhar Rájputs do not mind cousin marriage. All these four castes, however, recognise Brahmans as their priests and respect them no less than the Hindu Rájputs. The Salehriá and Manhás observe the custom of *mubani,** which is prohibited according to the Muhammadan law."

Customs of Muhammadan Meos.

The following information regarding the Muhammadan Meos received from the Gurgaon District will be found interesting. In certain parts of the eastern Punjab, Meo children are given Hindu names and the other Muhammadans also have no particular objection to doing so. The extract from the genealogical tree of one of the villages in that district, given below, will show how Hindu names (in antique) are mixed up with Muhammadan names.



Out of 56 names covering twelve generations from Sher Khan downwards, there are as many as 35 or 62½ per cent. which are distinctly Hindu and they run up from the last (*i.e.*, the present) generation right up to the third. The following rites in the Meo community resemble those of the Hindus:—(1). On the occasion of marriage, *Lagan* (invitation to the bridegroom for the wedding) is sent, in the same way through a barber or a Brahman, as amongst the Hindus, the messenger being given his food with a fee of one rupee. (2). When after the marriage the bridegroom returns to his father's house, the shrine of *Sati* is worshipped in 75 cases out of every 100. (3). The Meos do not marry in their own *got*. (4.) On *Amávas* (dark night) the Meos do not yoke their bullocks and celebrate the day by eating cooked rice. (5) As stated above they observe the Diwáli and Holi festivals like the Hindus. On Diwáli they paint the bullocks' bodies and horns with *geru* (red ochre) while on Holi they sprinkle colour, etc., on each other like the Hindus. (6). They make offerings at the shrines of Devi and Guga and observe certain other festivals as well. (7). At the gathering of the harvest, they give the fixed charitable dues to Brahmans, and if a Brahman happens to visit the house of a Meo on an *Amávas*, he is given dry rations for one meal.

CHRISTIANS.

249. The total strength of Christians ascertained at the recent Census is close on 200,000, representing a little over 8 per mille of the total population, Local distribution.

†*Mubani* is a custom whereby on a certain day in the week (Thursday or Friday) cow's milk may not be sold or given for use to any one except the members of the family.

Natural Division.	Proportion per 10,000 of population.
Total	83
Indo-Gangetic Plain West	24
Himalayan	2
Sub-Himalayan	38
N.-W. Dry Area	19

concentrated chiefly in the Sub-Himalayan tract. The distribution by Natural Divisions is given in the margin. The most important districts are Sialkot, Gurdaspur, Rawalpindi and Ambala, with a propoition of 496, 279, 152 and 108, respectively, to every 10,000 of their total population. The figures of Rawalpindi and Ambala are not indicative of proselytization, as they are made up largely of British troops, British officers, etc., residing in the cantonments. Next in importance comes the Indo-Gangetic Plain West, in which the districts registering the largest number of Christians are Lahore, Gujranwala and Delhi (see margin). The figures of Delhi are somewhat abnormal, having been affected by the preparations for the Coronation Durbar. In the North-West Dry Area, the only important districts are Lyallpur and Shahpur, which have 373 and 125, respectively, per 10,000 of population. The Christian population of the Himalayan tract is practically confined to the Simla District, where their proportion to the total population is the highest on record, being 932 per 10,000. The districts with a strong Christian population have been marked on the map printed in paragraph 120.

	Per 10,000 of population.
Lahore ...	210
Gujranwala	176
Delhi ...	87

Variation.

250. The Christian population of the Province has shown a steady increase ever since the first regular Census was taken in 1881. In that year, they numbered only 28,054; by 1891 they had multiplied to 48,472; a decade later the number rose to 66,591; and at the present Census Christianity holds 199,751 persons within its folds. The strength of Christians has thus almost trebled itself within the last ten years and the population is now more than seven times that in 1881, while the total population has increased only 14·4 per cent. during the past 30 years. The spread of Christianity has been general during the last decade, throughout the Province, with the exception of a few units, showing decreases, but in some districts (which are named in the margin) the development has been remarkable, due doubtless in a great measure to the zeal and activity of the Salvation Army and the Presbyterian Missionaries. The increase in the Sialkot District, where the latter Mission has succeeded in making a very large number of converts from the depressed classes, is phenomenal, and but for emigration to other districts would have been still higher. The Presbyterians contribute about 80 per cent. to the Christian population of the district. The Roman Catholics have also increased to some extent. The next district in point of spread of Christianity is Lyallpur, but here most of the Christians are immigrants. Immigration has also helped the development in Gujranwala. The increase in the Gurdaspur and Lahore Districts is due to the work of Missionaries. In the Shahpur District again immigration has played an important part in the increase of Christians. In Lyallpur, the Anglicans and Presbyterians are mainly responsible for the large increase. The Salvationists and Roman Catholics have also gained ground. The increase in Gurdaspur has been contributed by the Salvationists, Presbyterians and Methodists, in the order named. The Christian population in Lahore, Gujranwala and Shahpur has grown by a large increase in the ranks of the Presbyterians. The Methodists in Lahore and the Roman Catholics in Gujranwala have also helped to swell the number of Christians in those districts.

District.	1901.	1911.	Variation.
Sialkot	11,939	48,620	36,681
Lyallpur	8,672	32,023	23,351
Gurdaspur ...	4,471	23,365	18,894
Lahore	7,296	21,781	14,485
Shahpur	91	8,616	8,525
Gujranwala ...	2,748	16,215	13,467

Race.

251. The Nationality of the Christians (see Imperial Tables XVII and XVIII) is indicated in the margin. About 69 per cent. of the Europeans are Anglicans, 19·6 per cent. Roman Catholics, 6·6 per cent. Presbyterians and 3·2 per cent. Methodists. Quite 61 per cent. of the Anglo-Indians are Anglicans, about 30 per cent. Roman Catholics, 4·6 per cent. Presbyterians, and 2·6 per cent. are Methodists. The distribution amongst the Indian Christians is:—

Nationality.	Persons	Remarks.
Europeans ...	32,278	or a little over 16 per cent.
Anglo-Indians ...	3,479	or rather less than 2 per cent.
Indian Christians	163,994	or more than 82 per cent.

Presbyterians 56·6 per cent., Anglicans 17·7 per cent., Salvationists 11 per cent., Methodists 7·1 per cent. and Roman Catholics 5·2 per cent. The total increase of 133,160 for the Province is contributed as follows:—Europeans 6,123 (4,298 males, 1,825 females), Anglo-Indians 1,023 (480 males and 543 females), and Indian Christians 126,014 (70,060 males and 55,954 females). Having regard to the numerous Missions at work in all parts of the Punjab, it is only natural that the largest increase should be amongst the Indian Christian community. The distinctive feature of the increase among Europeans is that about 70 per cent. of the additional population are males. There is nothing abnormal in this, as more than 75 per cent. of the total European population of the Province are males. They preponderate in a very marked degree (7 to 1) in the age periods 15 to 30. The explanation is, that the strength of the European population is affected largely by the British troops, located in various parts of the Province. It must be remembered that when the Census of 1901 was taken, the Punjab had been denuded of some troops, in connection with the South African War. Since then, not only has the strength of the British troops in India been restored, but under Lord Kitchener's Army re-organisation scheme, the numerical strength of the forces located in the Punjab and North-West Frontier Province has been increased, bringing about a corresponding rise in the number of European Christians in this Province, and as only a very limited proportion of British soldiers are permitted to marry, the number of males in the Province must necessarily be largely in excess of the females. The development of trade and industries and of educational and other institutions has also brought in a larger number of Europeans, but the variation due to this cause is comparatively small. The largest increases amongst Europeans have taken place in the marginally noted districts and states. All the British Districts mentioned in the margin contain cantonment stations, at which British troops are located. It has been ascertained that the increase in the number of Europeans in Patiala is due to the temporary presence of a small body of British troops in the State territory on a route march, at the time of the Final Census. Karnal shows a decrease of 854 and Ludhiana of 414 European males, respectively. This is similarly due to the temporary location of troops in those districts at the time of the Census of 1901. Simla shows an increase of 416 European females. This is apparently due to the transfer to Simla, as a permanent measure, of the headquarters of the Government of India Military Offices, in consequence of which the wives and families of the officials now winter in Simla instead of moving down to Calcutta.

District	Males.	Females.
Ambala ...	2,376	223
Lahore ...	957	294
Sialkot ...	969	80
Attock ...	565	95
Ferozepore ...	332	137
Patiala ...	102	46
Simla ...	6	416

In Tables XVII and XVIII, the Europeans and allied races have been shown together. But from a special Table XVIII A. prepared for the purpose of distinguishing between the countries of their birth, it appears that 23,205 Europeans out of 32,278 or a little more than 71·6 per cent. were born in the British Isles. The remaining 9,073 comprise Europeans born in India and in the Colonies, inhabitants of other European countries, Americans and Anglo-Indians who have returned themselves as Europeans. Of the non-British Europeans, 141 are Portuguese, many of whom are most probably Goanese; 76 are Germans, 61 Belgians, and 51 French. There are some belonging to other nationalities also, but they are too few to be placed in their national category. The majority of the other Europeans reside in Lahore, Delhi and Rawalpindi, and are chiefly engaged in trade. There is a fair proportion of Americans, 267, of whom 34 are from Canada, 14 from the United States, 141 from North and 56 from South America, Unspecified, respectively. They are mostly Missionaries and have been enumerated in all the large Mission centres of the Province. Quite 82 per cent. of the European British subjects are between the ages of 15 and 50, and 59 per cent. are from 15 to 30 years old. Of the latter, no less than 16,563 out of 18,809 or over 88 per cent. are males, the majority of whom are soldiers in His Majesty's Army.

252. The increase of about 42 per cent. in the number of Anglo-Indians cannot be due to natural causes. It is affected in a small degree by immigration, but I am inclined to think that the tendency of Indian Christians to pass as

The Anglo-Indians.

Anglo-Indians has gone a long way to swell the ranks of the latter in spite of the counteracting inclination of Anglo-Indians to return themselves as Europeans. In order to form a rough idea as to the extent to which Anglo-Indians have returned themselves as Europeans, and Indian Christians as Anglo-Indians, I have had the Household Schedules for the cities of Lahore and Amritsar scrutinized by reliable persons, in a position to determine the nationality of the majority of the Christian community in those places. The figures for the two cities are given in the margin. Taken collectively, the Europeans would appear to have gained 3·2 per cent. from Anglo-Indians. The Anglo-Indians, on the other hand, would appear to have suffered a net loss of 10·2 per cent. of their correct strength, by Anglo-Indians returning themselves as Europeans, even though 1·7 per cent. of the Indian Christians have been put down as Anglo-Indians. One would infer from these figures that the real strength of the Anglo-Indians was much (say, 10 per cent.) larger than it appears from the Census returns, but the results are based upon the figures of the cities of Lahore and Amritsar, where the obvious difficulty, in claiming European descent in the absence of a fair complexion greatly reduces the chances of Indian Christian passing as Anglo-Indians. Nevertheless the tendency to raise one's status is abundantly in evidence throughout the Province and it is rather pronounced in Railway Settlements and Establishments. Assuming for the sake of argument that 1 per cent.* of Indian Christians passed as Anglo-Indians and that 3 per cent. of the persons returned as Europeans were really Anglo-Indians throughout the Province, the calculation would stand as follows:—Deducting 1 per cent. of the total Indian Christian population (163,994) from, and adding 3 per cent. of the total European population (32,278) to, the total strength of the Anglo-Indians shown in Subsidiary Table IV, we arrive at the probably true population of Anglo-Indians (2,807) which would be only 14 per cent. in excess of their total strength in 1901. This measure of increase of the Anglo-Indian population would probably be nearer the mark; but this calculation which is more or less speculative must be taken for what it is worth. Anyhow there appears to be little doubt but that some Indian Christians have passed as Anglo-Indians while a number of Anglo-Indians have put themselves down as Europeans. This desire of rising in social importance is not restricted to Christians only, but is noticeable on a much larger scale in the castes and tribes among the Hindus and Muhammadans alike, as will be noticed in Chapter XI.

Cities.	Race.	No. returned.	Correct No.	Variation per cent., compared with correct No.
Lahore	European ...	4,741	4,663	+ 3
	Anglo-Indian ...	995	1,032	− 8·9
	Indian Christian	2,700	2,741	− 1·5
	Total ...	8,436	8,436	...
Amritsar	European ...	463	436	+ 6·2
	Anglo-Indian ...	51	73	−30·1
	Indian Christian	614	619	− 0·8
	Total ...	1,128	1,128	...
Both Cities	European ...	5,204	5,039	+ 3·3
	Anglo-Indian ...	1,046	1,165	−10·2
	Indian Christian	3,314	3,360	− 1·4
	Total ...	9,564	9,564	...

Christian Sects.

Classification of sects. 253. The doctrines of Christianity are too well known to be described. In the margin is given a list of the denominations under which the various sect entries have been grouped. As regards the better known sects, no description of the distinguishing features will be attempted and the remarks will be confined to variation and local distribution. The two main inherently Christian sects in India are Roman Catholic and Protestant, and while the former acknowledges no power outside the Papal heirarchy, in matters of dogma and doctrine, the latter comprehends Anglicans, Baptists, Presbyterians, Methodists, etc., each sect under its own governing head.

	Persons.
Anglican Communion ...	53,427
Armenian ...	12
Baptist ...	1,340
Congregationalist ...	25
Greek ...	18
Lutheran ...	115
Methodist ...	12,850
Minor Protestant denominations	1,479
Presbyterians ...	95,039
Protestant unsectarian ...	930
Quaker ...	3
Roman Catholic ...	15,847
Salvationist ...	18,073
Syrian ...	1
Unspecified ...	538
Indefinite beliefs ...	54

* This figure is regarded by some to be too large. The actual measure of the error may be less but experience shows that the number of Indian Christians passing as Anglo-Indians is considerable.

On the broad basis adverted to, the sects may be grouped as in the margin. It is not strictly correct to class indefinite beliefs under Christianity. The following remarks of the Right Reverend the Bishop of Lahore appear to defy criticism :—

Protestants ...	183,312
Roman Catholics ...	15,847
Unspecified ...	538
Indefinite beliefs ...	54

" But indefinite beliefs are to include Atheists, Agnostics, Theosophists, Deists and Positivists. In what sense can these be called Christians at all ? I imagine that in scarcely any instance would the individuals coming under these minor heads claim for themselves the name of Christian, and certainly the claim would not be admitted by any branch of the Christian Church. How could it be, when one thinks of the palpable signification of some, at any rate, of the names I have indicated."

But the principle borne in mind, in not excluding certain beliefs from the strict limits of Christianity, was that such persons were either Europeans or derived their ideas from Europeans, and consequently could not be placed more suitably under any other religion. Their strength was, on the other hand, too small to justify the opening of a separate head. Although Roman Catholicism has continued to spread, yet the activity of proselytization would appear to be more manifest in the Protestant Missions.

Protestants.

Anglican Communion.

254. The entries which have been included under 'Anglican Communion' are noted in the margin. Of these, 42 per cent. are Europeans, 4 per cent. Anglo-Indians, and about 54 per cent. Indian Christians. The sect has increased in numbers from 36,465 in 1901 to 53,427 in 1911. Towards this increase the Europeans have contributed 2,207, Anglo-Indians 740 and Indian Christians 14,015. Persons who returned themselves as belonging to "Church of India Jesus" and "Church of Christ Mission" were found on enquiry to be Anglicans. The variations among Europeans are due mainly to the movement of British troops which consist of members of different persuasions. The chief increases have taken place in the Ambala (1,563), Lahore (1,409) and Attock (495) Districts. Decreases have occurred in the Districts of Karnál (721), Jullundur (342), Ludhiána (319) and Ferozepore (375). In Karnál and Ludhiána, the decrease is due to the temporary presence of troops at the Enumeration of 1901 in connection with Reliefs or Manœuvres. The increase among Anglo-Indians is small and does not call for special comment. Indian Christians have increased most in Lahore (1,773), Amritsar (1,962), Siálkot (1,579) and Lyallpur (7,428). The increase is noteworthy, as at the last Census, the figures for all Unspecified Protestants were thrown under this head, while a separate head has been provided now, for the 'Unspecified.'

1. Anglican Communion.
2. Church of England.
3. Church of Ireland.
4. Society for promoting the Gospel Mission.
5. Church Missionary Society.
6. Scotch Episcopal Mission.
7. Church Mission of England.
8. Episcopalian.
9. Church of England, Jesus.
10. Church of India, Jesus.
11. Church of Jesus.
12. Church of Christ Mission.
13. St. George.

Armenian, Greek Quaker, Syrian Congregationalist and Lutheran.

255. There has been a decrease of 11 amongst Armenians. Followers of the Greek Church and the Quakers have declined by 4 and 8, respectively. Congregationalists show an increase of 19 and Lutherans of 76. The Quakers are all Indian Christians found in the Lyallpur District. The Lutheran Sect includes 81 Indian Christians (66 in Siálkot, 14 in Kángra and 1 in Amritsar) and 34 Europeans. The solitary person returning himself as 'Syrian' is an European.

Baptists.

The Baptists* have a total strength of 1,340 only, of whom 186 are Europeans, 37 Anglo-Indians and 1,117 Indian Christians. They have increased by 741 during the past decade. Increases have taken place mainly in the Gurgáon, Delhi and Ambala Districts, to which the sphere of influence of the Baptist Mission, Delhi, is confined.

Methodists.

256. The Sects classed under the denomination 'Methodists' are detailed in the margin. Out of a total of 12,850 persons, 1,037 or 8 per cent. are Europeans, 90 or less than 1 per cent. are Anglo-Indians, and 11,723 or 91 per cent. are Indian Christians. Their number has increased during the past decade by 11,588, to which the Indian Christians alone have contributed 11,373. Delhi (2,689), Lahore (4,322) and Gurdáspur (2,621) are the three districts showing the largest

1. Methodist.
2. American Mission.
3. Wesleyan.
4. Methodist English Mission.
5. Methodist English Church.
6. Church of Mission.

* Including a few "American Mission" entries.

increases. The entry "Church of Mission" was an enigma, but enquiries showed that some Methodists had chosen to designate their sect as such.

Presbyterians.

257. The figures of Presbyterians include the sect entries given in the margin. In the decade preceding 1901, the number of Presbyterians fell by over 50 per cent., but during the past ten years their strength has risen to almost 20 times the figure of 1901. But only 2,140 or about 2 per cent. of them are Europeans, 160 or about ·2 per cent. Anglo-Indians and 92,739 or close on 98 per cent. are Indian Christians. The marginally noted districts show the principal increases in the Indian Christians. There is a nominal increase of 964 Europeans at Siálkot, due to the fact that a Scotch regiment has replaced an English one at the Cantonment. The other increases are the result mainly of conversions.

1. Presbyterian.
2. Church of Scotland.
3. United Presbyterian Church.
4. American Mission.
5. Church of American Mission.
6. Christ.
7. Ahl-i-Nasárá.
8. R. C. Dutt.

Hoshiárpur	2,599
Lahore	7,194
Gurdáspur	7,349
Siálkot	37,527
Gujránwála	13,224
Shahpur	8,000
Lyallpur	8,628

Salvationists.

258. There has been a very remarkable increase in the numbers of Christians belonging to the Salvation Army, who in 1901 aggregated 443 souls only, but have in a decade multiplied to 18,073. All but ·4 per cent. of these are Indian Christians. The small balance represents the number of European officers in charge of the Mission work of the Army in the Punjab. The largest number of Salvationists is found in Gurdáspur, Lyallpur and Amritsar.

Other sects included under Major Protestant denominations.

259. In view of the fact, that an overwhelming majority of the Christians are uneducated, instructions were issued requesting the Missionary Societies to give the converts, in writing, the name of the Church to which they belonged. Christian Enumerators were appointed where possible to write out the Enumeration books in wards with large numbers of Christians and the entries relating to them were specially checked by supervising officers. Nevertheless great difficulty has been experienced in deciphering the terms entered and discovering their connotation.

(1). *Church Mission.*—This is probably a corruption of 'Church Missionary Society' as the majority of persons who thus returned their sect have been found to be Anglicans, 8 males and 12 females are Methodists, and 7 males and 11 females belong to the Salvation Army.

(2). *American Mission.*—On inquiry the majority were found to be Presbyterians ; 15 males and 2 females were ascertained to be Baptists.

(3). *Church of American Mission.*—Of those returned under this head, 21 males were found to be Anglicans and 3 appeared to be Presbyterians.

(4). *Church of Africa.*—On enquiry, it was found that all those who returned 'Church of Africa' as their sect, belonged to the Presbyterian Church.

(5). *Church of Jesus.*—The persons who had returned Church of Jesus as their sect were found, to belong to the Anglican Communion. Some returned themselves as Church of England Jesus, and some as Church of India Jesus. Subsequent enquiries made have elicited the fact that all these persons belong to the new society formed under the name of 'Jesus Church of India.'

(6). *Ahl-i-Nasárá.*—A few persons from Chamba returned their sect as Ahl-i-Nasárá. They were found to be Presbyterians.

(7). *R. C. Dutt.*—The persons who returned 'R. C. Dutt' as the name of their sect were discovered on enquiry to be Presbyterians.

Minor Protestant denominations.

260. The sects included in Minor Protestant denominations are named in the margin and a brief account of each is given below.

1. American Britain Church Protestant.	6. Church of God.	12. Israeli.
2. American Brother Mission	7. Church of India.	13. Jesus Army.
3. Brethren.	8. Episcopal Church.	14. New Dispensation.
4. Catholic Apostolic.	9. Evangelic.	15. Scientist.
5. Church of Christ Mission	10. Faith Mission.	16 Swedenborgian.
	11. God's Faith.	17. Unspecified.

(1). *American Britain Church Protestant.*—This sect was returned by four Indian males of the Karnál District. Enquiries were made but the men could not be traced. It is probable that they are converts of the amalgamated Presbyterian Mission of which mention is made in the account of Presbyterian Missions, paragraph 270.

(2). *American Brother Mission.*—The number of persons returned under this denomination was 11. All of them are Indian Christians of Patiála.

(3). *Brethren.*—The 228 persons grouped under this head, include those who returned themselves as 'Brother Mission,' 'Massih Brother,' 'Birádar,'

'Brother Christian,' and 'Plymouth Brother.' The majority were entered 'as Brother Christian' and 'Brother Mission' (75 males under the former and 8 males and 78 females under the latter head).

(4). *Catholic Apostolic.*—This denomination was returned by 2 persons of Ambala and 1 of Jullundur.

(5). *Church of Christ Mission.*—Only 5 persons of Patiála, all Indians, were returned as belonging to this sect.

(6). *Church of God.*—The sect includes 525 persons. The majority of those who formerly belonged to the 'Faith Mission,' appear, on the present occasion to have returned themselves under the head 'Church of God.' Not very long ago, the institution known as the Faith Mission began to be styled the 'Church of God Faith Mission' and now the members of the Mission seem to have made a further change in the name of their sect, and call themselves simply 'Church of God' Christians. The sect is quite independent of all others, but is open to all converted or *saved* people belonging to other sects.

(7). *Church of India.*—This sect was returned by 602 persons, all of whom are Indians and reside in the Lyallpur District. The persons so returned have, on enquiry, been found to belong to the Society of 'Jesus Church of India.' (See Jesus Army No. 13 below).

(8). *Episcopal Church.*—This sect was returned by 11 Indian females of Lyallpur. These persons may either belong to the Anglican Communionists, or to the Methodists.

(9). *Evangelic.*—The number of persons returned under the denomination is only 2, both being Europeans at Delhi.

(10). *Faith Mission.*—Twenty persons have returned themselves as belonging to the 'Faith Mission.' The members of this Mission appear to have become absorbed in the new 'Church of God' sect. The Mission had its headquarters at Lahore, and had acquired some landed property in the vicinity of the Lunatic Asylum. There the Mission converts, chiefly famine waifs, were brought up and trained under the considerate care and attention of Mr. and Mrs. Jervis by whom the institution was founded. On the death of Mr. Jervis, the work was carried on by Mr. Neff, who is now at the head of the 'Church of God' sect. The Mission property at Lahore was sold a few years ago.

(11). *God's Faith.*—The God's Faith sect was returned by 4 Indian Christian women of Amritsar, of whom no trace could be found subsequently. It is very probable that they are also members of the 'Church of God's Faith Mission.'

(12). *Israeli.*—Only 3 Indian males of the Shahpur district returned this sect. These men were Chuhra converts who had left the district of enumeration when the enquiry was made, except one, and he could not give any explanation of the term. It is possible that the entry may be due to the impression of the converts that they belonged to one of the 10 lost tribes of Israel.

(13). *Jesus Army.*—Fifty-one persons of Lyallpur (all Indians) returned 'Jesus Army' as their sect. The society which was founded in the year 1908, in Lahore, is a self-supporting movement and has made considerable progress within the last three years. In the year 1909 its name was altered to 'Jesus Church of India.' The number of adherents is estimated at 11,172. There are branches of this society at Gujránwála, Lyallpur, Jhang, Lahore, Ráwalpindi and Siálkot. Lyallpur has by far the largest number of members.*

(14). *New Dispensation.*—Three persons have given this designation of their persuasion.

(15). *Scientist.*—This is the sect returned by 6 persons (European) of Shahpur. On enquiry it was found that the term meant Christian Scientist.

(16). *Swedenborgian.*—This sect was returned by only one European male in the Faridkot State.

Unsectarian and Unspecified Protestants.

261. The entries which indicate no particular set of doctrines or whose significance could not be ascertained have been included in "Unsectarian and Unspecified Protestants." The figures are noted in the margin.

(a)	American Army	... 38	(d)	Non-Sectarian	... 2
(b)	Church of America	... 721	(e)	Protestants	... 159
(c)	Non-Conformist	... 3	(f)	Russian Mission	... 7

* The note on this society was received from the Lyallpur District after the Report had gone to press. It shows that those who have returned themselves as 'American Army,' 'Church of India,' 'Jesus Church of England,' 'Jesus' and 'Russian Mission,' all belong to the 'Jesus Church of India.' The note was unfortunately received too late to make any alterations in the Tables.

American Army.—The 'American Army' sect was returned by 38 Indians (males) of Lyallpur. Information regarding the nature of the sect was at first not forthcoming and the figures were classed under 'Unsectarian and Unspecified.' But further enquiries have elicited the fact that these persons belong to the Society of 'Jesus Church of India.'

Church of America.—The sect 'Church of America' was returned by 721 persons (Indian) from various districts in the Punjab. It has been included under the head 'Unsectarian and Unspecified Protestants' because no particulars of the sect could be ascertained.

Russian Mission.—Seven persons of Lyallpur were entered as belonging to the 'Russian Mission' sect, but no trace of them could at first be found. They have after all been ascertained to belong to the recently founded society of 'Jesus Church of India.'

Non-Conformists.—Three persons returned themselves as Non-Conformists.

Unspecified Protestants.—Only 159 persons put themselves down merely as Protestants in the column for sects without specifying their real persuasion.

Roman Catholics.

Roman Catholics.

262. The followers of this Church have increased by 8,623. Europeans contribute 6,310 or a little under 40 per cent., Anglo-Indians 1,040 or about 7 per cent., and Indian Christians 8,497 or over 53 per cent. to the total of 15,847. Europeans have increased chiefly in Ambala (533), Simla (231), Jullundur (486), Ferozepore (902), Amritsar (103), Siálkot (109), and Multán (314). All these districts have cantonments garrisoned with British troops and their movements have affected the numerical strength of the Roman Catholics in the Province. It is worthy of notice that the increase in the number of European Catholics in Jullundur, Ferozepore, Amritsar and Multan, is to some extent balanced by a corresponding decrease in those stations of the number of Europeans who are Anglicans. The Anglo-Indians show an increase of 124 in Simla and a decrease of 169 in Jullundur. Indian Christians have increased most largely in Siálkot (1,479), Gujránwála (1,540) and Lyallpur (2,200).

Sects not returned.

263. There has been a very satisfactory decrease from 15,395 in 1901 to 538, at the current Census, in the number of persons who returned no sect whatever. The decrease is due to the pains taken in instructing Enumerators and the care with which Enumerators generally carried out their instructions. It is impossible to say definitely which sect has benefited most from this improvement in registration, but it is very probable, having regard to the fact that the chief decreases have taken place in Gurdáspur, Siálkot, Gujránwála and Lyallpur, that the omission to return the sect in 1901, occurred mainly among the Presbyterians who show a large increase in those very districts.

Indefinite beliefs.

264. A detail of the sects thrown under the head "Indefinite beliefs," aggregating 54 persons is given in the margin. All of them except Gulábsháhis are well known and need no further description. An account of the Gulábsháhi faith is given below.

Agnostic	... 23	Spiritualist	... 1
Atheist	... 2	Theist	... 3
Freethinker	... 2	Theosophist	... 4
Gulábsháhi	... 4	Unitarian	... 15

Gulabshahi

265. Three males and 1 female of Hoshiárpur have returned themselves as Gulábsháhis. Enquiry showed that Gulábsháh was a Muhammadan Gajar who adopted Christianity and was baptized by the American Presbyterian Mission. After some time, he would appear to have changed his mind and separated from the Mission, starting a sect of his own. It was obviously with reference to his adoption of Christianity that the present Gulábsháhis have returned their faith as a sect of that religion. He is dead, but two of his disciples Sudámá and Chandú (Hindu names), when questioned as regards their creed have given quite a different story, and seem to disclaim all connection with the Christian religion. They say that Gulábsháh was never converted to Christianity, but that one of his disciples, named Musa, embraced Christianity thereby ceasing to belong to the Gulábsháhi faith. According to them, Gulábsháh was employed in the Army, and while in service he was persuaded by some Fakir to give up the world and worship God. He consequently left service and took up his abode in village Maili, Tahsil Garhshankar, preaching worship by *Dhyán* (meditation) of one impersonal God. His followers observe restrictions in the matter of interdining in the same way as the Hindus and Muhammadans. They

have *Shabad Mela* and not *Beohár Mela*, *i.e.*, they meet each other in God's worship and do not eat together or intermarry. But they worship no Devi-Devata (goddess or god). Gulábsháhi is, they say, not a separate religion but is a sect of Fakirs, and the males of this sect dress as such. Both the sexes shave their heads, and alike lead a life of celibacy, and consequently the continuance of the sect must depend entirely on converts. Co-habitation is strictly abjured. The faith is obviously a curious outcome of the Hindu and Muhammadan ideas of celibate orders and, although their customs have doubtless been borrowed from both those religions, their faith must be classed as a distinctly separate one. As it now stands, the sect is obviously disconnected with, and cannot be properly classed under, Christianity.

Mission Work.

General remarks.

266. The Missionary movements have besides making numerous converts, done extremely useful work in the spread of English education, the relief of distress, the bringing up of orphans, the provision of free medical aid, the treatment of lepers and the intellectual and social regeneration of the depressed classes of Hindus. The people of the Province have cause to be indebted to them in more ways than one. Missionaries have been the pioneers of mental and moral education at a time when the Province was steeped in ignorance and the noble example of some of them has inspired the people with the craving to study their own religions and shown them the way to research. While the Salvation Army and the Missions are striving to impart mental and religious education to the depressed classes, Missionary Societies such as the Young Men's Christian Association and the Young Women's Christian Association are achieving enormous success in instilling the Christian ideals into the minds of the educated youngmen and women of the higher castes. Short accounts of the work done by the more important Missions are given below.

Protestant Missions.

Anglican Communion.

267. The Missions included in the Anglican Communion working in the Punjab are :—the Church Missionary Society, the Church of England Zenana Missionary Society, the Episcopal Church of United Brethren, commonly called Moravians, the Society for the Propagation of the Gospel Mission, the Cambridge Brotherhood and the Missionary Society of the Church of England in Canada. The C. M. S. and C. E. Z. M. S. are closely associated with each other in their work, both societies having but one Secretary. In the Amritsar District, the work of the Zenana Mission has not made much progress. The number of Missionaries has fallen from 18 in 1901 to 10 in 1911; and although the number of pupils in the day schools has risen from 844 to 1,024, the number of Zenana pupils has dropped from 660 to 159. The Industrial School pupils have also decreased from 126 to 62. It has been found necessary on account of the diminished staff of Missionaries and the decrease in funds to close the Converts' Home at Amritsar and the dispensary at Majitha. A new hospital for women was, however, opened at Amritsar during the decade. A leper asylum at Tarn Taran, with 192 inmates, is maintained by the Mission to lepers and managed by a Missionary of the Society. In the Lahore District, a Primary school at Clarkabad has been raised to the Middle standard. An Industrial school for Christian boys has been established at Lahore, with an European artisan as the teacher, the chief industry taught being Carpentry. At Narowal in the Sialkot District, the number of persons baptized during the decade was 1,521. In 1901, only 24 persons had been baptized, against 334 in 1910. An analysis of the figures shows that about 50 per cent. of the total number of baptisms represent adult conversions. The number of village schools has increased by four, but the average number of pupils is about the same. Good progress has been made at Batala where the C. M. S. has added 760 to their number during the decade. The number of schools has risen from 3 to 7 and that of the scholars from 330 to 950. At Gojra in the Chenab Colony, two Christian villages were established in the year 1898, *viz.*, Montgomerywala, named after Colonel Montgomery, and Isa Nagri. In 1900, the number of Christians in these villages was 536. Since then a church has been erected at Montgomerywala and the number of schools has been increased from one to ten. It is estimated that the number of Christians is now not less than ten thousand, while the number of scholars has risen from

The Church Missionary Societies.

290 to about 600. The converts are recruited mostly from the depressed classes. They are backward in education, the majority being serfs to zamindars who are opposed to the spread of education amongst the menials, due partly to the innovation to their tradition, which it involves, but mainly to the economic difficulty caused by the withdrawal of educated menials from their usual avocations. The work of the C. M. S. in the Kangra District received a severe blow from the earthquake of 1905. In 1904 the Middle school for boys had been raised to the High school standard. The earthquake demolished the entire structure, and the Missionary incharge lost his life. A Primary school has sinces been started and is the only educational institution under the Mission. At Dharmsala, there was a Christian girls' boarding school under the supervision of a Lady Missionary, and also a school for Gurkha girls with an attendance of about 60. Both these schools were destroyed, all the children in the former losing their lives. In this memorable earthquake, 3 foreign Missionaries lost their lives and about 40 Christians residing in the Mission compound were killed. In 1907, a Zenana hospital was opened at Kangra. The work has recently been transferred to the Missionary Society of the Church of England in Canada. Quiet work is being carried on at Kotgarh in the Simla District, but the number of conversions is small and only one Middle school has been opened during the decade.

The Moravian Mission.

The Episcopal Church of the United Brethren, commonly called Moravian, carries on its operations in the Bashahr State. The number of adherents has not increased during the decade, but a school and dispensary have been opened, and a fair measure of success has attended the undertaking.

The S. P. G. and Cambridge Mission.

The operations of the S. P. G. and Cambridge Missions are mainly confined to the Delhi Division, but the S. P. G. works also in Rawalpindi. The St. Stephen's College which is affiliated to the Punjab University, continues to do good work. The St. Stephen's High School has now an attendance of over 900 students, of whom about 50 are Christians. Elementary schools have been established in Delhi and the neighbourhood for low caste boys. An Industrial Boarding School has been opened at Gurgaon, where some 45 pupils, orphans or the children of very poor parents, are given a simple education and are taught shoe-making, tailoring and carpentry. Plague broke out amongst the boys in 1910 and the institution had to be closed. The chief industry taught in the Girls' Industrial School is shoe-embroidery and net-lace work. The work done in the school gained a silver medal at the All-India Ladies' Arts Exhibition held at Nagpur in December 1910. In the Simla District, an attempt was made to open a school for Bengali girls, but it had to be closed after four months, as the Bengali Christian lady, who had lent her assistance for this work was obliged to leave the station. It has however been re-opened this year.

Baptists.

268. The Baptists are a small community in comparison with some of the other Christian sects, their sphere of work being confined to the Delhi, Ambala, Gurgaon and Rohtak Districts. In the Kharar Tahsil of the Ambala District, several Primary schools have been started. There were 172 scholars in the Village schools in 1901, but this number has, within ten years, increased to over 500. In 1902, the Kharar Anglo-Vernacular School was first recognised by the Educational Department, and in 1909 the institution was raised to the status of a High School. The education of girls has not been neglected either. It was taken up seriously in 1906 and has progressed considerably since. It is interesting to find that a *Chuhra* and a *Chamâr* Christian belonging to the Kharar Mission have recently appeared for the B. A. Examination. Much confidence appears to be reposed in the Society, as is exemplified by the progress made in the Co-operative Bank established for the purpose of granting small loans, at reasonable rates of interest, to the zamindars. The work during the decade has increased to such an extent that it has necessitated the increase of the staff from one Missionary in 1901 to six in 1911. In the Hissar District, there is a small Medical Mission at Bhiwani. At Palwal, in the Gurgaon District, there is a Zenana hospital and an out-door dispensary, in addition to the Florence Toole Hospital for men. The girl school at the same station, which is chiefly industrial, is doing remarkable work. A Zenana school and a Female dispensary have been established at Rewari and much good work is being done.

A school opened at Sohna has met with considerable opposition on the part of the Biswedars who are averse to *kamins* being educated.

Methodists. 269. The work of the Methodist Mission is in its infancy in the Punjab, District work not having been seriously taken up until 1902. Since then, the work has developed considerably, necessitating the division of the Punjab into two Mission centres, with headquarters at Lahore and Delhi. The number of converts brought into the Methodist fold during the decade, is about 17,000, nearly all of whom were recruited from amongst the *Chuhras*. Save at Lahore, no Educational or Medical institutions have been opened in the Punjab. At Lahore a small boarding school for boys has been started, and has now an average attendance of about 30. There is also a Training school for young men and women, where promising converts are given a training and are prepared for Mission work. The Mission hopes to have a boarding school for girls constructed and started in the near future.

Presbyterians. 270. Three different Missionary Societies are at work in the Punjab, in connection with the Presbyterian Church. These bodies are, the Church of Scotland Mission (including the Women's Association), the Presbyterian Church of the United States of America, and the United Presbyterian Church of North America. The work of the Church of Scotland Mission is confined to the Sialkot and Gujrat Districts and to the town of Wazirabad in the Gujranwala District, which borders on Gujrat. In Sialkot, no new institutions have been opened. The number of Christians has risen from 2,275 to 6,227, and the number of children attending the Mission schools has gone up from 709 to 930. In Gujrat and Wazirabad, 822 persons, of whom 537 were children, were baptized during the decade. The number of Christians rose from 1,000 in 1901 to 1,258 in 1911. No new institutions were started during the decade. The number of school children, however, increased from 1,225 to 1,659. Quite a number of Christians died of plague, and several hundreds have migrated to the Canal Colonies. The women's hospital opened at Gujrat in 1899 has gained in popularity, the total attendance, which in 1901 was 7,473, rose in 1910 to 14,590, the number of in-patients having likewise risen from 100 to 414, and that of operations performed from 100 to 200.

The Presbyterian Church of the United States of America carries on its operations in the Jullundur Division and in the districts of Lahore and Ambala. The total Christian community numbered 14,597 in November 1910. No record is however kept of persons (not a few) who call themselves Christians but who have not been baptized. These are members of families whose heads have adopted Christianity. The progress made within the last ten years is illustrated by the marginal figures. The educational institutions have also shown considerable improvement during the decade, as indicated by the comparative statement given in the margin. It would appear that owing to the opening of numerous other private girls' schools, the attendance at the Mission schools for girls has fallen off in some places. The following new schools have been opened since 1901 :—The Hira Mandi (Lahore) School for low caste Christian girls, with an attendance of 20, the Training School for Christians at Moga (attendance 20), the Jagraon Village Girls' Boarding School with an attendance of 50, the Khanna Boarding School for Village Boys (attendance 28), the Christian Girls (middle grade) Boarding School, Ambala (attendance 25), the School for Village Teachers and Preachers at Ferozepore (attendance 37), the Girls' School for non-Christians at Ferozepore (attendance 37) and several village schools for low caste Christians.

	1901.	1910.
Organised Churches...	18	22
Meeting Places ...	34	74
Communicants ...	1,875	4,862
Adherents ...	2,939	8,736
Christian Community	4,913	14,597
Forman College ...	368	426

Institutions.	Attendance.	
	1901.	1910.
Forman College	368	426
Rang Mahal B. H. S. ...	999	1,192
Jullundur B. H. S. ...	441	694
Ludhiana B. H. S. ...	335	581
" Christian B.H.S.	134	139
Ambala B. H. S. ...	442	590
Hindu Girls' School ..	212	194
Muhammadan Girls' School	60	130
Jullundur Girls' School ...	189	153
" Zenana Schools	73	78
Hoshiarpur Girls' Orphanage	71	60
Ludhiana Girls' Schools ...	60	90
Ambala Girls' Schools ...	155	117

As regards Medical institutions, the number of patients in the Philadelphia Hospital for Women at Ambala increased from 208 in 1901 to 339 in 1910, and the number of visits increased by 717. At the Women's Hospital, Ferozepore, the number of in-patients rose from 21 to 314 and the number of out-door patients from 5,384 to 12,702.

The Phillaur Dispensary had to be closed in consideration of the increase in the house rents brought about by the influx of Engineers and others for the building of the new bridge over the Sutlej. The Dennys' Hospital for Women and Children at Hoshiarpur was opened by Dr. Dora Chatterjee in 1902. It has ten beds and a dispensary. The number of in-patients during 1910 was 146, and the number of out-patients was 9,982. The Mission maintains two leper asylums, one at the Ambala town, where there are 65 inmates, and the other at Sabathu with 70 inmates. It also publishes a weekly newspaper in Urdu with a circulation of 500 copies. The Ludhiana Christian Book Store publishes books and tracts in Urdu, Panjabi and English for Missionary use. During 1910, no less than 60,000 booklets and tracts were published.

During the last decade, the Presbyterians connected with the American Presbyterian Church and those connected with the Church of Scotland Missions joined in a movement to establish a Presbyterian Church in India. The union was consummated in 1902. The Presbyterian Church in India is the result of a union of the American Presbyterian Church, Canadian Presbyterian Church, United Free Church of Scotland, the Church of Scotland, the Irish Presbyterian Church, the English Presbyterian Church and the Gopal Jang Independent Presbyterian Church, Calcutta. The union is organised under a Constitution and Canons, and comprises 14 Presbyteries, 5 Synods, and a General Assembly which meets once in two years.

The United Presbyterian Church of North America carries on its Missionary propaganda in the Gurdaspur, Gujranwala, Sialkot, Rawalpindi, Jhelum and Lyallpur Districts. In Gurdaspur, the number of Christians under the Mission has increased from 858 in 1901 to 3,957 in 1911. At the beginning of the decade, Christians were to be found in 34 villages only, while they have now spread to as many as 121. The number of adult baptisms during the decade was 1,973 and 1,847 infants were baptized with them. Two new Institutions, the Avaion Girls' High School and a Girls' Primary School were established during the decade at Pathankot; otherwise the number of schools in the Gurdaspur District has remained stationary. But the number of scholars attending school has risen from 348 to 622. Altogether 4,358 pupils are enrolled in the various Mission schools in the district. At Lyallpur, the number of converts made by the Mission, during the decade, was a little over 1,000. Eight to ten Primary schools were started in the district for poor Christians, the strength of the inmates in March 1911 being 200. The Christian community rose from 2,487 in 1901 to 5,332 in 1911. The strength of Christians in Rawalpindi rose from 173 to 237. The total number of adult and infant baptisms during the decade was 104 and 93, respectively. No change occurred in the number of Educational institutions. There was a slight increase in the number of students attending the Gordon Mission College, but there was at the same time a falling off in school attendance. In Sialkot, the number of Missionaries has increased from 15 to 25, but there has been a diminution in the ranks of the local preachers from 88 to 74. The total number of Christians has risen from 6,301 to 18,185, the number of baptisms being 7,404 adults and 6,102 infants. The number of schools has increased from 46 to 79, and the number on the rolls has gone up from 1,910 to 3,711.

Salvation Army.

271. The remarkable body of Christian workers known as the Salvation Army has devoted much attention to the depressed classes and the criminal tribes of the Punjab. The head-quarters of the Mission are at Lahore, where two indigenous schools have been established, one for boys and another for girls. The schools contain 69 boys and 48 girls, of whom 14 boys and 26 girls are orphans. A settlement was started in May 1910, at Sialkot. A weaving factory has been established, where both men and boys of the Pakhiwara criminal tribe are taught the art of weaving on the Salvation Army handlooms. A small school has also been started and has a daily average attendance of about 30 scholars. A landed estate and a fruit farm have been acquired in the Kulu valley, the income from which is devoted to the establishment of a self-supporting institution. Weaving and needlework are also being taught there. The Central Weaving School for the Punjab has been established at Ludhiana. Weaver boys come to this school from all parts of India and even from British East Africa. The Salvation Army is also engaged in fostering and encouraging the silk industry, including the rearing of the silkworm, and the provision of those agricultural products on which the

silkworm subsists. A temporary silkworm rearing camp has been located in the Chhanga Manga forest. Efforts are being made to introduce cheap forms of food and fodder, and every endeavour is being made to push on the cultivation of *Cassava* which is considered to be a great famine fighter and the flour made from the roots of which can be sold at the rate of about 40 *sers* to the rupee. They are also trying to introduce the celebrated thornless cactus which furnishes excellent fodder for cattle in the dry seasons of the year. It has been estimated that as much as 100 tons of this fodder can be grown in a single acre of land. Attention is also being paid to tree-planting and quinine distribution, as well as to encouraging the people to get themselves inoculated as a precaution against plague. The efforts of the Salvation Army have met with considerable success throughout the Province and their numbers have increased almost tenfold in the last decade. Their work amongst the criminal tribes with a view to their reformation has only just commenced and will be watched with much interest. They have recently struck an entirely new line in the reclamation of criminals. A settlement has been established near the Central Jail of Lahore and they have arrived at an arrangement with the Local Government to obtain under the provision of Section 401, Criminal Procedure Code, the release of the more promising prisoners, from the District Jail, managed on the Borstal system, who have served out the greater part of their term of imprisonment, to enable them to keep such prisoners under their charge for the unexpired term and thereafter, if possible, with a view to reform their character. It is hoped that they will be as successful in this undertaking as they have been in dealing with the criminal tribes. The fact that the sect endeavours to combine the economic and industrial interests of the country, with the social reclamation of its proselytes, is the chief feature that appeals readily to the depressed and criminal classes, to which their endeavours are mainly directed. The rescue of the latter is of incalculable value to the State and solves a by-no-means negligible problem in the administration of the country.*

Other Missionary Institutions.

The Young Men's Christian Association.

272. There are only two Young Men's Christian Associations in the Punjab, one in Lahore and the other at Simla. The Simla Association was started on a small scale in the year 1877. Since then it has progressed steadily and is now in possession of its own building, purchased at a cost of Rs. 59,000 in 1905, which accommodates 20 resident members. The building also contains a reading-room liberally supplied with papers and magazines, and a billiard room. The Association caters principally for European and Anglo-Indian men employed in Government offices and in trade. Lectures, debates and a language class constitute the educational work carried on, at present, by the institution. The Lahore Association is concerned principally with the Indian community. In 1901, it had a small building, but now possesses a handsome double-storied structure erected at a cost of between Rs. 55,000 and Rs. 60,000. At the commencement of the decade, the staff consisted of one secretary and a clerk, and at its close, provision has had to be made for three secretaries and 2 assistant secretaries. A Students' Union Hostel has been opened and furnishes accommodation for 60 members. Two branch associations were also opened during the decade. Besides the conducting of religious and social meetings, the Association has taken over the conduct of evening continuation classes (under Government grant) which have an average attendance of 90. The influence exerted by this Society on students and other young men, belonging to non-Christian religions, is considerable.

The Young Women's Christian Association.

273. Like the Young Men's Christian Association, the young women have associations, established at Simla and Lahore. Both associations cater chiefly for European and Anglo-Indian girls. The Simla association was enabled, during the decade, to purchase its own house, which provides residential accommodation for 20 girls. The membership numbers about 100. The Lahore Association has increased its membership from 140 in 1901 to 270 in 1910. It is housed in a building taken on lease and provides accommodation for a few girls, but funds have been collected and a spacious building of its own, is under construction. Continuation classes for girls are conducted by the Association, and

* While this Chapter is passing through the Press, comes the melancholy news of the death of General Booth, the father of this world-wide movement.

girls are taught type-writing, needlework, painting and cooking. The classes have proved most popular, and several girls have managed to secure posts as typists, in various offices, through the managing body. Just towards the close of the decade, a branch of the Association was started on a small scale at Amritsar. It has no paid secretary. The members have formed a work class and are able to support a child in the Kalimpong Home, and to provide a bed in the local hospital.

The Indian Sunday School Union.

274. The association known as the Sunday School Union has its headquarters for the Punjab at Jullundur. It has made considerable progress during the decade. The number of schools has increased from 233 in 1901 to 547 in 1910, while that of teachers and scholars has risen from 359 and 9,213 to 462 and 20,249, respectively. The work of the Society lies purely amongst the children of Christian parents, and consequently it has no conversions to report.

The North India School of Medicine for Christian Women.

275. The North India School of Medicine for Christian Women has its headquartors at Ludhiana, where there are two hospitals and four dispensaries established under its auspices. During the decade, it has been found necessary to increase the staff from 8 to 15, the number of in-patients having risen from 658 to 1,296, and that of out-patients from 16,842 to 65,385. The hospitals and dispensaries are open to men and women without distinction of religion. Five of the patients were converted and baptized during the decade. One of them, a male, has since bathed in the Ganges and abandoned Christianity in order to be able to reside with his family.

The Christian Literature Society for India.

276. The Christian Literature Society for India was organised as far back as 1858, under the name of the 'Christian Vernacular Education Society for India.' It was established as "A Memorial of the Mutiny." The object was educational, and at first Normal Schools were opened for the purpose of training teachers. Later on, it was decided to confine its attention to the preparation and publication of literature in both English and the various vernaculars of India, the name of the Society being changed accordingly. In 1898, a Punjab branch of the Society was formed with its headquarters at Ludhiana. During the decade, this branch has issued 155,000 copies of 73 publications in Urdu and Panjabi. These cover a variety of subjects, aiming at moral, social, agricultural and sanitary reform. Text books, nursing lessons, history of plague, stories for young people, home duties, Hindu sects, Vedic Literature, etc., are also dealt with in its publications.

The Punjab Religious Book Society.

277. The Punjab Religious Book Society undertakes the publication of secular as well as religious works. The religious works published during the decade were 107 books, 101 pamphlets, and 189 tracts. During the decade, the society began the publication of a number of scientific, historical and descriptive works in Urdu, as well as translations of first class English novels such as Ivanhoe and the Talisman and moral handbooks such as Dr. S. Stall's Self and Sex Series. It issued 53 Urdu secular books and 3 pamphlets. The Society was awarded a gold medal for its Vernacular publications at the Lahore Exhibition, 1909-10. Throughout the greater part of the decade, the association maintained a monthly magazine called "*Taraqqi*" containing articles of general information, somewhat on the lines of Chamber's Miscellany. The expenses of the magazine, however, proved too great for its continuance by the Society, and it is now being continued by two Indian clergymen with the assistance of honorary workers.

The British and Foreign Bible Society.

278. The work of the British and Foreign Bible Society has expanded in a very remarkable degree, during the past decade, as will appear from the statement given in the margin. The increase in Scriptural publications corresponds with the increase in the numerical strength of Christians in the Province.

Scriptures published by the Society in languages spoken in the Punjab, Sindh, Kashmir, Baluchistan, etc., excluding English.			Issued from the Lahore Depôt of Scriptures in all languages.		
Publications.	1891—1900.	1901—1910.	Publications.	1891—1900.	1901—1910.
Bibles	7,000	16,000	Bibles	17,895	24,448
Testaments ...	25,275	41,000	Testaments ...	34,623	43,667
Portions... ...	507,700	1,028,000	Portions ...	508,203	989,550

279. A new association called the National Missionary Society of India was founded in 1905, by a number of Indian Christians, who met at Serampur in December of that year. It has for its object the opening of work in various districts in India, where the existing Missions have not started operations. It is worked and financed entirely by Indians. The headquarters of the Society are in Madras and Raja Sir Harnam Singh of Jullundur is the President. The work in the Punjab is at present limited to the three tahsils of the Montgomery District. The Mission has two chief workers in those parts, *viz.*, the Reverend James Williams, B. A., and Dr. Dina Nath. The former is stationed at Montgomery and the latter at Okara. Three schools have been started on a very small scale by the Society, and a dispensary has been opened at Okara. The National Missionary Society of India.

Roman Catholic Mission.

280. The chief centres of Roman Catholic Mission work are Lahore, Sialkot, Gujranwala, Lyallpur and Rawalpindi, where the efforts of the Catholic Missionaries have met with a large measure of success. The sphere of Mission work lies chiefly amongst the depressed classes, from whom the majority of converts are made. The Roman Catholic Missionary propaganda was first started in the Punjab in the year 1889 in the District of Sialkot. With the opening of the Chenab Colony in 1892, Mission work was vigorously extended throughout those irrigated tracts, and has achieved considerable success amongst the depressed classes. Several Indian Christian villages have sprung up under the directing hand of the Revd. Fathers who are untiring in their efforts to raise the condition and status of their converts, by encouraging them to adopt agriculture as their principal means of livelihood. Roman Catholics.

Roman Catholic Missionaries admit isolated cases of converts, in places remote from Mission activity, adhering to their old ceremonies at births, marriages and deaths, but they deny that such is the case where converts are within the reach of Christian influences, as the substitution of the Catholic religious ceremonies and ritual in their beautiful churches, captivates the fancy and satisfies the mind of the average Indian convert. There are 103 families of Indian Christians who are cultivating Mission land as tenants of the Mission, and 143 families who have settled down as Government tenants. Educational institutions have been established in different districts by the Roman Catholics. There is a school for boys and another for girls at Lahore. The number of pupils in them has increased during the past 10 years from 94 and 108 to 98 and 136, respectively. There are Convent Schools for girls at Dalhousie, Multan, Sialkot and Ambala and each has secured a substantial rise in the number of pupils during the decade. At Simla there is a plurality of schools. There are three large schools for girls all teaching up to the High Standard, and one for boys which has a very small attendance of 15 only. Apart from the schools, there is the St. Bede's Training College for Teachers, which was opened in 1903 and now has 30 young ladies in training. This college is recognised as the premier institution of its kind for girls in the Punjab. For Indians, there are two orphan institutions, one for boys and one for girls, both at Lahore. The children are taught up to the Primary Standard, and the girls are given instruction in cookery, plain and fancy needle work, dress-making and embroidery. In 1907, a school for high caste Indian children was opened. It teaches up to the Entrance Standard of the Punjab University, and has an attendance of 85. There are, in addition to these, several Primary schools located in the villages and these are attended by the children of the Indian Christians of those parts.

Conversions.

281. The work of conversion to Christianity is now limited mainly to the depressed classes. The spread of English education and the facilities of travel to Europe have resulted in the disappearance of scruples, and a wholesale modification of restrictions among both Hindus and Muhammadans, which in the past, were a strong stimulus for the adoption of Christianity as a freer religion, enjoining practically no social limitations. The Muhammadans have on the one hand devoted close attention to strengthening their religious side, while on the other the reformers amongst the Hindus have provided most of the facilities for which people sought baptism. Even those Hindus who do not profess one of the reformed persuasions are, with a few exceptions, not so particular about caste restrictions. A large number of them almost totally disregard the rules of interdining and are not Conversions

much opposed to intermarriage. The advanced sections of the middle and upper classes find it more convenient to adhere to their own society in its present flexible state. It is no wonder, then, that from a social point of view, very few, except from the lower classes, are induced to seek conversion. The number of cases in which conversions are based on an intelligent recognition of the psychological superiority of a religion is never large, and converts to Christianity are not always free from the weaknesses of human nature. The depressed classes are in a condition of peculiar social and religious disadvantage and gain most by the equality of treatment preached and secured by the Missions. Their status is raised. An untouchable becomes touchable by adopting Christianity, and has the satisfaction and advantage of receiving spiritual instructions from highly educated and sympathetic clergymen exactly in the same familiar way as his fellow-beings of the highest position. He can receive education and follow better pursuits than his degraded hereditary calling. The Chuhras and other untouchables usually adopt Christianity in large bodies, whole villages sometimes being baptized simultaneously. These cases are however rare. The ordinary conversions go on in small numbers, except in the case of orphans who, when picked up in large batches during a famine or other disaster, are brought up in orphanages and baptized as a matter of course.

The conversions effected by the Presbyterian Missions are of enormous magnitude, securing an increase of about 27,000 persons. The Anglican Communion and the Roman Catholics have also attained marked success, though in a much smaller degree.

OTHER RELIGIONS.

Buddhist.

282. The other religions, *viz.*, Buddhist, Zoroastrian and Jew do not require separate discussion. The figures of 1911 are compared in the margin with those of 1901. The increase of 11 per cent. amongst the Buddhists is due mainly to immigration, as is clear from the opposite tendency of the variation in similarly circumstanced places. The districts and states showing large numbers of Buddhists are noted in the margin. The decrease in Kangra may be due in some degree to the losses during the earthquake of 1905.

	1901.	1911.	Difference per cent.
Buddhists	6,940	7,690	+11
Zoroastrians	177	653	+37
Jews	36	54	+50

District.	Population 1911.	Variation against 1901.
Kangra	3,992	−184
Lahore	128	+128
Bashahr	2,688	+465
Mandi	164	−346
Chamba	627	+605

Zoroastrian.

283. The Zoroastrians are a trading class and are found chiefly in large towns or cantonments. The districts and states named in the margin have registered a population of more than 10 each. The increase in their numbers has been general, and although the (Parsi) community has been strengthened by immigration, yet their natural growth has been unretarded, and they have had a fairly clean bill of health.

Delhi ...	74	Amritsar ...	48
Ambala ...	34	Gurdaspur	22
Simla ...	16	Sialkot ...	17
Jullundur ...	18	Rawalpindi	64
Ferozepore	18	Attock ...	11
Lahore ...	209	Multan ...	58
		Patiala ...	22

Jew.

284. The local distribution of Jews is indicated in the margin. There are very few domiciled Jews. A few British soldiers are Jews and the religion also includes a few Europeans in Government service. It is possible that some Jews may have been treated as Christians, at slip copying, by over zealous supervisors. One case came to my notice, in which an Englishman returned himself as a Jew at Jhang, but the corresponding entry made in the slip by the copyist was considered preposterous by the supervising officer, who could not conceive an English officer being a Jew and corrected it to Christian (religion), Church of England (sect). The mistake was discovered too late for correction of the religion table.

District.	
Hissar ...	8
Delhi ...	7
Simla ...	3
Lahore ...	13
Rawalpindi ...	16
Jhelum ...	1
Multan ...	6

SUBSIDIARY TABLE I.

General distribution of the population by religion.

Religion and locality.	Actual No. in 1911.	Proportion per 10,000 of population in				Variation per cent. (increase + decrease —).			Percentage of net variation.
		1911.	1901.	1891.	1881.	1901—1911.	1891—1901.	1881—1891.	1881—1911.
1	2	3	4	5	6	7	8	9	10
MUHAMMADAN	**12,275,477**	**5,075**	**4,922**	**4,739**	**4,758**	**+ ·8**	**+ 12·5**	**+ 9·7**	**+ 24·3**
Indo-Gangetic Plain West	4,144,971	1,714	1,810	1,804	1,808	− 7·5	+ 8·7	+ 9·9	+ 10·5
Himalayan	74,205	31	31	32	34	− 3·0	+ 4·9	+ 3·2	+ 5·0
Sub-Himalayan	3,551,989	1,468	1,512	1,652	1,692	− 5·1	− ·9	+ 7·5	+ 1·2
North-West Dry Area	4,504,312	1,862	1,569	1,251	1,224	+ 16·0	+ 35·9	+ 12·6	+ 77·4
HINDU	**8,773,621**	**3,628**	**4,179**	**4,408**	**4,384**	**− 15·2**	**+ 2·7**	**+ 10·7**	**− 3·5**
Indo-Gangetic Plain West	4,790,624	1,981	2,354	2,479	2,398	− 17·8	+ 2·9	+ 13·8	− 3·7
Himalayan	1,630,084	674	646	682	703	+ 2·0	+ 2·6	+ 6·8	+ 11·8
Sub-Himalayan	1,588,097	657	825	988	1,041	− 22·2	− 9·5	+ 4·5	− 26·5
North-West Dry Area	764,816	316	354	259	242	− 12·8	+ 48·1	+ 18·2	+ 52·6
SIKH	**2,883,729**	**1,192**	**849**	**809**	**822**	**+ 37·1**	**+ 13·7**	**+ 8·4**	**+ 69·0**
Indo-Gangetic Plain West	1,993,750	824	648	624	670	+ 24·2	+ 12·6	+ 2·5	+ 43·3
Himalayan	7,894	3	1	2	1	+ 102·6	− 6·5	+ 55·5	+ 194·6
Sub-Himalayan	565,596	234	142	161	137	+ 61·3	− 5·0	+ 29·7	+ 98·7
North-West Dry Area	316,489	131	58	22	14	+ 121·4	+ 185·7	+ 78·6	+ 1,029·5
CHRISTIAN	**199,751**	**83**	**27**	**21**	**14**	**+ 200·0**	**+ 37·4**	**+ 72·8**	**+ 612·0**
Indo-Gangetic Plain West	58,462	24	9	7	6	+ 164·5	+ 40·0	+ 34·6	+ 398·4
Himalayan	4,400	2	1	1	2	+ 28·8	− 4·4	− 7·0	+ 14·6
Sub-Himalayan	92,524	38	12	12	5	+ 209·2	+ 11·4	+ 159·3	+ 792·8
North-West Dry Area	44,365	19	5	1	1	+ 298·1	+ 395·5	+ 6·0	+ 1,990·7
JAIN	**46,775**	**19**	**20**	**20**	**20**	**− 6·4**	**+ 9·7**	**+ 7·1**	**+ 9·9**
Indo Gangetic Plain West	39,111	16	17	17	18	− 6·6	+ 9·8	+ 4·5	+ 7·2
Himalayan	358	...	...	...	...	− 25·9	+ 24·5	− 27·6	− 33·2
Sub-Himalayan	6,695	3	3	3	2	− 8·0	+ 3·7	+ 34·1	+ 28·0
North-West Dry Area	611	...	...	...	...	+ 77·1	+ 721·4	− 87·1	+ 87·4
BUDDHIST	**7,690**	**3**	**3**	**3**	**2**	**+ 10·8**	**+ 11·3**	**+ 91·8**	**+ 136·5**
Indo-Gangetic Plain West	132	...	...	...	...	+4,300·0	*	− 100·0	+13,100·0
Himalayan	7,518	3	3	3	2	+ 8·5	+ 11·1	+ 91·9	+ 131·3
Sub-Himalayan	11	...	...	...	...	+ 83·3	*	...	*
North-West Dry Area	29	...	...	...	...	*	...	...	*
ZOROASTRIAN	**653**	...	...	...	...	**+ 36·9**	**+ 31·0**	**− 11·9**	**+ 58·1**
Indo-Gangetic Plain West	412	...	...	...	...	+ 37·8	+ 14·6	+ 87·8	+ 196·4
Himalayan	18	...	...	. .	...	+ 157·1	− 46·2	+ 225·0	+ 350·0
Sub-Himalayan	152	...	...	...	...	+ 29·9	+ 53·9	− 62·0	− 24·0
North-West Dry Area	71	...	...	...	...	+ 31·5	+ 285·7	− 80·0	+ 1·4
JEW	**54**	..	...	...	...	**+ 50·0**	**− 36·8**	...	**− 5·3**
Indo-Gangetic Plain West	28	...	...	...	...	− 9·7	− 22·5	− 18·4	− 42·9
Himalayan	3	...	...	...	...	*	− 100·0	*	*
Sub-Himalayan	17	...	...	...	...	+ 240·0	− 54·5	+1,000·0	+ 1,600·0
North-West Dry Area	6	...	...	...	..	*	− 100·0	− 85·7	− 14·3

* There being no entries in the earlier decade, no comparison is possible.

SUBSIDIARY TABLE II.

Distribution by Districts of the main religions.

District or State and Natural Division.	Number per 10,000 of the population who are:— Hindu.				Sikh.				Jain.				Muhammadan.				Christian.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
TOTAL PROVINCE ...	3,627	4,179	4.408	4,384	1,192	849	809	822	19	20	20	21	5,075	4.922	4,739	4.758	83	27	21	14
1. Indo Gangetic Plain West—	4,344	4,864	5.028	4.894	1,808	1,340	1,266	1.368	35	35	34	36	3,759	3.742	3,658	3,690	53	18	14	12
1. Hissar ..	6,730	6,969	7,073	6,798	478	366	285	415	72	77	73	55	2,716	2,584	2,565	2,730	3	3	3	1
2. *Loharu State* ...	8,699	8,703	9,000	8,888	...	...	...	...	10	8	...	8	1,291	1,289	1,000	1,103	...	...	...	...
3. Rohtak ..	8,320	8,463	8,467	8,470	3	1	3	3	81	81	81	90	1,590	1,454	1,448	1,436	6	1	1	1
4. *Dujana State* ...	7,911	7,603	7,747	7,731	...	2	...	...	..	...	..	...	2,089	2,395	2,253	2,269	...	...	...	...
5. Gurgaon .	6.559	6,692	6,803	6,844	5	1	2	2	45	52	55	59	3,378	3,250	3,138	3,094	12	4	2	1
6. *Pataudi State* ...	8,245	8,335	8.328	8,109	...	...	...	...	42	47	63	45	1,708	1,618	1,609	1,841	5	...	...	4
7. Delhi ...	7,140	7,409	7,501	7,511	45	4	6	15	115	112	119	114	2,612	2,428	2,345	2,828	87	46	29	31
8. Karnal ...	6,954	7,060	7,310	7,286	169	139	118	129	53	54	59	75	2,812	2,733	2,511	2,508	12	13	2	1
9. Jullundur ..	3,309	4,011	4,197	4,284	2,198	1,371	1,221	1,144	11	11	8	9	4,452	4.588	4,556	4,542	30	19	18	21
10. *Kapurthala State* ...	2,291	2,979	2.985	3,282	2,024	1,339	1,318	1,049	8	7	6	8	5,673	5,673	5,691	5,660	4	1	...	1
11. Ludhiana ...	2,540	3,997	4,286	4,448	4.003	2.450	2,183	2,055	36	33	31	35	3,404	3,505	3,494	3,457	17	14	6	5
12. *Maler Kotla State* ...	3,219	4,956	5,277	2,277	2,954	1,354	1,007	4,072	178	175	168	186	3,647	3,513	3,546	3,465	2	2	2	...
13. Ferozepore ...	2,853	2,913	2,844	2,592	2,735	2,383	2,553	2,595	15	11	16	12	4,362	4,672	4,567	4,774	35	26	20	26
14. *Faridkot State* ...	2,869	2,864	2,875	2,830	4,252	4,221	5,000	4,142	31	33	35	36	2,848	2,882	2,988	2,992	...	1	1	...
15. *Patiala State* ...	4,006	5,514	5,953	5,008	3,781	2,227	1,802	2,781	23	18	20	20	2,184	2,238	2,223	2,190	5	2	1	...
16. *Jind State* ...	7,737	7,516	8,112	8,430	830	1,063	528	173	45	45	6	26	1,381	1,373	1,353	1,371	7	3	...	...
17. *Nabha State* ...	5,079	5,389	5,832	5,102	3,062	2,630	2,230	2,967	10	16	14	14	1,849	1,965	1,924	1,916	...	...	...	1
18. Lahore ...	2,100	2,378	2,527	2,092	1,631	1,374	1,414	1,359	11	9	8	10	6,044	6,174	5,999	6,487	210	63	51	50
19. Amritsar ...	2,404	2,744	2,787	2,939	2,883	2,582	2,634	2,422	16	14	7	3	4,642	4,639	4,556	4,626	54	20	16	10
20. Gujranwala ...	1,907	2,241	2,409	2,064	1,167	682	657	586	10	12	10	9	6,740	7,028	6,890	7,337	176	36	34	3
2. Himalayan— ...	9.453	9.460	9.470	9.474	45	23	25	17	2	3	2	3	430	453	443	459	26	20	22	25
21. *Nahan State* ...	9,405	9,469	9,531	9,578	155	51	71	42	3	4	1	1	434	473	395	377	3	3	2	2
22. Simla ...	7,387	7,509	7,580	7,551	176	135	116	47	12	8	9	5	1,480	1,654	1,602	1,615	932	693	689	781
23. *Simla Hill States* ...	9,570	9,603	9,680	9,645	72	34	31	34	4	7	5	11	281	296	283	309	6	3	1	1
24. Kangra ...	9,413	9,407	9,378	9,409	25	16	19	10	1	1	2	1	504	516	520	536	5	5	4	4
25. *Mandi State* ...	9,835	9,785	9,836	9,837	1	2	5	3	...	...	...	...	155	183	158	159	...	...	1	1
26. *Suket State* ...	9,880	9,877	9,907	9,865	13	1	...	2	...	...	...	...	107	122	92	132	...	...	1	...
27. *Chamba State* ...	9,293	9,335	9,343	9,361	10	6	7	6	...	...	...	...	644	652	608	592	6	5	5	7
3. Sub-Himalayan— ...	2,736	3,309	3,506	3,617	974	568	574	477	12	12	11	9	6,119	6,062	5,867	5,880	159	48	42	17
28. Ambala ...	5,516	6,252	6,104	6,462	1,369	712	906	641	32	32	27	12	2,974	2,950	2,911	2,850	108	53	50	35
29. *Kalsia State* ...	5,480	5,750	5,843	6,149	1,120	960	1,069	875	28	27	31	32	3,366	3,263	3,057	2,944	6	...	...	...
30. Hoshiarpur ...	5,428	6,099	6,040	6,104	1,461	719	699	663	11	12	11	12	3,068	3,162	3,249	3,219	32	8	1	1
31. Gurdaspur ...	3,394	4,048	4,201	4,362	1,447	976	909	879	1	1	1	1	4,878	4,928	4,863	4,752	279	47	25	6
32. Sialkot ...	2,474	2,786	3,315	2,957	835	470	445	397	21	19	15	14	6,174	6,615	6,120	6,617	496	110	104	15
33. Gujrat ...	663	924	951	1,051	599	332	250	129	1	...	...	...	8,729	8,738	8.797	8,816	8	6	1	4
34. Jhelum ...	670	872	834	1,034	478	254	249	190	3	2	3	1	8,840	8,867	8,910	8,768	9	5	4	7
35. Rawalpindi ...	884	927	939	1,050	581	346	310	217	19	11	10	13	8,362	8,632	8,661	8,667	152	82	80	47
36. Attock* ...	380	...	...	...	518	...	...	...	...	...	...	...	9,088	...	...	...	14	...	...	...
4. North-West Dry Area—	1.358	1.784	1.691	1.632	562	291	143	91	1	1	...	1	8.000	7,901	8.159	8.268	79	23	6	7
37. Montgomery ...	1,248	2,372	2,432	1,969	1,274	412	321	280	...	...	...	...	7,467	7,215	7,245	7,749	11	1	2	2
38. Shahpur ...	1,058	1,306	1,338	1,400	487	243	198	111	...	...	...	...	8,330	8,449	8,462	8.487	125	2	2	1
39. Mianwali† ...	1,064	1,182	...	...	143	62	...	...	1	1	...	...	8,787	8,754	...	...	5	1	...	...
40. Lyallpur† ...	1,803	2,658	...	...	1,710	1,112	...	...	1	...	...	...	6,113	6,120	...	...	373	110	...	...
41. Jhang ...	1,424	2,103	2,024	1,642	377	93	90	88	...	...	...	...	8,195	7,803	7,885	8,270	4	1	1	...
42. Multan ...	1,554	1,879	1,943	2,029	244	66	45	38	5	2	...	1	8,167	8,025	7,981	7,897	30	28	30	34
43. *Bahawalpur State* ...	1,403	1,591	1,385	1,592	213	111	205	29	..	...	...	4	8,381	8,297	8,410	8,375	3	1	...	...
44. Muzaffargarh ...	1,197	1,287	1,328	1,279	111	80	71	82	...	...	...	...	8,691	8,632	8,600	8,638	1	1	1	1
45. Dera Ghazi Khan ...	1,072	1,170	1,291	1,285	20	21	35	37	...	3	...	...	8,906	8,803	8,671	8,676	1	3	3	2

* Figures of 1901, 1891 and 1881 are included in Jhelum and Rawalpindi Districts.

† Figures of 1881 and 1891 are not available.

SUBSIDIARY TABLE III.

Christians. Number and variations.

District or State and Natural Division.	Actual number of Christians in				Variation per cent.			
	1911.	1901.	1891.	1881.	1901—1911.	1891—1901.	1881—1891.	1881—1911.
1	2	3	4	5	6	7	8	9
TOTAL PROVINCE	199,751	66,591	48,472	28,054	+ 200·0	+ 37·4	+ 72·8	+ 612·0
1. Indo-Gangetic Plain West— ...	58,462	22,103	15,785	11,729	+ 164·5	+ 40·0	+ 34·6	+ 398·4
1. Hissar ...	273	253	242	72	+ 7·9	+ 4·5	+ 236·1	+ 279·2
2. *Loharu State* ...	...	...	...	...	...	...	...	...
3. Rohtak ...	334	80	55	34	+ 317·5	+ 45·5	+ 61·8	+ 882·4
4. *Dujana State* ...	...	...	...	...	...	...	...	...
5. Gurgaon ...	782	278	152	70	+ 181·3	+ 82·9	+ 117·1	+ 1,017·1
6. *Pataudi State* ...	9	...	...	7	...	...	— 100·0	+ 28·6
7. Delhi ...	5,693	3,158	1,858	2,017	+ 80·3	+ 70·0	— 7·9	+ 182·3
8. Karnal ...	920	1,179	120	85	— 22·0	+ 882·5	+ 41·2	+ 982·4
9. Jullundur ...	2,404	1,713	1,645	1,631	+ 40·3	+ 4·1	+ ·9	+ 47·4
10. *Kapurthala State* ...	107	39	8	35	+ 174·4	+ 387·5	— 77·1	+ 205·7
11. Ludhiana ...	888	947	372	322	— 6·2	+ 154·6	+ 15·5	+ 175·8
12. *Maler Kotla State* ...	14	12	15	3	+ 16·7	— 20·0	+ 400·0	+ 366·7
13. Ferozepore ...	3,342	1,908	1,738	1,686	+ 75·2	+ 9·8	+ 3·1	+ 98·2
14. *Faridkot State* ..	6	11	13	...	— 45·5	— 15·4	...	...
15. *Patiala State* ...	739	316	105	39	+ 133·9	+ 201·0	+ 169·2	+ 1,794·9
16. *Jind State* ...	187	80	7	3	+ 133·8	+ 1,042·9	+ 133·3	+ 6,133·3
17. *Nabha State* ...	5	7	10	18	— 28·6	— 30·0	— 44·4	— 72·2
18. Lahore ...	21,781	7,296	5,483	4,644	+ 198·5	+ 33·1	+ 18·1	+ 369·0
19. Amritsar ...	4,763	2,078	1,609	869	+ 129·2	+ 29·1	+ 85·2	+ 448·1
20. Gujranwala ...	16,215	2,748	2,353	194	+ 490·1	+ 16·8	+ 1,112·9	+ 8,258·2
2. Himalayan— ...	4,400	3,415	3,571	3,840	+ 28·8	— 4·4	— 7·0	+ 14·6
21. *Nahan State* ...	37	46	25	21	— 19·6	+ 84·0	+ 19·0	+ 76·2
22. Simla ...	3,666	2,798	3,078	3,353	+ 31·0	— 9·1	— 8·2	— 9·3
23. *Simla Hill States* ...	224	113	45	47	+ 98·2	+ 151·1	— 4·3	+ 376·6
24. Kangra ...	386	385	343	327	+ ·3	+ 12·2	+ 4·9	+ 18·0
25. *Mandi State* ...	4	3	12	12	+ 33·3	— 75·0	...	— 66·7
26. *Suket State* ...	2	...	3	...	...	— 100·0	...	...
27. *Chamba State* ...	81	70	65	80	+ 15·7	+ 7·7	— 18·8	+ 1·2
3. Sub-Himalayan— ...	92,524	29,930	26,867	10,363	+ 209·1	+ 11·4	+ 159·3	+ 792·8
28. Ambala ...	7,483	4,362	5,204	3,773	+ 71·5	— 16·2	+ 37·9	+ 98·3
29. *Kalsia State* ...	31	...	3	1	...	— 100·0	+ 200·0	+ 3,000·0
30. Hoshiarpur ...	2,978	813	120	98	+ 266·3	+ 577·5	+ 22·4	+ 2,938·8
31. Gurdaspur ...	23,365	4,471	2,400	463	+ 422·6	+ 86·3	+ 418·4	+ 4,946·4
32. Sialkot ...	48,620	11,939	11,668	1,535	+ 307·2	+ 2·3	+ 660·1	+ 3,067·4
33. Gujrat ...	570	460	114	255	+ 23·9	+ 303·5	— 55·3	+ 123·5
34. Jhelum ...	450	271	253	416	+ 66·1	+ 7·1	— 39·2	+ 8·2
35. Rawalpindi ...	8,320	7,614	7,105	3,822	+ 9·3	+ 7·2	+ 85·9	+ 117·7
36. Attock* ...	707	...	...	...	...	...	...	...
4. North-West Dry Area— ...	44,365	11,143	2,249	2,122	+ 298·1	+ 395·5	+ 6·0	+ 1,990·7
37. Montgomery ...	581	66	85	93	+ 780·3	— 22·4	— 8·6	+ 524·7
38. Shahpur ...	8,616	91	80	29	+ 9,368·1	+ 13·8	+ 175·9	+ 29,610·3
39. Mianwali† ...	168	44	...	...	+ 281·8	...	...	...
40. Lyallpur† ...	32,023	8,672	...	...	+ 269·3	...	...	...
41. Jhang ...	201	38	37	11	+ 428·9	+ 2·7	+ 236·4	+ 1,727·3
42. Multan ...	2,441	1,964	1,892	1,861	+ 24·3	+ 3·8	+ 1·7	+ 31·2
43. *Bahawalpur State* ...	199	83	11	13	+ 139·8	+ 654·5	— 15·4	+ 1,430·8
44. Muzaffargarh ...	60	33	27	33	+ 81·8	+ 22·2	— 18·2	+ 81·8
45. Dera Ghazi Khan ...	76	152	117	82	— 50·0	+ 29·9	+ 42·7	— 7·3

* Figures of 1881, 1891 and 1901 are included in Jhelum and Rawalpindi Districts.
† Figures of 1881 and 1891 are not available.

SUBSIDIARY TABLE IV.

Races and Sects of Christians (Actual numbers).

Sect.	European.		Anglo-Indian.		Indian.		Total.		Variation +or—.
	Males.	Females.	Males.	Females.	Males.	Females.	1911.	1901.	
1	2	3	4	5	6	7	8	9	10
TOTAL ...	**24,406**	**7,872**	**1,803**	**1,676**	**90,776**	**73,218**	**199,751**	**66,591**	**+133,160**
Anglican Communion ...	16,823	5,426	1,135	992	15,739	13,312	53,427	36,465	+ 16,962
Armenian ...	7	5	...	...	...	...	12	23	— 11
Baptist ...	122	64	13	24	572	545	1,340	599	+ 741
Congregationalist ...	15	10	..	...	...	...	25	6	+ 19
Greek ...	17	1	..	...	...	...	18	22	— 4
Lutheran ...	23	11	...	...	46	35	115	39	+ 76
Methodist ...	908	129	42	48	6,465	5,258	12,850	1,262	+ 11,588
Minor Protestant Denominations ...	17	6	...	...	826	630	1,479	95	+ 1,384
Presbyterians ...	1,621	519	96	64	51,766	40,973	95,039	4,978	+ 90,061
Protestant (unsectarian) ..	31	33	4	5	493	364	930	...	+ 930
Quaker ...	...	...	...	.	2	1	3	11	— 8
Roman Catholic ...	4,706	1,604	503	537	4,694	3,803	15,847	7,224	+ 8,623
Salvationist ...	33	32	1	...	9,907	8,100	18,073	443	+ 17,630
Syrian (Jacobite) ...	1	...	...	...	..	...	1	...	+ 1
Sect not returned ...	47	22	8	5	260	196	538	15,395	— 14,857
Indefinite beliefs ...	35	10	1	1	6	1	54	29	+ 25

Note.—In column 9 figures against (1) Lutheran, (2) Minor Protestant Denominations, (3) Roman Catholic, and (4) Sect not returned are those of (1) Lutheran and allied denominations, (2) minor denominations, (3) Roman and (4) Denominations not returned, respectively.

SUBSIDIARY TABLE V.

Distribution of Christians per mille (*a*) races by sect and (*b*) sects by race.

Sect.	Races distributed by Sect.				Sects distributed by Race.			
	European.	Anglo-Indian.	Indian.	Total.	European.	Anglo-Indian.	Indian.	Total.
1	2	3	4	5	6	7	8	9
TOTAL ...	**1,000**	**1,000**	**1,000**	**1,000**	**162**	**17**	**821**	**1,000**
Anglican Communion	689	611	177	267	416	40	544	1,000
Armenian	...	...	...	...	1,000	...	...	1,000
Baptist	6	11	7	7	139	28	833	1,000
Congregationalist	1	...	...	...	1,000	...	...	1,000
Greek	1	...	...	..	1,000	...	...	1,000
Lutheran	1	...	...	1	296	...	704	1,000
Methodist	32	26	71	64	81	7	912	1,000
Minor Protestant Denominations ...	1	...	9	7	16	...	984	1,000
Presbyterian	66	46	566	476	23	2	975	1,000
Protestant (unsectarian)	2	3	5	6	69	10	921	1,000
Quaker	...	...	..	...	...	...	1,000	1,000
Roman Catholic	196	299	52	79	398	66	536	1,000
Salvationist	2	...	110	90	4	...	996	1,000
Syrian (Jacobite)	...	...	..	...	1,000	...	...	1,000
Sect not returned	2	4	3	3	128	24	848	1,000
Indefinite beliefs	1	...	...	...	833	37	130	1,000

SUBSIDIARY TABLE VI.

Religions of Urban and Rural Population.

Natural Division.	*Number per 10,000 of urban population who are:—*					*Number per 10,000 of rural population who are:—*				
	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.
1	2	3	4	5	6	7	8	9	10	11
PUNJAB ...	**4,041**	**609**	**96**	**5,056**	**194**	**3,578**	**1,261**	**10**	**5,077**	**69**
Indo-Gangetic Plain West ...	4,212	648	119	4,887	130	4,367	2,004	21	3,568	40
Himalayan ...	7,212	219	20	1,797	743	9,521	41	2	389	4
Sub-Himalayan ...	3,481	694	100	5,317	406	2,661	1,002	3	6,199	135
North-West Dry Area ..	3,690	388	12	5,808	99	1,182	575	...	8,165	77

CHAPTER V.

Age.

GENERAL.

285. The age statistics are given in Imperial Table VII, by sex and civil condition. Subsidiary Table I shows the age distribution of 100,000 of each sex (selected from certain localities) by annual periods, while Subsidiary Tables II and III give the age distribution of 10,000 of each sex in the Province, by Natural Divisions and main religions, respectively. The distribution, by selected age periods, of 1,000 of each sex in certain castes, is shown in Subsidiary Table IV, and the proportion of children under 10 and of persons aged 60 and over to those aged 15 to 40 together with the number of married females aged 15—40 per 100 females is indicated in Subsidiary Table V. Variations in population, since 1881, at certain age periods, appear in Table VI. Birth and death rates by sexes and Natural Divisions are shown in Subsidiary Tables VII and VIII; death rates by sexes and age periods for selected years in Table IX and deaths from fever, plague, small-pox and cholera, per mille of each sex, in Table X. **Scope of the Chapter.**

286. No alteration was made in the instructions for recording ages. The number of years which had been completed on or before the Final Census night was to be put down as the age of the person enumerated. But a certain number of people would not or could not tell their age. In such cases the enumerator was required to make his own estimate. Nevertheless several omissions were found. These were supplied at the copying offices, with reference to literacy, occupation and civil condition, in accordance with the instructions laid down in para. 13, Chapter II of the Imperial Census Code, Part II. Literate persons were assumed to be over 12 years and workers, over 15. Unmarried males were taken as under 15, married males between 15 and 50 and widowers over 50. The corresponding figures for females were 12 and 40 years. In the case of Europeans and Anglo-Indians the age of married males was taken to be from 30 to 55 and that of females from 22 to 50. **Accuracy of the statistics.**

No statistics compiled at an Indian Census are probably more removed from the actual facts as those of age. The sources of error are twofold, *viz.*, (1) where the person enumerated gives a wrong figure because he does not know his correct age, or can only form a rough idea of it, and (2) where the mis-statement is deliberate, owing to (*a*) custom or what is called superstition or (*b*) vanity.

287. A correct record of age is kept among the Hindus, Jains and most Sikhs in the shape of horoscopes, but while the townspeople or the richer classes usually celebrate the anniversary of the birthday or get a *varashphal* (a statement of effects of stars, etc., during a year) made from year to year, thus knowing the exact number of years of age completed by each person, the rustics seldom refer to their horoscopes, if at all. The proportion of persons who have to rely on their memory for their age is therefore fairly large. The Muhammadans observe no such practice, and although the mothers can usually remember the age of their children by association with other events, yet in 9 cases out of 10, the statement about a person's own age is pure guess work. In Judicial cases one comes across typical instances of the total absence of a conception of age. A couple of years ago, a father and son appeared before me as witnesses in a case. The son who was the more intelligent was examined first and gave his age as 40 or 50. He seemed to be nearer fifty and was put down as such. The father who came in later was quite an old man, but on being questioned about his age stated with much confidence that he must be quite 20 years old. When told that the figure was inconsistent with his grey hair, he added a decade and on further remonstrance was willing to have himself put down as 40. Meanwhile some one pointed out that he was the father of a former witness who had given his age as 50. The old man then suggested that he might be a couple of years older than his son. His reasoning could not carry him further and he ultimately resigned himself to the will of the Court and said I could enter his age at whatever figure I liked. He could, however, give very vivid accounts of the revolt of Dewan Mul Raj and of the siege of Multan, which enabled me to estimate his age **(1) Unintentional mistakes.**

at about 85. Another very old man when told that he might be a hundred years old, said that even his father who had died 50 years ago, was not of that age! The statement of age in alternate decades, *e.g.*, 20—30, 30—40, 40—50 is very common. The ages of this class of people recorded in the Enumeration books are usually rough estimates in fives or tens, made by Enumerators from the vague statements of the persons enumerated, and there is little chance of correcting such errors, when the variation from facts exceeds a decade.

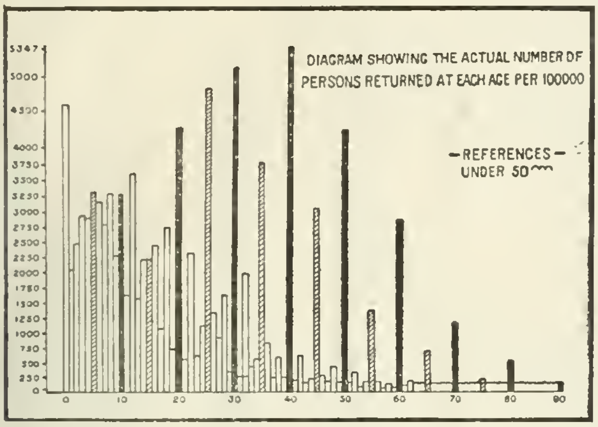
(2) Deliberate misstatement.

288. (*a*) Amongst the Hindus generally and the Muhammadans up to a certain age, there are various reasons for a deliberate mis-statement of age. First of all there is an idea that telling one's correct age tends to reduce the span of life. In *Niti Shastra*, it is laid down that one's age should be carefully concealed like his wealth, etc.* A Hindu will therefore very often give his age as a few years more or less than what it is. The real cause probably is that the true age coupled with the *Ráshi* (sign of the zodiac) which is usually apparent from one's name, can afford his enemies a chance of setting the forces of black magic to work against him. This seems to account for the concealment of one's *Janma* (birth) name, which is based on the *Ráshi*, by some of the Hindus and the adoption of a different name (*Prasiddh* or current name) for actual use. Then a multiple of 10 *i. e.*, the year having a zero in it, is considered ominous and the 10th, 20th, 30th, 40th, etc., years are called *Bindiwala* instead of being named. This objection is, however, dying out now. There is also a general aversion to odd numbers, except five. The even number is supposed to bring prosperity. Secondly, certain customs operate against a correct statement of the ages of children generally. A child of one year is usually said to be a little less than one year old. Up to one year the chances of the child's life are supposed to be very precarious and the mother, feigning anxiety for the child, will not readily admit that he has passed that perilous stage. When the child grows to 2 years, the above statement cannot hold good and the correct age has to be stated. The age is then exaggerated or understated according to the condition of the child's health. If the child is well grown, a couple of years will be added so that he may not look unusually healthy and fall a prey to *Nazar-i-bad* (the evil eye). If the child is poor in health, a few years are taken off the correct age, so that he may look as good as other children of equal age. After about 7 years, the age record is affected in opposite directions in respect of boys and girls. The boy's age is usually overstated, particularly among the working classes. Every working boy, howsoever young he may be, will claim to be between 15 and 20 in order to demand full wages. This tendency seems to be increasing in consequence of the prohibition of boys under 15 to work in factories. In the case of girls, the age is given as 10 to 12 years till marriage, even though the spinster may be 16 or even 18 years old. When the girl looks well developed, the parents are obliged to say she is about 15 or 16, *i. e.*, within the definition of a minor given in the Indian Penal Code. But one seldom hears of an unmarried girl of over 16. As soon as a grown up girl is married, her age jumps straight up to 20 years. The custom of understating the age of an unmarried girl is based, among the Hindus, on the stigma which attaches to a man whose daughter does not get married between 8 and 13 years of age, and among the Muhammadans on the necessity of maintaining a control over an unmarried girl howsoever old she may be.

(*b*) The other cause of deliberate mis-statement of age is vanity. Middle aged women wish to be considered younger than they are. The tendency is proverbial amongst Europeans, Anglo-Indians and the other educated classes. Indian males nearing fifty wish to keep down their age by various devices, such as dyeing the hair, shaving or close clipping of the beard, etc. In the case of Government servants, the efforts are very conspicuous between 50 and 55 when the time for retirement approaches. Older people both men and women who have no inducement for understating their age, would rather overstate it and add to their prestige owing to the respect attaching to age. The effect of the conditions above enumerated should be that the even years should

* *Ayurvittam grihachchhidram mantra máithuna bheshajum. Tapodánápamanancha, nava gopyáni yatnatah.*—*Hitopadesha*, I—143. (Age, wealth, theft in one's house, counsel, sexual intercourse, medicine, austerity, charity and disgrace, these 9 must be carefully concealed).

show larger figures generally than the odd ones, that multiples of 5 should include more persons than the age periods above or below, that the multiples of ten should be still more favourably placed, that in children, the figures in the first age period (under 1 year), should be exaggerated and that the age period 1 to 2 should show



a sudden drop. Then the number of girls of 10 and 12 should be very large, while both males and females at 20 should appear more numerous than in the lower age periods, and that the middle-ages, particularly in multiples of 5 and 10, should be somewhat exaggerated. The diagram printed in the margin which is based on the special ages given in Subsidiary Table I, will illustrate the above conclusions so far as the population of both sexes taken together is concerned.

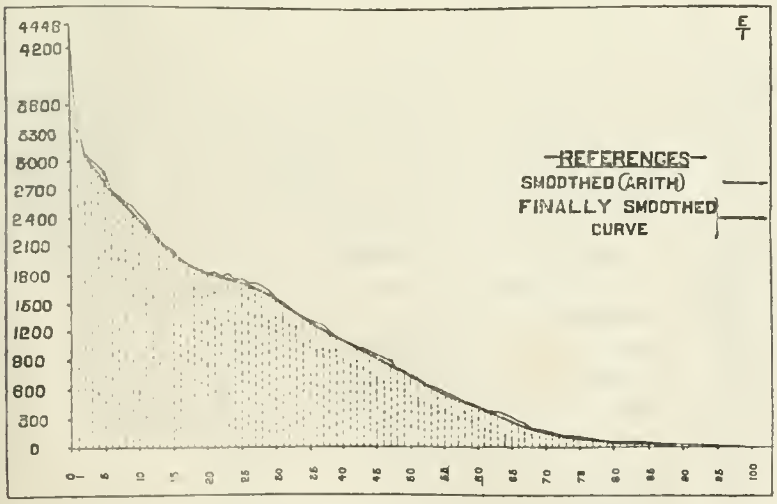
(3) Popularity of certain age periods.

289. The diagram also shows the popularity of certain age periods. The figures are arranged in the margin according to numerical strength, per mille of each sex. The most popular ages are multiples of 10 and 5. The largest numbers have been returned in the ages 40, 30 and 25. Infants rank fifth in males and fourth in females. The ages 50 and 20 come up fairly high in importance. Males are very reluctant to go above 50 and the figure at this age consequently shows a marked excess over those of the preceding and succeeding years. The age distribution of the total population will be described further on.

Male.		Female.		Male.		Female.	
Age.	Proportion.	Age.	Proportion.	Age.	Proportion.	Age.	Proportion.
40	49	40	60	6	28	8	29
30	47	30	57	18	27	12	28
25	47	25	49	3	26	4	28
50	40	0	48	4	25	45	27
0	40	20	45	7	24	7	27
20	39	50	43	16	23	2	26
12	37	35	38	15	23	18	25
35	35	5	31	22	23	22	21
10	31	6	30	14	22	16	21
8	31	60	30	9	21	9	20
45	30	3	29	2	21		
5	30	10	29				

Smoothing of errors.: Special age table.

290. The figures in the Special Age Table (Subsidiary Table I) above referred to, have been smoothed, with reference to the tendency to mention ages a few years one way or the other of the true mark or in multiples of 5 or 10, by Bloxam's method, and are given on the next page. They may serve as a rough indication of the correct distribution of a selected* lot of the population and the smoothed curve based on these figures is printed in the margin.



* The selection was made as follows :—

District.	Religion.	Rural or Urban.
Hissar	Hindu	Rural.
Kangra	Hindu	Rural.
Amritsar	Hindu and Muhammadan	Urban
Sialkot	Sikh, Muhammadan and Christian	Rural.
Mianwali	Muhammadan	Rural.

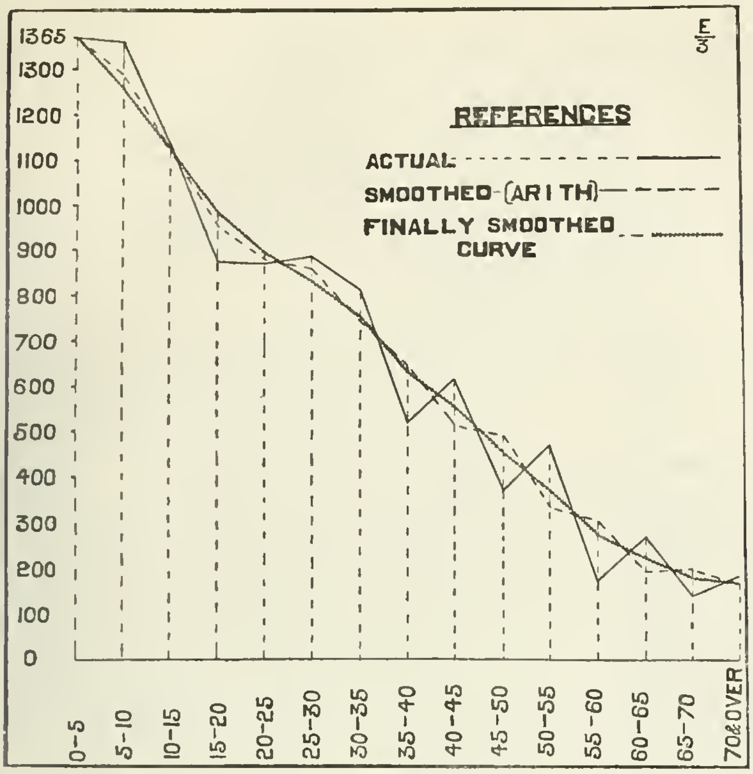
Age.	No. per 100,000 persons.	Smoothed Arith. (Intermediate).	Smoothed Arith. (Final).	Addl. Smoothing from Curves by hand.	Age.	No. per 100,000 persons.	Smoothed Arith. (Intermediate).	Smoothed Arith. (Final).	Addl. Smoothing from Curves by hand.
0	4,446	4,446	4,446	4,445	51	122	930	699	700
1	1,867	2,866	3,377	3,375	52	291	936	660	665
2	2,284	2,819	3,089	3,090	53	67	371	649	610
3	2,765	2,547	3,024	2,955	54	131	374	615	580
4	2,731	2,768	2,966	2,875	55	1,243	329	584	525
5	3,089	2,831	2,889	2,775	56	140	339	549	500
6	2,969	2,892	2,693	2,690	57	65	324	518	480
7	2,603	2,763	2,639	2,625	58	115	614	451	460
8	3,066	2,759	2,572	2,535	59	57	603	434	435
9	2,090	2,465	2,542	2,450	60	2,695	616	414	415
10	3,067	2,620	2,448	2,380	61	81	600	400	400
11	1,500	2,292	2,368	2,300	62	134	597	384	380
12	3,375	2,278	2,258	2,230	63	35	190	377	315
13	1,429	2,072	2,198	2,175	64	42	183	343	280
14	2,020	2,219	2,106	2,100	65	658	163	311	270
15	2,038	1,733	2,062	2,025	66	44	166	277	220
16	2,235	1,956	1,969	1,950	67	37	163	243	210
17	945	1,686	1,912	1,915	68	50	250	194	180
18	2,540	2,093	1,868	1,870	69	26	246	181	160
19	672	1,747	1,856	1,840	70	1,095	247	168	150
20	4,073	1,989	1,806	1,800	71	23	238	157	130
21	507	1,598	1,817	1,775	72	39	235	145	120
22	2,151	1,666	1,795	1,755	73	7	50	140	100
23	589	1,793	1,803	1,736	74	11	47	126	80
24	1,009	1,936	1,755	1,725	75	168	40	113	75
25	4,707	1,673	1,757	1,700	76	11	41	100	75
26	1,224	1,850	1,717	1,670	77	3	40	88	70
27	837	1,709	1,716	1,650	78	10	102	68	60
28	1,472	1,774	1,682	1,620	79	7	101	64	55
29	304	1,571	1,646	1,575	80	480	104	61	45
30	5,035	1 769	1,567	1,550	81	6	102	58	30
31	206	1,551	1,515	1,490	82	15	102	56	35
32	1,829	1,585	1,441	1,425	83	3	14	54	25
33	380	1,292	1,412	1,390	84	5	14	48	25
34	477	1,396	1,367	1,360	85	43	11	41	25
35	3,570	1,068	1,347	1,300	86	2	11	34	25
36	726	1,096	1,302	1,260	87	1	12	27	20
37	187	1,037	1,276	1,210	88	5	26	19	20
38	522	1,393	1,203	1,190	89	10	26	18	15
39	182	1,281	1,157	1,130	90	110	26	17	15
40	5,347	1,350	1,095	1,090	91	2	29	17	15
41	166	1,271	1,066	1,060	92	4	27	16	10
42	534	1,272	1,034	1,035	93	18	8	16	10
43	125	778	1,028	975	94	2	8	13	10
44	188	790	988	950	95	14	8	10	10
45	2,878	707	962	900	96	3	4	5	5
46	225	755	924	840	97	2	4	4	5
47	118	737	893	830	98	1	2	3	3
48	368	976	811	810	99	2	2	2	2
49	98	955	775	780	100 and over	30	*30	*30	30
50	4,070	990	733	740					

Provincial figures.

Where the mis-statements of age are confined to a margin of five years, their effect can be minimised by the device of grouping the ages in quinquennial periods which has been adopted in Imperial Table VII. The only smoothing necessary in their cases is that in respect of the abnormality of age periods which are multiples of ten. The source of error is confined to the quinquennial age period next preceding or succeeding that which may have to be dealt with. Following the principle of Bloxam's method; I have smoothed the figures of the quinquennial periods (Subsidiary Table II) by the formula $x = \frac{(n-1)+n+(n+1)}{3}$; n being the age period; and after a further smoothing of the curve by hand, have given the result in the marginal table. The difference between the first and the last set of figures will give some indication of the extent to which irregularities in

Age period.	No. per 10,000 of population.	Smoothed figures.	Smoothed from curves by hand.
0-5 ...	1,365	1,365	1,365
5-10 ...	1,358	1,280	1,262
10-15 ...	1,118	1,116	1,116
15-20 ...	871	952	986
20-25 ...	867	872	892
25-30 ...	879	851	828
30-35 ...	807	737	751
35-40 ...	526	652	644
40-45 ...	624	505	469
45-50 ...	364	485	437
50-55 ...	467	333	375
55-60 ...	168	300	280
60-65 ...	264	196	225
65-70 ...	139	195	183
70 and over ...	183	167	167

* Not smoothed.



age statistics exist in Imperial Table VII in spite of the grouping of figures in quinquennial periods. The actual and smoothed curves, drawn according to these statistics are printed in the margin. Grosser mis-statements, whether deliberate or unintentional, are apparently beyond correction. It will be noticed that from the age-period 30 to 35 onwards, the figures of each quinquennium of life, vary alternately, in about equal proportion, above or below the smoothed curve. For reasons already stated, the variations are not so even in the earlier periods.

DISCUSSION OF THE FIGURES.

General remarks.

291. The detailed examination of the age statistics for the Province is left to Mr. T. G. Ackland, F. I. A., who has been supplied with the Imperial Table VII and the Special Age Return by annual age-periods, above alluded to, for a little over 200,000 persons, representative of all religions and tracts in the Province, and his memorandum will, if received in time, be printed as an appendix to this Report. The remarks which follow are only intended to supply information which might elucidate the technical discussion of the subject by Mr. Ackland and are based upon unadjusted figures.

Effects of migration.

292. Table XI A which deals with the details of immigrants to the Chenab and Jhelum Colonies, shows that the majority of the immigrants to those Colonies from without the Province are between the ages of 15 and 40. In the Chenab Colony the proportion of persons aged 15—40 to every 1,000 immigrants from without the Province is 643 while in the Jhelum Colony it is 576. Immigration therefore adds chiefly to the strength of adults. But on the other hand, the emigrants belong also to similar ages and the number of immigrants and emigrants being about equal, the effects are neutralized. The proportion of extra Provincial migration to the total population being very small, the figures cannot affect the age distribution of the Province to an appreciable extent.

Age distribution.

293. From the age distribution of the total population given in column 2 of the marginal table in paragraph 290, it will appear that the numbers decrease steadily from the first quinquennium of life up to the period 35—40, with the exception of the age-period 25—30 which shows a slight rise; and that the disturbing causes mentioned in the preceding paragraph are counteracted by other influences. From 35—40 onwards, when the middle age is past, the tendency to state ages in multiples of 5 and 10 becomes manifest and the greater popularity of the decade standard raises abnormally the figure of the age-periods 40—45 (which means 40—44), 50—55 and 60—65 as compared with the intermediate age-periods of 45—50 (*i.e.*, 45—49), etc. As regards the first seven quinquennia, the figures given in Subsidiary Table I, by annual age-periods

Proportion per 10,000.

Age-period.	Persons.
0—5	1,365
5—10	1,358
10—15	1,118
15—20	871
20—25	867
25—30	879
30—35	807
35—40	526
40—45	624
45—50	364
50—55	467
55—60	168
60—65	264
65—70	139
70 and over	183

for a selected population of 200,000, when compared with the above distribution, afford an illustration of the manner in which the errors arising out of mis-statement of ages have been eliminated in Imperial Table VII, by the adoption of quinquennial age-periods. The tendency of the total Provincial figures in the first five annual age-periods of life (Imperial Table VII) is similar to that in the special age table (Subsidiary Table I)—*i.e.*, the figures of infants under 1 year are the largest and of those 1—2 years old, the lowest, the order being :—under 1, 3, 4, 2 and 1 (see margin).

	Imperial table.	Special age table.
0—1	990,181	8,792
3—4	672,680	5,449
4—5	663,345	5,294
2—3	591,987	4,607
1—2	382,125	3,607

Variations in age distribution.

294. The age distribution of the total population of the Province is compared in the margin with the figures of 1901. The heaviest losses have occurred in the age-periods 30—45 and 10—15 and plague is responsible for the greater part of them. Decreases in the last two age-periods (55 and upwards), due mostly to fever, though not quite so heavy, are yet considerable. The losses among the old people will not affect the future growth of population, but the decrease in adults (10—15) will weaken the child-bearing population of future years, and the thinning down of the present child-bearing generation of 30—40 years should retard the immediate growth of population. Fevers have also carried off a number of children, causing a drop in the age-period 5—10, but in the first quinquennium of life, the large gain registered in infants has, in spite of losses at the periods 1—3 and 4—5, resulted in an advance of over 3 per cent. on the whole.

Population.			Variation.	
Age.	1901.	1911.	Actual.	Per cent.
0—1	774,111	990,181	+216,070	+27·9
1—2	415,052	382,125	— 32,927	— 7·9
2—3	649,987	591,987	— 58,000	— 8·9
3—4	664,557	672,680	+ 8,123	+ 1·2
4—5	695,399	663,345	— 32,054	— 4·6
Total...0—5	*3,199,106*	*3,300,318*	+*101,212*	+ *3·2*
5—10	3,361,936	3,283,610	— 78,326	— 2·3
10—15	2,880,313	2,701 767	—178,546	— 6·2
15—20	2,176,776	2,107,361	— 69,415	— 3·2
20—25	2,029,283	2,097,733	+ 68,450	+ 3·4
25—30	2,112,490	2,125,069	+ 12,579	+ ·6
30—35	2,073,465	1,952,952	—120,513	— 5·8
35—40	1,351,941	1,272,470	— 79,471	— 5·9
40—45	1,623,627	1,509,487	—114,140	— 7·0
45—50	858,211	879,957	+ 21,746	+ 2·5
50—55	1,150,458	1,130,970	— 19,488	— 1·7
55—60	426,026	408,046	— 17,980	— 4·2
60 & over	1,487,018	1,418,010	— 69,008	— 4·6

Proportion of children of both sexes.

295. The comparative immunity from plague and fever in 1909 and 1910 appears to have accelerated the birth-rate. In 1910, births (859,432) exceeded the infant deaths (171,753) by 687,679 in British Territory alone. Adding the similar excess in Native States and allowing for the exaggeration of the figures of the age-period alluded to in paragraphs 287 and 288, the favourable results appear to be in accordance with facts. The slight increase in the age-period 20—25 although counterbalanced by about an equal decrease in the period 15—20 appears to be an important factor in the revival of the recuperative power of the population, for, taken collectively, the child-bearing period 15—40 has shown a decrease of only 1·9 per cent. (see Subsidiary Table VI). That the fecundity of the population has not suffered much on the whole, is also shown by the fact that the proportion of children to persons 15—40 years old and to married females of that age is somewhat better than in 1901 (see margin). The unproductive element has also not increased as the proportion of the old (over 60) to persons 15—40 and of married females to the total number of females of all ages also remains practically unaltered. The migration of large numbers of young women to the Canal Colonies has, however, reduced the strength of married females 15—40 years old in the districts which have supplied large numbers of colonists, although it does not affect the vitality of the Province as a whole. The more noticeable figures are given in the margin.

Proportion per mille.

Year.	To persons 15—40.	To married females 15—40.
1901	67	168
1911	69	179

District.	1911.	1901.	1891.
Jullundur ...	34	35	39
Ludhiana ...	34	35	39
Lahore ...	34	35	38
Amritsar ...	34	35	39
Ambala ...	35	36	39
Hoshiarpur ...	34	35	38
Gurdaspur ...	33	35	36
Sialkot ...	32	34	39

* The figures of 1901 do not include the Biloch Trans-frontier.

Mean age.

296. The mean age of the total population, calculated roughly in the manner referred to in the India Administration Volume, 1901, page 390, for the present and three preceding Censuses, is noted in the margin. The decrease from 1881 to 1891 was considerable, owing to an enhanced birth-rate due to general prosperity following upon years of famine and scarcity. The figures appear, however, to have reverted to the normal in 1901 and the variation during the past ten years has been but slight. The prosperous conditions of the past decade should have resulted in a large number of births and reduced the mean age, but the heavy mortality from fevers, which affected the two extremes of life and that from plague which occurred mostly among persons of middle age, neutralized the divergent effects, leaving the mean age practically at the same figure as in 1901. Nevertheless, there is a slight drop in the mean age of females, which would have looked a little larger, if, in the statistics of 1911, the last age-period had been 60 and over as at the previous Census, instead of 70 and over. On the other hand, there is an equal rise (·2) in the case of males. By the provision of two extra quinquennial age-periods (60—65 and 65—70) in the present Table VII, it has been possible to get somewhat nearer the true mean age. It is noticeable that the mean age of males is slightly in advance of that of females. This is apparently due to the fact that the proportion of female children to the total female population is larger than the corresponding figure for males, and that males are as a rule more long-lived than females.

Mean age.

Year.	Male.	Female.
1911 ...	25·2	24·7
1901 ...	25·0	24·9
1891 ...	23·0	22·6
1881 ...	25·0	24·7

The mean age for the main religions is set forth in the margin for the last four decades. The figures for the Sikhs are the highest and those for the Christians the lowest. It is noteworthy that, whereas amongst all other religions, the mean age of females is below that of males, amongst the Sikhs it was higher in 1901 and is now equal to the latter. The Muhammadans stand somewhat lower than the figures of mean age for the Sikhs and Hindus, in consequence of a higher proportion of children. The table in the margin shows the number per mille, in certain age-periods, of the population of each of the four main religions. From this table it appears that the Sikhs have the highest proportion of elderly persons and a fairly low proportion of children. The Christians, on the other hand, have a large proportion of children and a very small proportion of the aged. The effect on the mean age is obvious.

Year.	Hindus.		Sikhs.		Muhammadans.		Christians.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1911 ..	25·5	25·0	25·7	25·7	24·9	24·2	23·7	22·9
1901 ...	25·3	25·1	26·1	26·7	24·6	24·4	24·4	22·5
1891 ...	23·1	22·7	23·9	23·8	22·7	22·2	23·3	20·7
1881 ...	25·2	25·0	26·0	25·8	24·7	24·3	25·4	20·6

Religion.	0—15			15—45			45 and over.		
	Persons.	Males.	Females	Persons.	Males.	Females.	Persons.	Males.	Females.
Hindu ...	365	359	372	478	479	476	157	162	152
Sikh ...	369	370	369	456	453	458	175	177	173
Muhammadan ...	401	398	405	443	440	446	156	162	149
Christian ...	396	364	441	486	521	437	118	115	122

The Muhammadans have the smallest proportion of persons aged 15—45 because their proportion of children is the highest. The Hindus have a population somewhat proportionately divided between the different age-periods. Judging from the proportion of Hindu children, which is the lowest, one would infer that they are not a progressive community. The Christians have the largest proportion of persons aged 15—45.

Age distribution by castes.

297. In point of longevity, the Kanets come first, having 252 per mille of population at or above 40 years. They are found mostly in the Himalayas or in the sub-montane tracts, where the climate is moderate (see paragraph 4, Chapter I) and favourable to prolonged life. The Brahmans who seldom starve and are rarely exposed to privations except when they are self-imposed, (in which case they do

not begin to deteriorate physically till after their fortieth year) come next with a proportion of 246 per mille. The Dagi-Kolis with a proportion of 245, again, have the advantage of residence in the hills, and Kashmiris (237) are long lived owing to the climatic and other advantages of their favoured country. Of the other castes, the higher or affluent ones have a fairly large proportion of old people, while the labouring classes engaged in occupations noxious to health or the criminal tribes have a comparatively smaller number of persons over 40 years old, partly because exposure and strain undermines their constitution before they grow old and partly in consequence of their returning themselves as under 40, in order to be considered fit for manual labour long after they are past work. The castes with fewest old persons, particularly some of the criminal tribes and labouring classes, have the largest proportion of children, as is shown in the margin. On the other hand, the castes with an abundance of old people have a comparatively smaller number of children (0—12), the Kanets, Brahmans and Dagi-Kolis standing lowest in the inverse order to that given above.

Caste.	Number per mille aged 40 and over. Males.	Females	Caste.	Number per mille aged 40 and over. Males.	Females.
Kanet ...	259	246	*Criminal tribes.*		
Brahman ...	245	248	Bawaria ...	204	171
Dagi and Koli	254	236	Harni ...	212	197
Kashmiri ...	235	238	Pakhiwas ...	239	205
Higher and well-to-do classes.			Sansi ...	225	210
Ahir ...	232	239	*Labouring classes.*		
Biloch ...	232	217	Chamar ...	209	201
Jat ...	225	227	Chuhra ...	189	182
Khatri ...	231	238	Dhanak ...	197	185
Khokhar ...	231	206	Mahtam ...	191	168
Moghal ...	233	227	Meo ...	193	206
Pathan ...	227	225	Musalli ...	209	182
Qureshi ...	236	220	Qasab ...	201	200
Rajput ...	227	224	Teli ...	209	208
Sayad ...	232	229			

Proportion of children per mille both sexes.

Mahtam ...	394	Pakhiwas ...	346
Bawaria ...	368	Kanet ...	267
Musalli ...	367	Brhaman ...	272
Chuhra ...	352	Dagi and Koli	279

VITAL STATISTICS.

Birth-rate.

298. Complete vital statistics being available only for British Territory, the remarks in this and the next paragraph will be confined to that tract, to the exclusion of the Native States. For the whole Punjab (British Territory) the birth-rate has varied during the past decade from 35 (18 males and 17 females) to 44 (23 males and 21 females) per mille of the population, of 1901 (see diagram printed in the margin of paragraph 48, Chapter II). The figures are reproduced in the margin for facility of reference. In consequence of the unfavourable conditions prevailing in 1900, the rate was very low in 1901 throughout the Province (see Subsidiary Table VII). In the Indo-Gangetic Plain West and the Sub-Himalayan tract, excessive mortality in 1908, brought the birth-rate still lower in 1909, but in the other two Natural Divisions it never went below the figures of 1901. The birth-rate for the Province during the last decade has been 408 (214 males and 194 females) per mille of the population, which gives a crude annual average birth-rate of 40·8 per mille, against a similar rate of 41·5 during the decade 1891—1901. The slight fall during the decade need not, however, cause the apprehensions which a decline of birth-rate has been creating of late in America, France and Germany. The unfavourable results are due to exceptional causes, and the fecundity of the population is already showing signs of revival under more favourable sanitary conditions.

Year.		Birth-rate per mille.
1901	...	35
1902	...	44
1903	...	42
1904	...	42
1905	...	44
1906	...	44
1907	...	40
1908	...	42
1909	...	35
1910	...	42
Average	...	40·8

For the first four years of the decade, the Indo-Gangetic Plain West and the Sub-Himalayan tract contributed the largest number of births, but in the last six years, the North-West Dry Area recorded the highest proportion. The birth-rate has been lowest in the Himalayan Division. In the face of numerous disturbing causes, it is very difficult to ascribe the rise or fall of birth-rate to any particular circumstance, but since the births depend upon married females of child-bearing ages, variations in their numbers subject, however, to conditions influencing prolificness, should correspond more or less to the variations in birth-rate. The

Females 15—40.

Year.	Total.	Married.
1901 ...	3,711,390	3,209,630
1911 ...	3,506,074	3,009,422
Difference per cent. ...	5·5	6·2

marginal figures will show that the female population aged 15—40 (for British Territory) has decreased 5·5 per cent. and the number of married females of the same age-period by 6·2 per cent. A decrease in the birth-rate calculated on the total population was, therefore, to be expected. The total births of the past decade (8,286,261) give an average annual birth-rate of 275, per mille, calculated on the number of married females of child-bearing ages (15—40 years old) enumerated at the present Census, which is fairly high. The similar proportion with reference to married females 15 to 45 years of age is 237. But it has to be remembered that the number of child-bearing married females is less now than it was during the years of which the births have been taken into account. The calculation cannot be accurate unless the number of births in each year is compared with the number of married females of child-bearing ages alive in that year.

Death-rate.

299. The crude average death-rate for the Province during the past ten years has been 43·6 per annum per mille of the population, against the corresponding rate of 34·5 during the previous decade. The two closing years of the decade showed the most favourable results, when only 31 and 33, respectively, were lost per mille of population (1901), and thus saved the situation which would have been created if the high death-rate of the preceding years—particularly the record mortality of 1907—had continued. The death-rate in 1907 was as high as 61 per mille and even neglecting the deaths among infants, it was no less than 52 per mille. The deaths amongst males were larger but females suffered more, proportionately, as shown in the margin, losing 467 per mille during the past decade against 409 males. Relatively too, they were in a far less favourable position for the excess of deaths over births was as high as 46 amongst them against 10 in males. Subsidiary Table VIII will show that the death-rate was highest in the Indo-Gangetic Plain West and lowest in the North-West Dry Area. The heavy mortality in the Indo-Gangetic Plain was caused by epidemics. The small proportion of deaths in the North-West Dry Area is due to the healthy climate of this hot sandy tract, and to the fact that it suffered very little from the ravages of plague.

Death-rate per mille.

1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	Average.
35	44	49	49	47	36	61	50	31	33	43·6

Deaths during the past decade.

	Total.	Per mille on population of each sex in 1901.
Males ...	4,459,990	409
Females ...	4,383,718	467

The percentage of deaths which occurred in each age-period during the past decade, is indicated in the marginal table. Infant mortality has been very high, and while the total deaths represented 44 per cent. of the total population of 1901, deaths among infants under one year alone wiped out 10 per cent. thereof and those occurring in the next four years of life accounted for no less than 7 per cent. But while these losses neutralized a part of the births, neither they nor the deaths over 60 years of age amounting to 6 per cent. of the total population, directly affected the future growth. The deaths amounting to 4 per cent. in each of the age-periods 20—30 and 30—40 are however likely to handicap the recuperative powers of the population on the whole. From Subsidiary Tables IX and X it will appear that in 1907, when plague was at its worst, children under 5 years were not affected, while deaths in all the higher ages went up, the losses in the age-periods 15—40 being the heaviest in comparison with the death-rate of any other year in the decade. The old people were affected by fevers which also wrought considerable destruction. To quote the remarks of the Sanitary Commissioner, Punjab,* "it is evident from these figures that plague proved considerably more fatal among

Age-period	Persons.	Males.	Females.
0—1 ..	10	5	5
1—5 ...	7	4	3
5—10 ...	3	1	2
10—15 ..	2	1	1
15—20 ...	2	1	1
20—30 ...	4	2	2
30—40 ...	4	2	2
40—50 ...	3	2	1
50—60 ...	3	2	1
60 and over	6	3	3

* Report of Sanitary Administration, Punjab, 1907, page 7, paragraph 22.

persons in the best years of life than in the case of children and old persons particularly infants under one year." On the other hand in 1908, which was the worst year for fever, the mortality among children under 5 years generally and that among infants under 1 year particularly, rose high and the improvement in the last age-period of life was but slight. The other age-periods, however, showed much better results. It would probably be safe to conclude from this that fevers affect the extremes of life more than the intermediate stages.

Births and deaths by religions.

300. The vital statistics do not distinguish between the Hindus, Sikhs and Jains, all of whom have been treated as Hindus. In considering the births and deaths by religions, it is therefore necessary to deal with all three together. The total births and deaths of the past decade are given by religions in the margin.

Religions.	Births.	Deaths.
Hindu	3,580,135	4,123,998
Muhammadan ...	4,675,097	4,695,877
Christian (Indian)	20,712	14,104

The average annual birth-rate with reference to the total population of 1901 is:—Hindus 38, Muhammadans 43, Christians 55, the death-rate being 44, 43 and 37, respectively. Births and deaths among the Christians are registered only for Indian Christians. They show the highest birth-rate and the lowest death-rate. This is due to most of the conversions having taken place from among the prolific castes like Chuhras* and Meghs. It will be seen from Subsidiary Table IV, that the Chuhras have a higher proportion of females from 15—40 years of age and that their children of both sexes under 12 years are about the most numerous, proportionately.

Of the other two religions, the Hindus have a lower birth-rate and a higher death-rate. The birth and death-rates among the Muhammadans are about equal. In comparing the birth-rate of the different religions we have to bear in mind the conditions affecting females of child-bearing ages. The Hindus have 35 married females of the ages 15—40, while the Muhammadans have only 33 and the Christians, 30 per cent. But the Hindus marry earlier and while on the one hand the very young wives are incapable of child-bearing, and early conceptions often result in abortions, on the other, the children born of very young mothers are more delicate and less able to stand the attacks of disease in infancy. Muhammadan females who marry at the child-bearing age enter at once into motherhood and with less risk of abortions. So even with a slightly lower proportion of married females at child-bearing ages among the Muhammadans, their birth-rate is higher. But taking the married females 20—45 years old, the Muhammadans are better off. They have 320 married females of these ages per mille of total population against 318 among the Hindus, who are handicapped by their increasing number of widows as years advance. The system of enforced widowhood places women of the age of 40—45 at a distinct disadvantage. An examination of the average birth-rate for each district shows that, with the exception of Mianwali, a very healthy district, where the Hindus have a birth-rate of 42 against one of 40 for the Muhammadans, the latter show a higher birth-rate everywhere than the Hindus. It is a pity that statistics of births by religion are not available for the previous decades, and it is, therefore, not possible to judge whether the results commented upon here, are normal incidents or are peculiar for the last ten years; and if the former is the case, whether the Muhammadans have been gaining ground for any considerable time.

Births and deaths in towns.

301. The birth-rate for the urban and rural areas (in British Territory) as compiled from vital statistics is shown in the margin.

Birth-rate per mille of the population of 1901.	
Rural	408
Urban	404
Death-rate per mille of the population of 1901.	
Rural	432
Urban	469

The births in the rural area are slightly in excess of those in the urban tracts, which is in a measure due to a higher proportion of women to the total population, in the former area. The conditions of urban life described in Chapter II are also likely to affect the fecundity of females in towns, and it is believed that the laxity of morals there, goes a long way to cause sterility. On the other hand, the death-rate is somewhat larger in the urban than in the rural tracts, as is shown in the margin.

* A sweeper woman at Lahore was confined of four children at one birth, in 1917.

Here again the open-air life of the rural population stands in good stead in spite of the advantages of medical aid more readily available in towns.

Comparison of calculated figures of births and deaths with vital statistics.

302. A rough estimate of births and deaths can be framed from the Census figures. The total population under 10 years of age is 5,500,497 (British Territory) which represents the births of the past decade less the deaths which have occurred in the newly born population. These may be estimated as including all the deaths under one year, half of those from 1—5 and one-fourth of those from 5—10. An addition of 2,855,119 should thus be made to the present population under 10 as worked out in the margin, and the result 8,355,616 would be an approximate estimate of the births during the past decade. The total births registered during the decade are 8,286,261, which figure does not differ much from the above estimate, bearing in mind that the share of deaths in the age-periods 1—5 and 5—10 taken into calculation, is based upon mere guess-work. The number of deaths during the decade may, on the other hand be arrived at by deducting the total population of 10 years and over, now enumerated, from the total population of 1901 and making an addition on account of deaths among the children born in the past ten years. The calculation made in the margin would give an estimate of deaths amounting to 8,710,997 against the actual figure of 8,843,708.

Present population under 10		5,500,497
Add—Deaths under 1 year during the decade	2,020,415	
½ of " " 1—5...	690,834	
¼ of " " 5—10...	143,870	
		2,855,119
Estimate of births		8,355,616

Population of 1901 ...		20,330,337
Deduct—		
Population of 1911	19,974,956	
Less aged under 10	5,500,497	
		14,474,459
Add—		
Deaths among infants born within the decade (estimate)		5,855,878
		2,855,119
Estimate of deaths ...		8,710,997

SUBSIDIARY TABLE I.

Age distribution of 100,000 of each sex by annual periods.

Age.	Males.				Females.			
	Hindu.	Sikh.	Muhammadan.	Total.	Hindu.	Sikh.	Muhammadan.	Total.
1	2	3	4	5	6	7	8	9
0	3,829	3,905	4,337	4,041	4,541	4,457	5,104	4,751
1	1,988	1,590	1,644	1,786	1,754	1,777	1,916	1,821
2	1,614	2,308	2,431	2,051	2,345	2,475	2,829	2,556
3	2,313	2,579	2,816	2,555	2,709	2,514	3,253	2,894
4	2,240	2,222	2,892	2,493	2,337	2,784	3,336	2,801
5	2,642	2,910	3,387	2,979	2,863	2,990	3,330	3,067
6	2,423	2,818	3,206	2,796	2,569	3,046	3,469	2,998
7	2,049	2,664	2,756	2,430	2,293	2,824	3,007	2,657
8	2,715	3,156	3,541	3,113	2,566	2,832	3,250	2,877
9	1,778	2,474	2,332	2,112	1,770	2,086	2,236	2,003
10	2,887	3,389	3,324	3,143	2,693	2,927	3,097	2,888
11	1,591	1,694	1,411	1,538	1,495	1,459	1,476	1,482
12	3,600	3,518	3,929	3,715	2,561	3,180	3,001	2,830
13	1,441	1,627	1,701	1,575	1,306	1,277	1,273	1,288
14	2,152	2,229	2,248	2,202	1,708	1,777	1,842	1,771
15	2,892	1,922	1,866	2,327	2,258	1,356	1,605	1,862
16	2,602	2,345	2,062	2,347	2,269	1,864	1,996	2,099
17	1,437	909	722	1,068	1,114	690	624	855
18	2,957	2,204	2,581	2,683	2,833	1,904	2,276	2,470
19	850	731	681	764	569	444	606	565
20	4,791	2,984	3,350	3,923	5,518	3,038	3,844	4,475
21	766	424	437	580	599	301	415	481
22	2,614	1,995	2,052	2,290	2,471	1,991	1,833	2,145
23	659	786	610	661	685	468	449	558
24	1,030	866	1,008	994	1,050	896	1,205	1,088
25	5,069	4,169	4,415	4,662	5,577	4,410	4,293	4,890
26	1,252	1,351	1,139	1,224	1,171	1,340	1,362	1,273
27	981	1,056	759	907	898	872	735	830
28	1,420	1,737	1,432	1,478	1,417	1,800	1,461	1,493
29	206	436	377	311	183	357	329	268
30	5,121	4,003	4,455	4,672	6,613	4,687	4,966	5,066
31	203	141	215	197	273	143	209	228
32	1,586	2,179	2,057	1,871	1,284	2,475	1,863	1,696
33	428	399	526	462	224	333	351	291
34	329	645	612	493	227	650	532	412
35	3,957	3,315	3,099	3,513	3,990	3,545	3,558	3,751
36	633	1,044	858	790	483	808	707	622
37	224	301	170	216	132	198	188	164
38	500	571	492	509	399	793	572	528
39	143	246	181	175	100	293	221	178
40	5,121	4,144	4,905	4,873	6,411	5,512	5,055	5,974
41	217	67	141	162	227	48	185	183
42	577	706	497	567	359	714	572	498
43	222	141	105	162	67	111	111	91
44	287	190	147	216	140	167	148	147
45	2,922	3,082	3,167	3,045	2,544	3,117	2,724	2,703
46	285	307	154	237	192	270	200	207
47	222	129	81	151	70	143	83	86
48	397	473	288	367	213	682	394	356
49	89	166	97	105	40	159	102	83
50	4,287	3,911	3,829	4,044	4,625	4,283	3,822	4,255
51	140	117	139	136	132	71	114	116
52	376	344	288	336	175	333	234	223
53	114	123	50	90	40	63	52	49
54	107	141	267	176	57	143	120	95
55	1,285	1,793	1,214	1,342	1,071	1,713	1,030	1,153

Age.	Males.				Females.			
	Hindu.	Sikh.	Muhammadan.	Total.	Hindu.	Sikh.	Muhammadan.	Total.
1	2	3	4	5	6	7	8	9
56	171	172	175	173	57	206	169	124
57	100	61	58	77	54	55	74	62
58	100	172	128	123	62	151	141	107
59	63	92	60	67	19	119	40	43
60	2,511	2,830	2,316	2,488	3,030	3,609	2,614	2,954
61	68	49	136	92	121	16	52	78
62	145	215	120	147	70	222	117	112
63	47	24	39	40	51	16	15	32
64	61	74	60	63	5	16	49	24
65	488	1,093	749	692	532	865	584	603
66	54	74	58	59	19	40	40	30
67	79	43	24	51	30	24	15	23
68	40	98	73	63	5	56	49	30
69	14	43	42	30	11	24	19	16
70	727	1,848	1,102	1,062	1,279	1,198	919	1,124
71	19	...	13	13	3	16	28	15
72	28	...	68	39	5	71	58	36
73	9	...	13	9	...	...	9	4
74	12	18	8	11	...	32	9	9
75	126	37	196	139	81	389	203	176
76	12	12	21	15	...	16	15	9
77	5	...	5	4	...	...	9	4
78	9	...	10	8	3	...	28	12
79	5	...	13	7	5	...	15	9
80	321	1,050	605	554	240	833	286	349
81	...	...	21	8	...	8	12	6
82	12	...	21	13	5	40	12	13
83	14	...	...	6	...	...	...	...
84	2	...	10	5	5	...	3	4
85	28	...	71	40	3	79	65	39
86	...	...	8	3	...	...	3	1
87	5	...	...	2	...	...	...	...
88	12	...	3	6	...	8	3	2
89	...	...	10	4	...	8	43	18
90	61	288	154	136	46	174	52	68
91	...	...	...	...	5	...	9	6
92	7	...	10	7	...	8	...	1
93	2	...	58	24	3	...	37	16
94	2	...	3	2	3	...	3	2
95	19	...	21	16	8	24	12	12
96	7	...	5	5	3	...	...	1
97	2	...	3	2	3	...	6	4
98	...	...	...	...	5	...	3	4
99	2	...	8	4	...	...	3	1
100	49	31	16	33	16	79	12	24
101	...	...	3	1	...	...	...	...
102	...	...	3	1	...	8	...	1
103	...	...	...	...	...	...	...	...
108	...	...	...	...	3	...	...	1
116	2	...	...	1	...	...	...	...

SUBSIDIARY TABLE II.

Age distribution of 10,000 of each sex in the Province and each Natural Division.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
PUNJAB.								
0—1	381	444	301	327	409	466	318	357
1—2	146	172	160	177	288	313	179	201
2—3	229	264	255	272	292	327	205	231
3—4	259	302	256	284	291	309	247	280
4—5	262	290	273	290	323	326	267	287
Total 0—5	*1,277*	*1,472*	*1,245*	*1,350*	*1,603*	*1,741*	*1,216*	*1,356*
5—10	1,333	1,388	1,354	1,365	1,364	1,355	1,354	1,353
10—15	1,189	1,029	1,231	1,087	1,054	916	1,216	1,069
15—20	915	817	913	842	1,045	1,078	902	861
20—25	850	889	794	852	927	948	856	915
25—30	874	884	837	874	942	1,000	852	882
30—35	790	828	820	861	648	602	833	859
35—40	536	514	551	542	659	708	514	495
40—45	601	652	642	673	356	326	648	693
45—50	377	347	355	337	504	503	354	323
50—55	475	460	468	462	201	163	496	473
55—60	182	152	184	159	372	364	174	146
60—65	236	297						
65—70	195	71	606	596	325	296	585	575
70 and over	170	200						
Mean Age	25·2	24·7	25·0	24·9	23·0	22·6	25·0	24·7
INDO-GANGETIC PLAIN WEST.								
0—5	1,243	1,451	1,185	1,274	1,594	1,720	1,160	1,281
5—10	1,255	1,304	1,332	1,342	1,321	1,313	1,286	1,286
10—15	1,199	1,028	1,246	1,117	1,080	939	1,236	1,092
15—20	1,022	878	978	876	1,092	1,100	962	893
20—40	3,107	3,150	3,005	3,123	3,204	3,302	3,111	3,207
40—60	1,627	1,648	1,683	1,688	1,419	1,365	1,697	1,691
60 and over	547	541	571	580	290	261	548	550
HIMALAYAN.								
0—5	1,089	1,225	1,054	1,195	1,375	1,589	1,053	1,209
5—10	1,191	1,288	1,177	1,293	1,239	1,282	1,266	1,343
10—15	1,098	1,002	1,212	1,089	1,070	927	1,188	1,022
15—20	904	927	914	912	1,013	1,113	910	928
20—40	3,170	3,246	3,186	3,258	3,388	3,406	3,233	3,304
40—60	1,843	1,659	1,805	1,613	1,532	1,338	1,707	1,568
60 and over	705	653	652	640	383	345	643	626
SUB-HIMALAYAN.								
0—5	1,274	1,460	1,286	1,353	1,562	1,666	1,217	1,350
5—10	1,352	1,393	1,348	1,318	1,416	1,395	1,406	1,396
10—15	1,208	1,040	1,234	1,054	1,057	917	1,265	1,110
15—20	844	763	881	818	1,026	1,065	887	865
20—40	2,979	3,078	2,955	3,138	3,155	3,247	3,022	3,105
40—60	1,661	1,645	1,635	1,670	1,427	1,377	1,613	1,597
60 and over	682	621	661	649	357	333	590	577
NORTH-WEST DRY AREA.								
0—5	1,403	1,604	1,408	1,589	1,812	2,017	1,482	1,690
5—10	1,509	1,576	1,477	1,509	1,467	1,454	1,523	1,497
10—15	1,175	1,029	1,194	1,056	959	834	1,070	936
15—20	779	722	793	764	944	1,015	725	715
20—40	2,975	3,044	2,989	3,081	3,023	3,070	2,844	2,975
40—60	1,563	1,487	1,531	1,450	1,443	1,295	1,690	1,562
60 and over	596	538	608	551	952	315	666	625

Notes.—(1). Figures of age periods 60—65, 65—70 and 70 and over are not available for 1881, 1891 and 1901 and have been collectively worked out for 60 and over.

(2). Figures of 1901 do not include the population of Biloch Trans-Frontier.

SUBSIDIARY TABLE III.

Age distribution of 10,000 of each sex in each main religion.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
ALL RELIGIONS.								
0—5	1,277	1,472	1,245	1,350	1,663	1,740	1,216	1,356
5—10	1,333	1,388	1,355	1,365	1,364	1,355	1,354	1,353
10—15	1,189	1,029	1,231	1,087	1,054	916	1,216	1,069
15—20	915	817	913	842	1,045	1,078	902	861
20—40	3,050	3,115	3,001	3,128	3,176	3,259	3,055	3,151
40—60	1,635	1,611	1,649	1,632	1,433	1,356	1,673	1,635
60 and over	601	568	606	596	325	296	584	575
Mean Age	25·2	24·7	25·0	24·9	23·0	22·6	25·0	24·7
HINDU.								
0—5	1,189	1,386	1,156	1,267	1,546	1,706	1,122	1,260
5—10	1,235	1,302	1,304	1,349	1,294	1,303	1,291	1,312
10—15	1,166	1,028	1,234	1,102	1,082	935	1,217	1,064
15—20	999	886	948	862	1,076	1,092	947	887
20—40	3,158	3,189	3,079	3,158	3,274	3,327	3,191	3,247
40—60	1,695	1,655	1,717	1,681	1,435	1,365	1,697	1,667
60 and over	558	554	562	581	293	272	535	563
Mean Age	25·5	25·0	25·3	25·1	23·1	22·7	25·2	25·0
SIKH.								
0—5	1,247	1,417	1,157	1,151	1,545	1,542	1,184	1,291
5—10	1,261	1,300	1,249	1,190	1,317	1,261	1,225	1,197
10—15	1,189	975	1,219	1,040	1,082	942	1,163	1,027
15—20	977	781	998	864	1,006	1,017	939	847
20—40	2,992	3,136	2,879	3,189	3,021	3,369	3,016	3,223
40—60	1,679	1,746	1,767	1,863	1,633	1,520	1,809	1,788
60 and over	655	645	731	703	396	349	664	627
Mean Age	25·7	25·7	26·1	26·7	23·9	23·8	26·0	25·8
MUHAMMADAN.								
0—5	1,347	1,541	1,342	1,451	1,673	1,806	1,313	1,453
5—10	1,422	1,467	1,421	1,407	1,443	1,418	1,440	1,417
10—15	1,209	1,040	1,233	1,083	1,028	894	1,229	1,080
15—20	842	776	869	821	1,024	1,075	854	840
20—40	2,970	3,059	2,940	3,093	3,093	3,178	2,918	3,051
40—60	1,588	1,553	1,572	1,553	1,397	1,321	1,627	1,582
60 and over	622	564	623	592	344	308	619	577
Mean Age	24·9	24·2	24·6	24·4	22·7	22·2	24·7	24·3
CHRISTIAN.								
0—5	1,348	1,777	949	1,557	891	1,788	678	1,679
5—10	1,293	1,572	956	1,472	786	1,506	559	1,477
10—15	1,001	1,061	810	1,110	530	977	414	1,120
15—20	744	792	608	879	775	1,052	398	956
20—40	3,955	3,045	5,379	3,367	6,137	3,503	7,095	3,671
40—60	1,225	1,332	1,011	1,238	767	984	771	908
60 and over	434	421	287	377	114	190	85	189
Mean Age	23·7	22·9	24·4	22·5	23·3	20·7	25·4	20·6

SUBSIDIARY TABLE IV.

Age distribution of 1,000 of each sex in certain castes.

Serial No.	Caste.	Males. Number per mille aged					Females. Number per mille aged				
		0—5.	5—12.	12—15.	15—40.	40 and over.	0—5.	5—12.	12—15.	15—40.	40 and over.
	1	2	3	4	5	6	7	8	9	10	11
1	Aggarwál	116	163	78	430	213	130	167	66	417	220
2	Ahír	121	165	72	410	232	150	165	61	385	239
3	Aráin	135	186	77	379	223	161	190	66	377	206
4	Arorá	121	184	76	399	220	139	182	70	394	215
5	Awán	142	192	76	369	221	150	189	61	383	217
6	Barwálá	146	189	75	375	215	167	185	67	372	209
7	Báwariá	163	193	68	372	204	193	188	57	391	171
8	Bharái	137	170	78	388	227	152	178	57	389	224
9	Biloch	145	200	79	344	232	165	195	56	367	217
10	Brahman	105	154	73	423	245	124	164	60	404	248
11	Chamár	129	171	77	414	209	148	172	66	413	201
12	Chhímbá	131	160	76	395	238	147	168	63	394	228
13	Chuhrá	153	190	78	390	189	176	188	63	391	182
14	Dági and Koli	106	164	64	412	254	122	167	54	421	236
15	Dhának	142	165	77	419	197	154	171	65	425	185
16	Dhobí	131	180	73	386	230	149	186	63	390	212
17	Dogar	125	179	82	413	201	155	182	66	395	202
18	Dumná	130	175	71	396	228	144	177	61	417	201
19	Faqír	121	161	73	392	253	153	185	64	384	214
20	Ghirath	131	175	74	390	230	145	183	61	409	202
21	Gujar	120	167	82	400	231	141	171	68	394	226
22	Hární	146	180	63	399	212	162	175	85	381	197
23	Jat	125	176	80	304	225	144	175	66	388	227
24	Jhínwar	124	169	74	410	223	148	176	63	400	213
25	Jogi-Ráwal	152	190	79	363	216	147	182	64	376	231
26	Juláhá	134	174	73	384	235	154	179	63	393	211
27	Kamboh	135	183	76	390	216	155	184	69	385	207
28	Kanet	104	155	71	411	259	113	163	59	419	246
29	Kashmíri	124	173	86	382	235	139	176	68	379	238
30	Khatri	112	164	78	415	231	136	168	66	392	238
31	Khoja	152	184	90	365	209	153	185	75	383	204
32	Khokhar	129	187	73	380	231	148	195	63	388	206
33	Kumhár	139	177	77	390	217	154	177	64	390	215
34	Labáná	147	190	96	351	216	147	187	65	380	221
35	Lohár	135	178	76	387	224	147	180	68	391	214
36	Máchhi	152	190	76	364	218	165	189	63	375	208
37	Mahtam	170	211	73	355	191	196	211	65	360	168
38	Máli	119	159	78	432	212	141	164	64	426	205
39	Maliár	139	200	75	357	229	147	187	60	393	213
40	Malláh	131	208	76	369	216	153	203	59	377	208
41	Meo	119	190	98	400	193	128	182	79	405	206
42	Mirási	138	178	73	384	227	151	177	62	384	226
43	Mochi	142	186	76	373	223	161	185	65	378	211
44	Moghal	126	172	75	394	233	139	176	65	393	227
45	Mussallí	163	191	74	363	209	183	198	64	373	182
46	Nái	127	175	76	396	226	146	175	62	395	222
47	Pakhíwárá	139	195	81	346	239	171	191	58	375	205
48	Pathán	113	159	71	430	227	144	181	65	385	225
49	Qassáb	139	193	82	385	201	150	192	66	392	200
50	Qureshi	132	182	76	374	236	139	179	64	398	220
51	Rájput	125	174	78	396	227	145	170	63	398	224
52	Saini	117	165	75	390	253	132	167	64	393	244
53	Sánsi	150	193	81	351	225	162	182	70	376	210
54	Sayad	124	179	74	391	232	135	178	65	393	228
55	Sheikh	114	158	75	428	225	137	172	65	410	216
56	Sunár	132	178	79	398	213	148	183	65	386	218
57	Tarkhán	131	175	75	390	229	151	176	64	388	221
58	Telí	137	182	77	395	209	157	175	64	396	208

SUBSIDIARY TABLE V.

Proportion of children under 10 and of persons over 60 to those aged 15—40; and also of married females aged 15—40 per 100 females.

Natural Division, District or State.	Proportion of children, both sexes, per 100. Persons aged 15—40: 1911.	1901.	1891.	Married females aged 15—40: 1911.	1901.	1891.	Proportion of persons aged 60 and over per 100 aged 15—40. 1911: Males.	Females.	1901: Males.	Females.	1891: Males.	Females.	Number of married females aged 15—40 per 100 females of all ages: 1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL PROVINCE ...	**69**	**67**	**71**	**179**	**168**	**176**	**15**	**14**	**15**	**15**	**8**	**7**	**34**	**34**	**37**
1. Indo-Gangetic Plain West—	**64**	**64**	**68**	**170**	**159**	**169**	**13**	**13**	**14**	**14**	**7**	**6**	**35**	**35**	**38**
1. Hissar ...	64	58	77	166	150	191	11	12	12	14	7	6	36	34	36
2. *Loharu State* ...	75	55	80	176	139	200	16	18	13	17	7	6	35	34	35
3. Rohtak ...	62	67	67	153	154	160	13	12	13	14	6	5	36	36	39
4. *Dujana State* ...	74	66	76	169	150	175	19	17	17	17	8	6	35	34	37
5. Gurgaon ...	61	71	61	150	166	149	12	12	12	13	4	4	35	35	40
6. *Pataudi State* ...	63	69	60	147	161	150	16	16	15	16	5	4	35	36	39
7. Delhi ...	53	61	54	141	151	140	10	11	11	12	4	4	36	37	41
8. Karnal ...	57	59	60	148	150	156	10	9	10	10	5	4	37	36	39
9. Jullundur ...	68	67	70	174	157	168	19	19	19	19	8	8	34	35	39
10. *Kapurthala State*	70	70	72	185	166	180	17	16	18	17	8	7	33	35	37
11. Ludhiana ...	63	64	66	171	154	160	15	14	18	18	8	6	34	35	39
12. *Maler Kotla State*	56	65	70	154	153	167	15	14	20	18	7	6	35	35	38
13. Ferozepore ...	67	65	76	187	172	191	12	13	13	13	7	6	34	33	37
14. *Faridkot State* ...	68	66	82	185	180	208	12	13	12	13	7	7	35	33	36
15. *Patiala State* ...	61	57	64	165	147	163	13	13	14	15	6	5	35	35	38
16. *Jind State* ...	61	59	67	156	148	171	12	13	13	14	6	5	37	35	38
17. *Nabha State* ...	63	61	67	168	157	169	15	15	15	16	6	5	35	35	38
18. Lahore ...	63	66	73	184	171	184	12	15	14	14	7	6	34	35	38
19. Amritsar ..	67	70	75	180	167	178	16	16	18	16	8	7	34	35	39
20. Gujranwala ...	78	72	70	208	179	173	16	15	18	15	8	7	32	34	38
2. Himalayan ...	**58**	**57**	**61**	**141**	**139**	**154**	**17**	**16**	**16**	**15**	**9**	**8**	**36**	**36**	**38**
21. *Nahan State* ...	57	57	59	137	135	150	15	14	14	13	6	5	39	39	42
22. Simla ...	32	30	35	121	117	129	8	11	7	11	3	5	37	38	40
23. *Simla Hill States*	53	52	57	129	126	139	16	16	15	15	9	8	36	37	39
24. Kangra ...	63	61	65	150	149	163	18	16	16	15	9	7	35	35	36
25. *Mandi State* ...	61	58	67	144	139	158	19	16	16	15	11	9	36	36	37
26. *Suket State* ...	47		60	119		152	14	12			7	6	38		37
27. *Chumba State* ...	59	59	63	138	138	148	24	19	24	20	13	10	36	35	38
3. Sub-Himalayan ...	**71**	**68**	**71**	**182**	**166**	**176**	**18**	**16**	**17**	**16**	**9**	**8**	**33**	**34**	**37**
28. Ambala ...	53	54	58	151	141	154	12	12	12	14	6	6	35	36	39
29. *Kalsia State* ...	57	60	65	158	155	167	13	12	13	14	6	5	35	35	38
30. Hoshiarpur ...	68	66	71	168	154	167	21	19	19	19	9	9	34	35	38
31. Gurdaspur ...	75	71	74	199	173	193	16	15	16	15	7	6	33	35	36
32. Sialkot ...	82	75	73	209	176	170	20	18	19	18	9	8	32	34	39
33. Gujrat ...	79	72	78	193	176	186	20	17	18	17	10	8	32	32	36
34. Jhelum ...	69	72	78	170	172	191	21	17	21	17	12	11	33	32	34
35. Rawalpindi ...	65	68	72	166	173	187	17	15	16	14	9	8	34	34	36
36. Attock ...	80	*	*	194	*	*	17	15	*	*	*	*	32	*	*
4. North-West Dry Area—	**81**	**78**	**81**	**209**	**202**	**212**	**16**	**14**	**16**	**14**	**9**	**8**	**32**	**32**	**35**
37. Montgomery ...	84	79	91	227	214	233	17	15	17	14	11	9	30	30	33
38. Shahpur ...	76	78	86	204	206	213	16	14	21	17	12	10	31	29	33
39. Mianwali ...	90	82	*	222	198	*	17	15	16	14	*	*	30	33	*
40. Lyallpur ...	85	72	*	229	195	*	15	15	15	12	*	*	32	34	*
41. Jhang ...	83	81	91	220	210	228	19	16	21	16	13	10	30	30	32
42. Multan ...	79	77	78	208	201	205	15	14	14	13	7	7	32	33	35
43. *Bahawalpur State*	74	77	80	189	200	204	15	13	15	15	6	6	34	33	37
44. Muzaffargarh ...	78	78	80	190	193	197	15	13	14	13	7	6	34	34	37
45. Dera Ghazi Khan	84	86	85	2 2	209	209	17	15	16	15	8	7	34	34	36

* Figures not available.

SUBSIDIARY TABLE VI.

Variation in population at certain age-periods.

District or State and Natural Division.	Period.	Variation per cent. in population (increase + decrease —). All ages.	0—10.	10—15.	15—40.	40—60.	60 and over.
1	2	3	4	5	6	7	8
	1881—1891 ...	+10·1	+26·5	— 5·0	+18·2	— 7·0	— 40·9
TOTAL PROVINCE ...	1891—1901 ...	+ 8·2	— 5·1	+27·2	— ·2	+27·1	+108·9
	1901—1911 ...	— 2·2	+ ·3	— 6·2	— 1·9	— 3·2	— 4·6
	1881—1891 ...	+10·8	+31·5	— 3·8	+17·8	— 8·8	— 44·1
Indo-Gangetic Plain West	1891—1901 ...	+ 6·3	— 8·2	+24·3	— 2·4	+28·5	+120·9
	1901—1911 ...	— 7·9	— 6·2	—12·9	— 5·8	—10·6	— 12·9
	1881—1891 ...	+ 2·4	+22·1	+ 1·7	+ 4·0	—16·6	— 46·7
Hissar	1891—1901 ...	+ ·7	—24·7	+24·3	+ ·0	+26·1	+ 85·3
	1901—1911 ...	+ 3·0	+18·0	—23·3	+ 6·3	— 3·2	— 3·9
	1881—1891 ...	+46·4	+84·6	+44·9	+47·2	+19·5	— 35·1
Loharu State	1891—1901 ...	—24·4	—47·3	— 5·6	—22·5	—11·6	+ 69·0
	1901—1911 ...	+22·1	+57·6	—14·7	+15·1	+19·2	+ 34·2
	1881—1891 ...	+ 6·7	+28·5	— 4·5	+11·4	—12·1	— 46·9
Rohtak	1891—1901 ...	+ 6·8	— 5·2	+25·1	— 4·7	+33·5	+ 11·8
	1901—1911 ...	—14·1	—15·7	—16·9	— 9·7	—19·1	— 17·0
	1881—1891 ...	+13·0	+46·5	— 5·0	+13·5	— 5·1	— 39·5
Dujana State	1891—1901 ...	— 8·6	—27·5	+15·5	—15·8	+13·4	+ 96·3
	1901—1911 ...	+ 5·4	+18·4	—15·8	+ 5·1	+ 1·1	+ 12·0
	1881—1891 ...	+ 4·2	+29·2	—20·4	+12·4	—17·7	— 54·2
Gurgaon	1891—1901 ...	+11·6	+ 8·6	+23·2	— 6·1	+47·3	+185·1
	1901—1911 ...	—13·8	—23·0	+ ·4	—11·0	—14·4	— 14·1
	1881—1891 ...	+ 6·5	+44·1	—25·0	+13·6	—16·6	— 49·4
Pataudi State	1891—1901 ..	+15·4	+13·0	+32·8	— 2·7	+36·3	+224·2
	1901—1911 ...	—10·9	—19·3	+ 2·9	—11·6	— 4·5	— 9·9
	1881—1891 ...	— ·7	+16·9	—17·9	+11·7	—24·3	— 62·7
Delhi	1891—1901 ...	+ 7·9	+ 4·5	+16·4	— 6·9	+39·6	+166·3
	1901—1911 ...	— 4·6	—14·4	+ 9·6	— 1·7	— 3·9	— 11·5
	1881—1891 ...	+ 9·8	+27·5	— ·8	+20·6	—16·7	— 52·7
Karnal	1891—1901 ...	+29·2	+15·4	+49·0	+17·3	+64·5	+159·1
	1901—1911 ...	— 9·4	—10·6	—13·6	— 6·7	—10·7	— 13·0
	1881—1891 ...	+14·9	+43·5	—16·6	+15·8	+ 6·5	— 21·5
Jullundur	1891—1901 ...	+ 1·1	—13·3	+30·0	— 9·1	+14·2	+116·2
	1901—1911 ...	—12·6	—11·6	—15·7	—12·8	—11·1	— 14·2
	1881—1891 ...	+18·6	+49·8	—10·5	+21·3	+ 1·2	— 24·0
Kapurthala State ...	1891—1901 ...	+ 4·9	— 8·0	+31·0	— 5·8	+23·1	+112·6
	1901—1911 ...	—14·7	—15·2	— 9·0	—15·2	—15·4	— 17·9
	1881—1891 ...	+ 4·8	+17·8	— ·3	+10·2	— 7·7	— 43·1
Ludhiana	1891—1901 ...	+ 3·8	— 9·4	+11·7	— 5·6	+22·4	+135·4
	1901—1911 ...	—23·2	—21·5	—24·4	—20·7	—25·4	— 35·0
	1881—1891 ...	+ 6·6	+30·2	— ·7	+11·5	—11·0	— 52·7
Maler Kotla State ...	1891—1901 ...	+ 2·3	—19·0	+20·7	— 8·0	+21·1	+176·6
	1901—1911 ...	— 8·2	—12·2	—19·8	+ 1·8	— 9·9	— 23·6
	1881—1891 ...	+36·3	+57·3	+24·0	+42·2	+14·8	— 27·0
Ferozepore	1891—1901 ...	+ 8·1	—11·6	+30·4	+ 4·0	+32·0	+ 94·4
	1901—1911 ...	+ 0·2	+ 6·7	—16·3	+ 2·8	— 3·6	— 1·3
	1881—1891 ...	+18·6	+31·2	+20·6	+20·8	+ 3·0	— 34·6
Faridkot State	1891—1901 ...	+ 8·6	—13·2	+24·0	+ 8·4	+32·7	+103·1
	1901—1911 ...	+ 4·3	+10·7	—13·6	+ 7·1	+ ·4	+ 4·1
	1881—1891 ...	+ 7·9	+24·8	+ 6·5	+16·2	—13·5	— 51·2
Patiala State	1891—1901 ...	+ ·8	—16·1	+ 9·0	— 6·3	+26·2	+125·9
	1901—1911 ...	—11·8	— 4·3	—20·9	— 9·4	—18·6	— 19·0
	1881—1891 ...	+13·9	+32·2	+ 5·9	+22·8	— 6·7	— 52·4
Jind State	1891—1901 ...	— ·9	—19·1	+16·5	— 8·4	+26·2	+121·4
	1901—1911 ...	— 3·6	+ 3·2	—17·8	+ ·5	—11·7	— 5·2
	1881—1891 ...	+ 8·0	+25·1	+ 3·6	+15·6	— 9·5	— 54·0
Nabha State	1891—1901 ...	+ 5·4	—11·6	+16·6	— 3·2	+29·8	+153·2
	1901—1911 ...	—16·5	—12·0	—24·3	—14·4	—20·9	— 18·8
	1881—1891 ...	+16·4	+38·5	— 4·1	+25·0	— 6·6	— 40·0
Lahore	1891—1901 ...	+ 8·1	— 8·1	+36·6	+ 1·7	+26·1	+104·0
	1901—1911 ...	—10·8	—11·8	—21·5	— 7·2	— 9·6	— 13·0
	1881—1891 ...	+11·1	+39·7	—11·4	+15·2	— 8·2	— 38·9
Amritsar	1891—1901 ...	+ 3·1	—12·1	+33·8	— 5·8	+18·1	+115·5
	1901—1911 ...	—14·0	—15·5	—13·7	—12·3	—13·6	— 18·[illegible]
	1881—1891 ...	+11·9	+22·6	—12·7	+31·1	— 4·6	— 46·1
Gujranwala	1891—1901 ...	+ 9·7	+ 4·3	+10·9	+ ·3	+20·3	+109·3
	1901—1911 ...	+22·0	+27·0	—32·7	+17·6	+20·2	+ 13·4
	1881—1891 ...	+ 6·9	+20·4	— 3·5	+13·6	— 6·2	— 38·7
Himalayan	1891—1901 ...	+ 2·7	—11·7	+18·2	— 4·7	+22·3	+ 82·0
	1901—1911 ...	+ 2·0	+ 3·7	— 6·9	+ 1·7	+ 4·5	+ 7·4
	1881—1891 ...	+10·5	+19·6	+ 5·4	+23·2	—10·7	— 50·2
Nahan State	1891—1901 ...	+ 9·3	— 6·6	+23·2	— 1·7	+45·3	+133·9
	1901—1911 ...	+ 2·1	+ 4·2	—14·2	+ 4·1	+ 2·5	+ 9·5
	1881—1891 ...	+ 4·0	+18·9	— ·5	+ 9·8	—12·9	— 49·3
Simla	1891—1901 ...	— 9·6	—26·7	— 3·1	—13·9	+13·4	+ 74·8
	1901—1911 ...	— 2·6	+ 4·1	+ 1·2	— 5·6	— 4·6	+ 11·6
	1881—1891 ...	+ 9·5	+25·7	+ 3·9	+14·2	— 3·6	— 34·5
Simla Hill States ...	1891—1901 ...	+ 5·2	—10·4	+15·0	— 1·9	+27·7	+ 78·0
	1901—1911 ...	+ 3·9	+ 6·2	— 3·7	+ 3·2	+ 6·1	+ 6·6

SUBSIDIARY TABLE VI.

Variation in population at certain age-periods—*concluded.*

District or State and Natural Division.	Period.	Variation per cent. in population (increase + decrease —). All Ages.	0—10.	10—15.	15—40.	40—60.	60 and over.
1	2	3	4	5	6	7	8
	1881—1891 ...	+ 4·4	+17·3	— 9·2	+10·4	— 8·1	— 34·7
Kangra	1891—1901 ...	+ ·7	—12·9	+18·8	— 7·6	+21·0	+ 82·5
	1901—1911 ...	+ ·3	+ 2·2	—10·5	— ·3	+ 3·6	+ 8·9
	1881—1891 ...	+13·5	+26·7	+ 4·0	+19·3	+ 5·9	— 32·9
Mandi State	1891—1901 ...	+ 5·1	— 7·3	+17·5	+ 1·1	+13·7	+ 67·9
	1901—1911 ...	+ 3·2	+ 2·4	— 1·5	+ 3·1	+ 7·1	+ 5·4
	1881—1891 ...	— 1·5	+16·3	+ ·8	+ 4·6	—15·6	— 50·9
Suket State	1891—1901 ...	+ 1·6	—19·9	+17·1	+ 1·8	+11·2	+ 88·1
	1901—1911 ...	+ 3·2	+ 2·4	— 1·5	+ 3·1	+ 7·1	+ 5·4
	1881—1891 ...	+ 7·1	+21·6	— 5·8	+26·5	— 6·4	— 52·1
Chamba State	1891—1901 ...	+ 3·1	—11·1	+29·5	— 5·4	+12·5	+ 77·0
	1901—1911 ...	+ 6·3	+ 7·7	+ 2·2	+ 7·7	+ 5·0	+ 3·7
	1881—1891 ...	+ 7·8	+21·3	—10·4	+16·1	— 5·8	— 36·2
SUB-HIMALAYAN ...	1891—1901 ...	— 4·1	—15·7	+11·2	—12·0	+12·8	+ 81·7
	1901—1911 ...	— 5·9	— 3·2	— 7·4	— 7·4	— 5·8	— 6·0
	1881—1891 ...	— 3·2	+ 5·6	— 8·0	+ 6·7	—21·5	— 52·8
Ambala	1891—1901 ...	—21·1	—32·7	—16·1	—27·1	+ 1·4	+ 67·2
	1901—1911 ...	—15·4	—14·9	—20·8	—13·3	—16·8	— 19·3
	1881—1891 ...	— 1·4	+10·4	+ ·5	+11·0	—17·0	— 55·8
Kalsia State	1891—1901 ...	— 2·1	—17·3	+ 7·1	— 9·6	+25·1	+122·6
	1901—1911 ...	—16·8	—17·0	—22·1	—13·7	—19·7	— 17·9
	1881—1891 ...	+12·2	+32·3	— 8·5	+14·2	+ 5·4	— 25·2
Hoshiarpur	1891—1901 ...	— 2·2	—16·7	+16·2	—10·5	+14·5	+ 85·2
	1901—1911 ..	— 7·2	— 4·8	—10·1	— 8·3	— 7·7	— 3·4
	1881—1891 ...	+14·6	+44·5	—17·8	+19·8	— 4·2	— 35·0
Gurdaspur	1891—1901 ...	— ·4	—13·9	+31·2	—10·1	+17·0	+112·9
	1901—1911 ...	—11·0	— 7·3	—12·2	—12·0	—13·1	— 13·8
	1881—1891 ...	+10·6	+25·6	—19·8	+23·9	— 1·4	— 37·6
Sialkot	1891—1901 ...	— 3·2	—10·2	+10·6	—12·8	+ 7·0	+ 91·2
	1901—1911 ...	— 9·6	— 6·0	— 2·5	—14·1	— 8·9	— 12·7
	1881—1891 ...	+10·4	+16·9	— 2·0	+22·9	— 1·2	— 37·8
Gujrat	1891—1901 ...	— 1·4	—14·1	+ 7·7	— 6·9	+14·7	+ 80·2
	1901—1911 ...	— ·7	+ 4·1	— 3·3	— 4·6	+ 1·0	+ 2·5
	1881—1891 ...	+ 3·3	+ 7·6	— 2·6	+11·0	— 4·3	— 30·3
Jhelum	1891—1901 ...	— 2·5	—14·8	+11·9	— 7·7	+11·5	+ 52·2
	1901—1911 ...	—13·9	—16·5	—17·3	—12·7	—10·2	— 13·4
	1881—1891 ...	+ 8·1	+17·8	— 7·5	+16·7	— 8·0	— 28·9
Rawalpindi	1891—1901 ...	+ 4·9	— 8·3	+25·6	— 2·8	+27·1	+ 76·7
	1901—1911 ...	—41·1	—43·2	—43·0	—40·1	—40·0	— 38·0
	1881—1891 ...			Not available.			
Attock	1891—1901 ...						
	1901—1911 ...	+ 100	+ 100	+ 100	+ 100	+ 100	+ 100
	1881—1891 ...	+14·1	+24·4	+ 1·9	+26·6	— 3·8	— 41·0
NORTH-WEST DRY AREA ...	1891—1901 ...	+39·7	+23·7	+75·2	+32·4	+51·7	+142·4
	1901—1911 ...	+15·1	+17·1	+12·9	+13·6	+17·8	+ 12·7
	1881—1891 ...	+17·1	+30·2	+ 5·3	+27·8	— 3·2	— 33·2
Montgomery	1891—1901 ...	— 7·2	—21·4	+22·1	— 9·6	+ 1·4	+ 44·9
	1901—1911 ...	+15·5	+21·2	+ 5·2	+14·3	+15·3	+ 15·8
	1881—1891 ...	+17·1	+28·1	+11·3	+29·6	+ ·2	— 37·0
Shahpur	1891—1901 ...	+ 6·2	— 8·0	+25·0	+ 1·2	+19·4	+ 74·2
	1901—1911 ...	+31·1	+33·2	+28·2	+36·3	+27·6	+ 8·2
	1881—1891 ...			Not available.			
Mianwali	1891—1901 ...	+ 100	+ 100	+ 100	+ 100	+ 100	+ 100
	1901—1911 ...	—19·6	—16·8	—18·2	—23·8	—17·2	— 16·7
	1881—1891 ...			Not available.			
Lyallpur	1891—1901 ...	+ 100	+ 100	+ 100	+ 100	+ 100	+ 100
	1901—1911 ...	+ 8·3	+21·3	+ ·6	+ 3·2	+ 2·1	+ 10·3
	1881—1891 ...	+10·5	+15·6	+ 1·5	+24·5	+ ·1	— 38·4
Jhang	1891—1901 ...	—13·3	—24·9	+ 5·5	—16·2	— 6·4	+ 40·6
	1901—1911 ...	+36·1	+38·3	+36·4	+35·6	+36·9	+ 27·3
	1881—1891 ...	+14·4	+24·5	+ 6·2	+25·2	— 4·4	— 42·3
Multan	1891—1901 ...	+12·5	+ 4·3	+33·8	+ 5·9	+17·6	+108·1
	1901—1911 ...	+14·7	+14·0	+18·6	+10·7	+23·3	+ 16·6
	1881—1891 ...	+13·3	+26·0	— 2·9	+26·5	— 9·5	— 47·2
Bahawalpur State ...	1891—1901 ...	+10·9	— 2·4	+51·0	+ 1·3	+24·5	+143·7
	1901—1911 ...	+ 8·3	+ 5·2	+ 6·0	+ 9·5	+15·6	+ 1·2
	1881—1891 ...	+12·5	+21·5	— 6·3	+26·5	— 2·8	— 47·2
Muzaffargarh	1891—1901 ...	+ 6·4	— 3·1	+38·9	— ·9	+12·4	+ 98·7
	1901—1911 ...	+40·4	+37·9	+36·1	+38·2	+51·9	+ 49·2
	1881—1891 ...	+12·8	+23·1	— 4·6	+26·0	— 4·5	— 43·6
Dera Ghazi Khan ...	1891—1901 ...	+14·9	+ 6·9	+44·3	+ 4·5	+25·4	+110·5
	1901—1911 ...	+12·2	+ 8·7	+13·7	+11·8	+18·2	+ 14·9

SUBSIDIARY TABLE VII.

Reported birth-rate by sex and Natural Divisions.

(FOR BRITISH TERRITORY ONLY.)

Year.	Number of births per 1,000 of total population (Census of 1901).									
	Province.		*Indo-Gangetic Plain West.*		*Himalayan.*		*Sub-Himalayan.*		*North-West Dry Area.*	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
1901	18	17	19	17	16	15	19	17	18	16
1902	23	21	23	21	18	17	24	21	22	20
1903	22	20	23	21	17	16	22	20	22	20
1904	22	20	23	21	18	17	21	19	21	18
1905	23	21	23	21	19	17	22	21	24	22
1906	23	21	22	20	19	18	22	21	24	21
1907	21	19	21	19	18	17	20	18	23	20
1908	22	20	22	20	16	15	20	18	25	22
1909	18	17	18	16	17	16	17	16	20	18
1910	22	20	22	20	19	18	21	20	25	22

NOTE.—Figures of population are those given in Imperial Table I of 1901 and do not include figures for Biloch Trans-Frontier.

SUBSIDIARY TABLE VIII.

Reported death-rate by sex and Natural Divisions.

(FOR BRITISH TERRITORY ONLY.)

Year.	Number of deaths per 1,000 of total population (Census of 1901).									
	Province.		*Indo-Gangetic Plain West.*		*Himalayan.*		*Sub-Himalayan.*		*North-West Dry Area.*	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
1901	34	38	41	46	28	30	31	35	24	25
1902	41	47	46	54	30	34	43	52	26	28
1903	45	53	53	64	33	36	43	51	32	36
1904	44	54	45	55	28	30	53	68	33	37
1905	44	51	53	64	48	56	41	47	27	29
1906	34	39	36	42	29	33	37	42	27	29
1907	58	65	64	71	30	32	68	78	37	41
1908	47	54	54	62	37	39	43	47	41	47
1909	30	31	31	33	25	27	27	28	32	34
1910	32	35	36	40	30	32	28	30	28	30

NOTE.—Figures of population are those given in Imperial Table I of 1901 and do not include figures for Biloch Trans-Frontier.

SUBSIDIARY TABLE IX.

Reported death-rate by sex and age in decade and in selected years per mille living at same age according to the Census of 1901.

(FOR BRITISH TERRITORY ONLY.)

Age.	Average of decade.		1903.		1904.		1905.		1907.		1908.		1909.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
All ages	41	47	45	53	44	54	41	51	58	65	47	54	30	31
Under 1 year	306	310	346	351	286	288	321	319	308	306	394	409	247	246
1–5	66	71	72	[illegible]	52	56	57	61	76	81	111	122	46	48
5–10	19	23	20	[illegible]	21	29	20	26	31	38	23	26	11	13
10–15	17	25	18	28	23	37	23	34	33	47	15	20	8	11
15–20	19	24	19	26	26	36	25	32	38	44	16	20	10	11
20–30	21	24	22	28	27	33	25	31	39	41	17	21	13	14
30–40	24	29	26	34	31	41	28	35	43	48	20	24	16	18
40–50	33	36	36	41	41	50	37	42	56	59	29	30	25	23
50–60	46	50	[illegible]	57	54	66	47	55	72	77	44	44	37	35
60 and over	95	105	102	121	97	116	92	105	124	135	111	119	84	81

NOTE.—Figures of population are those given in Imperial Table I of 1901 and do not include figures for Biloch Trans-Frontier.

SUBSIDIARY TABLE X.

Reported deaths from certain diseases per mille of each sex.

Year.	Whole Province. Actual number of deaths. Total.	Males.	Females.	Ratio per mille of each sex. Males.	Females.	Actual number of deaths in Indo-Gangetic Plain West. Males.	Females.	Himalayan. Males.	Females.	Sub-Himalayan. Males.	Females.	North-West Dry Area. Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
FEVERS ...	4,503,761	2,282,103	2,221,658	209	237	1,122,422	1,081,154	77,714	77,779	630,048	635,881	451,919	426,844
1901 ...	508,035	259,090	248,945	24	26	148,987	142,337	8,387	8,136	62,977	63,090	38,739	35,382
1902 ...	473,352	240,444	232,908	22	25	128,868	121,873	8,717	8,930	62,350	64,975	40,509	37,130
1903 ...	509,307	254,358	254,949	23	27	123,294	121,028	8,709	8,867	72,712	76,381	49,643	48,673
1904 ...	378,405	191,042	187,363	17	20	88,003	85,640	7,034	6,908	57,429	59,417	38,576	35,398
1905 ...	370,047	186,409	183,638	17	20	87,191	85,887	6,722	6,883	53,483	54,250	39,013	36,618
1906 ...	407,878	203,765	204,113	19	22	94,102	92,728	6,827	7,273	61,678	64,229	41,158	39,883
1907 ...	405,481	206,856	198,625	19	21	99,106	94,806	7,464	7,119	58,807	57,687	41,479	39,013
1908 ...	697,058	347,828	349,230	32	37	177,364	176,787	9,654	9,582	93,523	94,924	67,284	67,937
1909 ...	410,273	214,612	195,661	20	21	98,900	88,973	6,297	6,226	56,859	52,826	52,556	47,636
1910 ...	343,925	177,699	166,226	16	18	76,607	71,095	7,903	7,855	50,227	48,102	42,962	39,174
PLAGUE ...	2,025,220	956,705	1,068,515	88	114	564,253	614,262	163	180	333,827	394,595	58,462	59,478
1901 ...	14,959	6,043	8,916	1	1	1,899	2,577	...	...	4,144	6,339	...	...
1902 ...	171,302	75,783	95,519	7	10	41,150	50,673	10	6	34,486	44,735	137	105
1903 ...	205,462	89,348	116,114	8	12	67,440	85,984	7	4	20,236	28,127	1,665	1,999
1904 ...	396,357	178,433	217,924	16	23	79,020	92,984	23	17	79,469	102,587	19,921	22,336
1905 ...	334,897	158,534	176,363	15	19	115,297	127,391	14	10	39,511	45,076	3,712	3,886
1906 ...	91,712	43,836	47,876	4	5	25,535	27,469	34	50	17,975	20,106	292	251
1907 ...	608,685	306,193	302,492	28	32	157,299	147,330	43	45	123,149	131,508	25,702	23,609
1908 ...	30,708	15,014	15,694	1	2	12,239	12,873	...	...	1,446	1,475	1,329	1,346
1909 ...	35,655	17,631	18,024	2	2	11,668	11,889	14	16	2,989	3,246	2,960	2,873
1910 ...	135,483	65,890	69,593	6	8	52,706	55,092	18	32	10,422	11,396	2,744	3,073
SMALL-POX ...	107,109	55,913	51,196	5	5	26,663	24,182	264	128	15,227	14,402	13,759	12,484
1901 ...	6,154	3,277	2,877	...	...	947	793	48	15	301	322	1,981	1,747
1902 ...	11,629	6,099	5,530	1	1	1,836	1,654	45	25	1,820	1,688	2,398	2,163
1903 ...	15,635	8,026	7,609	1	1	2,846	2,655	14	12	3,098	3,086	2,068	1,856
1904 ...	9,624	5,018	4,606	...	...	3,308	3,062	9	3	1,323	1,185	378	356
1905 ...	4,723	2,442	2,281	...	...	1,715	1,608	7	3	334	283	386	387
1906 ...	13,239	6,892	6,347	1	1	4,135	3,719	12	11	1,389	1,336	1,356	1,281
1907 ...	11,082	5,768	5,314	1	1	3,096	2,879	31	9	1,439	1,387	1,202	1,039
1908 ...	28,652	15,074	13,578	1	1	7,470	6,675	86	45	4,567	4,161	2,951	2,697
1909 ...	3,352	1,720	1,632	...	...	669	585	9	4	446	474	596	569
1910 ...	3,019	1,597	1,422	...	...	641	552	3	1	510	480	443	389
CHOLERA ...	38,762	22,388	16,374	2	2	14,908	10,574	235	207	4,793	3,793	2,452	1,800
1901 .	180	95	85	...	...	55	38	...	...	38	38	2	9
1902 ...	371	198	173	...	...	83	86	25	13	90	74	...	...
1903 ...	14,688	8,582	6,106	1	1	6,489	4,499	53	47	1,516	1,196	524	364
1904 ...	716	396	320	...	...	266	235	27	19	96	61	7	5
1905 ...	2,197	1,324	873	...	...	1,114	715	11	7	32	29	167	122
1906 ...	4,232	2,493	1,739	...	...	1,742	1,207	.	...	691	496	60	36
1907 ...	437	265	172	...	...	196	124	5	3	32	22	32	23
1908 ...	12,297	6,892	5,405	1	1	3,524	2,687	81	98	1,923	1,608	1,354	1,012
1909 ...	1,513	881	632	...	...	715	524	2	3	68	41	96	64
1910 ...	2,131	1,262	869	...	...	724	459	21	17	307	228	210	165

CHAPTER VI.

Sexes.

INTRODUCTORY.

General remarks.

303. The proportion of sexes in this Province is of special interest, in consequence of the abnormally low proportion of females, particularly in comparison with European countries, where females preponderate. Difficult as the subject is, owing to the uncertainty of the physiological causes which regulate the production of sex, the excessive mortality among females during the past decade, particularly from plague, has made it a very difficult task to deduce any reliable conclusions from the statistics of the present Census.

Reference to statistics.

304. The statistics connected with this Chapter are contained in Table VII, which gives the age distribution by sexes and Table VI which furnishes the distribution of both sexes over the different religions. The proportion of sexes in the actual and natural population is compared for the last 4 Censuses, by Districts and Natural Divisions, in Subsidiary Table I and the proportion of females to males in each religion is compared for the whole Province by age-periods, in Subsidiary Table II. Subsidiary Table III indicates the proportion of females by age-periods and religions, for each Natural Division, and the proportion of females in certain selected castes is noted in Subsidiary Table IV. The births and deaths among each sex reported during each of the past 20 years (in British territory only) are given in Subsidiary Table V and the number of deaths of each sex at different ages will be found in Subsidiary Table VI, for the years 1905-1909.

PROPORTION OF SEXES.

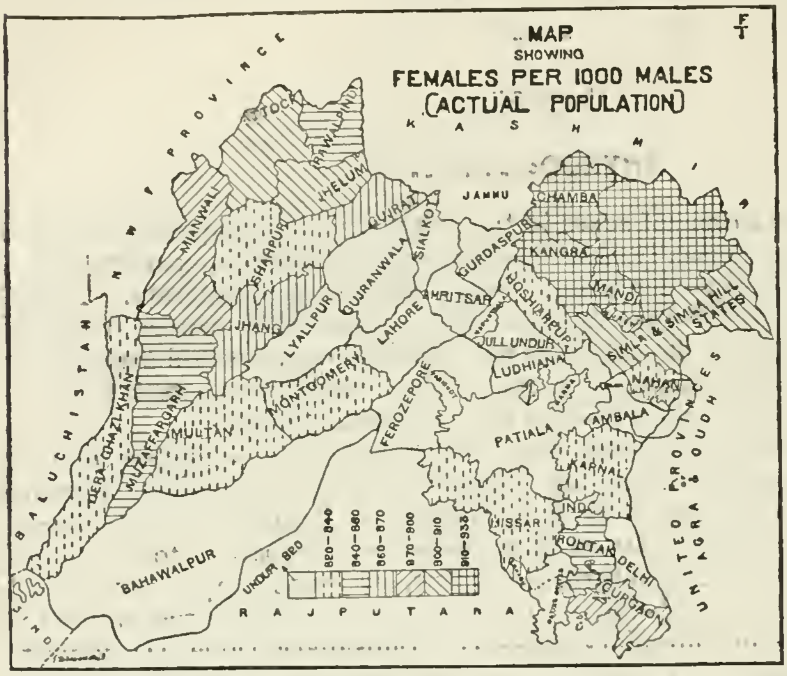
Sexes in actual population.

305. The population of the Punjab consists of 13,314,975 males and 10,872,775 females. In other words there are 817 females to every 1,000 males. The proportion of females in this Province is lower than in any other Province of India except the two minor Administrations of Baluchistan and Coorg and the penal settlement of the Andamans and Nicobars, as the figures given in the margin will show. Figures of other countries which have come to hand, are also given in juxtaposition for the sake of comparison. For all practical purposes, the Punjab may be treated as the most unfavourably circumstanced Province in the country. The situation is not uniform throughout. The proportion is 817 for British Territory and 814 for the Native States, *i.e.*, in British Territory, the number of females is somewhat larger for every 1,000 males than in the Native States. The Natural Divisions again show still greater disproportion. The figures which are given in the margin are unfavourable everywhere, but relatively, the Himalayan Division possesses the largest proportion of females (901 per mille) while the Indo-Gangetic Plain has only 795 females to every 1,000 males. The other two divisions though considerably better than the latter stand very much lower than the Himalayan tract.

Province.	Proportion of females to 1,000 males.	Other Countries. Country.	Year of Census.	Proportion of females to every 1,000 males.
Bihar and Orissa	1,043	England and Wales.	1911	1,068
Madras ...	1,028			
Central Provinces and Bihar.	1,008	Scotland ...	1911	1,063
Burma ..	959	Ireland ...	1911	1,004
Bengal ...	945			
Bombay ...	933	Holland ...	1909	1,015
United Provinces of Agra and Oudh.	915	German Empire	1910	1,026
Rajputana Agency	909	Denmark ...	1911	1,061
Kashmir State	886			
North-West Frontier Province.	865	Sweden ...	1910	1,046
Punjab ...	817	Greece ...	1907	986
Coorg ...	799			
Baluchistan	788	Egypt ...	1907	992
Andaman and Nicobar.	352	Bulgaria ...	1905	962

Indo-Gangetic Plain West.	795
Himalayan ...	901
Sub-Himalayan...	827
N.-W. Dry Area	825

The map printed in the margin shows the proportion of sexes in each district and state. Females are most numerous in the Mandi State (933 per 1,000 males), the Chamba State (924) and the Kangra District (921). The lowest figure is that of the Simla District (591). It is curious that the highest and lowest proportions should be met in the Himalayan Natural Division. But the low proportion in Simla is due to a large immigration of males as will be noticed further on. In the map, the Simla District and Hill States appear as one unit and consequently the low proportion in the former is not exhibited. A glance at the map will show that from the point of view of actual population, the whole of the Indo-Gangetic Plain, except the small States of Pataudi and Dujana, indicates a deficiency in the proportion of females. The central districts together with Delhi in the east and the Native States in general show the lowest figures, thinning down to 752 in Maler Kotla and 741 in Lahore. In the Sub-Himalayan tract Ambala, Gurdaspur and Sialkot stand in the lowest class, while in the North-West Dry Area the Bahawalpur State and the Lyallpur District show the greatest deficiency in females. With the exception of Attock (902), Jhelum (904) and the small States of Pataudi (925) and Dujana (904), the whole of the Province outside the Himalayan tract shows a marked disproportion of sexes, the number of females to every 1,000 males being nowhere more than 900.



Effects of migration. (Proportion in natural population.)

306. If the proportion of females in the actual population of the Province is low, that in the natural population is still lower. Of the persons born and enumerated within the Province (23,527,531), there were 10,564,595 females, giving a proportion of 815 to every 1,000 males. The proportion of females to 1,000 males among the immigrants who numbered 660,219 was 875. But there were over 500,000 emigrants from the Punjab among whom there were only 641 females to every 1,000 males. The proportion of females in the natural population of the Province was therefore only 811. The figures are noted in the margin. Both immigration and emigration have thus helped to raise the proportion of females in the actual population. Among the immigrants from the adjoining parts of Rajputana, there was an excess of females over males (1,229 to 1,000) while the proportion of female immigrants from the contiguous districts of the United Provinces of Agra and Oudh was still higher, being 1,292 to every 1,000 males, as the figures given in the margin will show. In the former case, large numbers of Bagri women come in for manual labour in connection with agricultural operations but mainly on construction works and a certain proportion

	Males.	Females.	Total.	Proportion of females to males.
Actual population	13,314,975	10,872,775	24,187,750	817
Deduct immigrants	352,039	308,180	660,219	875
Add emigrants ...	314,789	201,823	516,612	641
Natural population.	13,277,725	10,766,418	24,044,143	811

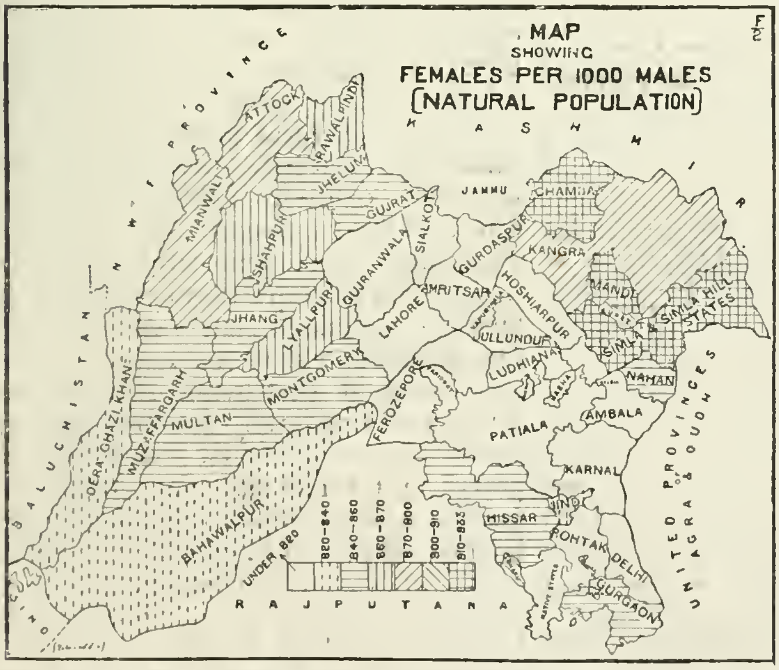
Immigrants from	Males.	Females.	Females per 1,000 males.
Contiguous Districts of United Provinces.	51,562	66,732	1,292
Contiguous States of Rajputana.	102,550	126,001	1,229

of them marry Hindus in the western Punjab, where they find comfortable homes. Moreover the social relationship of the people residing on either side of the boundary of the two Provinces results in large numbers of females from Rajputana being married into the villages lying in the Punjab. Immigration of females from the United Provinces is two-fold. The inhabitants of the eastern districts of the Punjab lying on the boundary line intermarry with the members of their brotherhood across the border and the custom of marrying a wife preferably from the east brings in a comparatively large number of females. On the other hand a considerable number of women belonging to the Kahár or other menial servant classes come over to this Province in search of livelihood and added to the females of the natives of the United Provinces who reside in the Punjab on account of Government service, trade or domestic service, raise the proportion of female immigrants. The only tracts to which females are known to go from this Province are those of Sindh (Bombay) and Baluchistan: where they are in great demand, and although the systematic traffic in women, which was in the old days carried on between the central districts of the Punjab and those tracts has been practically stopped, yet a certain number of females do find their way out of the central Punjab districts to those parts, by means licit or illicit. The migration of females between the Natural Divisions is indicated in the margin. The North-West Dry Area draws on all the other Divisions, but the flow is mainly into the canal colonies. The Himalayan is the only Natural Division, which has a comparative abundance of females and is able to send out more females than males, although the greater part of the emigration is to the adjacent Sub-Himalayan tract.

Division.	Emigrants from	Immigrants to
Indo-Gangetic Plain West.	252,018	202,867
Himalayan ...	25,138	20,945
Sub-Himalayan	312,070	132,331
North-West Dry Area.	31,465	264,742

307. A map showing the proportion of females to every 1,000 males in the natural population is printed in the margin. The proportion is largest in the Simla District (923), in British Territory and in the Mandi State (942) among the Native States. A comparison of this map with that given in the margin of paragraph 305 indicates the flow of female population. The districts of Lahore, Amritsar, Gujranwala, Jullundur, Ludhiana, Ferozepore and Delhi in the Indo-Gangetic Plain and Sialkot, Gurdaspur and Ambala in the Sub-Himalayan tract as well as the Native States of Patiala, Nabha, Faridkot, Maler Kotla, Kapurthala and Kalsia stand lowest as regards the proportion of females in both the natural and actual population. But the excess of male immigrants into the Lyallpur District and Bahawalpur State has reduced the proportion of females in their actual population, while the immigration of females from the United Provinces has raised the proportion in the Karnal and Rohtak Districts from the lowest class to the higher ones. Gurgaon has benefited similarly. Multan, Montgomery and Shahpur, with a low natural population of females have profitted by immigration, while the districts of Attock, Rawalpindi, Jhelum and Gujrat have drawn females from the adjoining State of Kashmir and the North-West Frontier Province. In the Himalayan tract, the

Proportion of females in natural population by districts and states.



Kangra District receives a large supply of women from Kanawar in the Bashahar State, while Simla sends down a considerable number to the plains. The lowest proportion of females in natural population is found in the Ludhiana District (724) in British Territory and the Kalsia State (704) in the Native States. The proportion of females in the Pataudi and Dujana States is very high, being 925 and 904 respectively; but it works out to 722 and 787 respectively, on the natural population, which shows that a large number of men in these smaller States marry outside. The disproportion is also accounted for, partially by the absence of a large number of men who, at the time of the Census, were engaged at Delhi in connection with the Coronation Durbar.

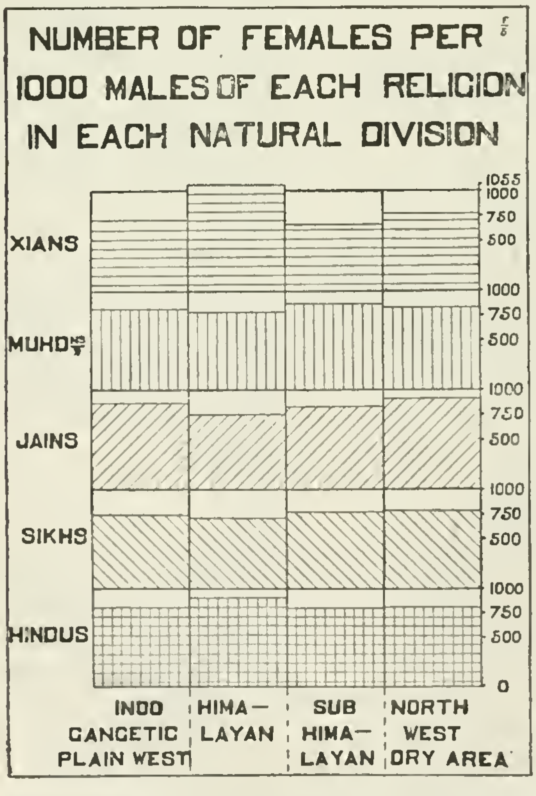
Effects of climate on proportion of sexes.

308. The high proportion of females throughout the Himalayan tract would lead to the inference that the cold climate of the hills is more congenial to an abundance of females compared to the dry or wet heat of the plains, but it is doubtful whether the statistics of the similarly circumstanced tracts in other Provinces would support this theory. The variation of the proportion from place to place in the three Natural Divisions of the plains is not large enough to justify the establishment of any relationship between the slight differences in climate and the variation in the proportion of females.

Proportion of sexes by religions.

309. The proportion of females to every 1,000 males in the actual and natural population of each religion is indicated in the margin. The order in respect of both sets of figures is—(1) Jain, (2) Muhammadan, (3) Hindu and (4) Sikh. The Christians stand lowest with reference to actual population but their proportionate strength of females in the natural population is higher than that of the Sikhs. The Jains, Hindus and Sikhs have gained by migration (mainly by marital relations across the border), the Muhammadans have suffered a slight loss, while the Christians show a much lower strength of females in the actual than in the natural population, which is due to an excessive immigration of males (soldiers) among the followers of that religion. The proportion of females to males in natural population is indicated by Natural Divisions in the marginal diagram. The Jains who top the list are found mainly in the cities and are generally well-to-do people. On principle they are extremely humane and take as much care of their female children as of the males. Their abhorrence of destroying life, in any form, would naturally prevent the neglect of female infants. This is supported by the fact that the number of female children under one year of age in this religion out-numbers the males (1,059 to every 1,000 males). Another possible factor in the comparatively high ratio of Jain females, is that a number of them (usually widows) lead an ascetic life and being freed from worries and cares, live longer than the females of other religions, as will appear from the proportion of Jain females at the ages of 50 to 60 and over 60 (838 and 958 respectively, per mille) which is higher than that in any other religion. The high proportion of Jain females in the North-West Dry Area (909) is only nominal as the total strength of Jains in that tract is not more than 611.

Religion.	Actual	Natural.
All religions	817	811
Jain ...	850	839
Muhammadan	833	835
Hindu ...	20	816
Sikh ...	746	738
Christian ...	707	806



The proportion of females among the Muhammadans, though somewhat higher than that among the Hindus, is quite low enough. But the proportion at birth is lower, being:—Hindus 913 and Muhammadans 907. The only

causes that can be ascribed for their advantage over the Hindus are:—(1) that they do not neglect their female children, so much as the Hindus (indeed the custom of charging a bride price being more common amongst the Muhammadans, the chances of the neglect of female infants are smaller); (2) that the majority of the Muhammadans being connected with agriculture, the females lead a more out-door life and consequently the death-rate of females amongst them is lower. Unfortunately the figures of deaths according to religion are not available by sexes.

The deficiency of females is greater among the Hindus and still greater among the Sikhs. Owing to the complicated mutual relationship of the Hindus and Sikhs explained by Mr. Rose at page 202 of his Punjab Census Report, 1901, and to the return as Sikhs, at the present Census, of a large number of persons formerly classed as Hindus, it would not be safe to deduce conclusions from the separate sex statistics of the two religions. Similar causes probably affect the two communities. The desire to have a male offspring, the awkwardness caused by the birth of a girl and other considerations which are discussed further on in paragraph 329 affect the Hindus and Sikhs more than the Muhammadans, and the persistent desire for the continuance of the male line of descent is perhaps the strongest element in the paucity of females amongst the Hindus. Nature is frugal and will not give more than is needed. The rule of universality of marriage applies to females, but several males enter celibate orders from childhood or youth and a number of them are disabled in early life from earning their livelihood. No mates are needed for these. So far, therefore, as the Hindus and Sikhs are concerned, Nature would not appear to be much besides the mark in keeping the population of females low. The comparative abundance of females in the Himalayan tract which is mainly Hindu, is an exception.

The low proportion of females amongst the Christians (707) is by no means a startling feature as the examination of figures by nationality given in the margin will show. The reasons for paucity of females among Europeans have been stated above. Anglo-Indians have more females than the followers of any other religion, while the Indian Christians do not differ much from the Hindus and Sikhs from among whom they are mostly recruited.

Europeans	... 323
Anglo-Indians	... 930
Indian Christians	... 807

Proportion of sexes by castes.

310. The causation of sex is a vexed question and the theories advanced about the circumstances which influence the accelerated production of one sex or the other are so conflicting, that it would be unsafe to deduce any conclusions from the figures of sex distribution by caste. I will therefore confine myself to a mere statement of facts supplemented by an explanation of abnormal features, where one is forthcoming. The table given in the margin shows the proportion of females for each of the more numer-

No.	Name of Caste.	Females to 1,000 males. All religions.	Hindu.	Sikh.	Jain.	Muhammadan.	No.	Name of Caste.	Females to 1,000 males. All religions.	Hindu.	Sikh.	Jain.	Muhammadan.
1	Jogi Rawal...	1,005	...	...	...	1,035	30	Lohar ...	836	836	809	...	841
2	Kanet ...	949	947	...	...	...	31	Khokhar ...	835	...	...	...	835
3	Dagi—Koli	933	934	...	...	...	32	Mahtam ...	830	868	897	...	...
4	Ghirath ...	916	917	...	...	...	33	Mochi ...	830	...	...	...	831
5	Qassab ...	906	...	...	...	906	34	Barwala ...	828	...	...	...	831
6	Dhanak ...	900	900	...	...	...	35	Machhi ...	828	...	...	...	828
7	Qureshi ...	896	...	...	...	896	36	Nai ...	822	805	...	...	842
8	Khoja ...	886	...	...	...	886	37	Teli ...	822	...	...	...	822
9	Meo ...	883	...	...	...	883	38	Kamboh ...	821	827	825	...	815
10	Maliar ...	883	...	...	...	883	39	Rajput ...	819	756	...	...	841
11	Harni ...	880	...	...	...	880	40	Bharai ...	816	...	...	..	816
12	Bawaria ...	879	868	...	...	...	41	Khatri ...	814	802	861	...	...
13	Awan ...	876	...	...	...	876	42	Sansi ...	813	814	...	...	...
14	Sayad ...	875	...	...	..	875	43	Tarkhan ...	813	804	784	...	836
15	Dumna ..	873	873	...	...	...	44	Chuhra ...	812	812	797	...	822
16	Mallah ...	866	...	...	...	861	45	Jhinwar ...	812	794	831	...	855
17	Mirasi ...	864	...	...	...	864	46	Chhimba ...	810	786	809	...	831
18	Musalli ...	863	...	...	...	863	47	Brahman ...	809	811	...	...	...
19	Kashmiri ...	859	...	...	...	859	48	Mali ...	808	809	...	...	...
29	Arora ...	857	853	872	...	...	49	Sheikh ...	807	...	...	...	807
21	Aggarwal ...	851	850	...	876	...	50	Arain ...	806	...	...	...	807
22	Sunar ...	850	833	...	...	...	51	Gujar ...	802	763	...	...	819
23	Labana ...	846	813	838	...	...	52	Dogar ...	801	...	...	...	801
24	Dhobi ...	843	839	...	...	847	53	Ahir ...	792	792	...	...	...
25	Mughal ...	841	...	...	..	841	54	Saini ...	787	786	793	...	...
26	Julaha ...	839	840	...	..	839	55	Pakhiwas ...	773	...	...	...	773
27	Chamar ...	839	846	800	...	...	56	Jat ...	764	774	702	...	807
28	Biloch ...	838	...	...	...	838	57	Pathan ...	757	...	...	...	757
29	Kumhar ...	837	827	...	...	844	58	Fakir ...	710	413	268	...	788

ous castes which are dealt with in Subsidiary Table IV, for all religions, and for the main religion separately. The only caste in which females out-number males is Jogi Rawal (Muhammadan). But this abnormality is due to the absence outside the Province of a large number of male members of the caste in order to earn their livelihood as occulists, physicians, astrologers, fortune tellers, merchants, etc. In all other castes, the females are in defect. A glance at the table will show certain marked features. The Muhammadans generally show a higher percentage of females than the Hindus or Sikhs. The only exceptions are Kanets, Dagi—Kolis, and Ghiraths, all mainly Hindu, with a proportion of 949,933 and 916 respectively; but they are found solely in the Himalayan Natural Division where, as already explained, the proportion of females is higher than in the plains, owing probably to climatic conditions. In all castes common to more religions than one, this tendency is apparent in a pronounced manner, the only exception being Muhammadan Julahas (839 compared with the proportion of 840 among Hindu Julahas) and Muhammadan Kambohs who have 185 females per thousand against 827 in the Hindu and 825 in the Sikh section of the caste. The difference is inconsiderable. The Kambohs whether Hindus, Sikhs or Muhammadans are equally industrious, both men and women taking an active part in agricultural operations and are similarly circumstanced. There are no purely Sikh castes of sufficient numerical strength, but where a caste is common to the Hindu and Sikh religions, the Sikhs appear to show a higher proportion of females in certain castes and a lower one in others. The figures are given in the margin. In the case of Sikh castes with a high proportion of females, the tendency among the Kesdhari Sikhs, to take a wife from Hindus of the same caste, but not to give their daughters to non-Sikhs, would appear to affect the proportion of sexes. Leaving out the Labanas who are mostly Sikhs, Mahtams amongst whom the strength of Hindus is very small compared with that of the Sikhs and Sainis of whom all but 3,405 are Hindus, the figures for the remaining four castes in question are given in the margin for the two religions, by age-periods. The Khatri and Arora Sikhs amongst whom girls are married at an early age show a larger proportion of females than the Hindus, at the age-periods 12 to 40, while the Jhinwars whose girls usually marry later exhibit a rise in the proportion of females at the ages 15 to 20 and over and the proportion among the Chhimbas rises still later, *i.e.*, from 20 years onwards. During the first 5 years of life, however, all the 4 castes show a distinctly higher percentage of females amongst the Hindus than amongst the Sikhs. As regards the castes which show a comparatively smaller proportion of females amongst the Sikhs than among the Hindus, the case of Fakirs is exceptional. Among the Muhammadans, the proportion of females is 788 per mille because the male mendicants belonging to religious orders and the females reduced to begging by sheer poverty are often treated equally as Fakirs by caste. On the other hand the Hindu and Sikh Fakirs almost always belong to some religious order and there are more such orders amongst the Hindus which admit females or allow the Fakirs to lead a married life, than amongst the Sikhs. Of the other castes in question, the difference in Chuhras, Lohars, Kambohs, and Tarkhans is small. The only noticeable castes, therefore, are Chamars and Jats and for these castes the figures for the two religions by age-periods are compared in the margin.

Caste.	Hindu.	Sikh.	Caste.	Hindu.	Sikh.
Khatri ...	802	861	Fakir ...	413	268
Chhimba ...	786	809	Jat ...	774	702
Jhinwar ...	794	831	Chuhra ...	812	797
Mahtam ...	868	897	Tarkhan ...	804	784
Labana ...	813	838	Kamboh ...	827	825
Arora ...	853	872	Lohar ...	836	809
Saini ...	786	793	Chamar ...	846	800

		0—5	5—12	12—15	15—20	20—40	40 and over.
Khatri ...	Hindu	1,022	834	677	690	750	842
	Sikh	898	814	725	808	949	836
Chhimba ...	Hindu	908	825	691	724	791	'754
	Sikh	866	808	618	721	873	792
Jhinwar ...	Hindu	964	842	691	644	805	758
	Sikh	948	822	669	727	838	856
Arora ...	Hindu	987	868	766	749	848	845
	Sikh	976	796	885	798	937	815

		0—5	5—12	12—15	15—20	20—40	40 and over.
Chamar ...	Hindu	964	851	729	785	868	810
	Sikh ..	941	818	667	665	826	777
Jats ...	Hindu	904	781	653	626	798	780
	Sikh ...	784	667	556	527	744	753

Among the Chamars the difference in the first two age-periods is small, nor is it considerable in the last two. It is large only in the age-periods of 12—15 and 15—20, which would lead, obviously, to the conclusion that Chamar boys are inclined more and more to take the *pahol*, which is usually done between the ages of 12 and 20. It is for this reason therefore that female Sikhs of these age-periods are in defect. But when the initiated Chamar boys get married, their wives who might have been Hindus also become Sikhs, and we see that the proportion of Sikh females at the age-period of 20—40 and over again approaches that among the Hindus. The case of Jats is peculiar. The low proportion of females among them is proverbial and the disparity is more marked in the Sikhs than in the Hindus. The former show a lower proportion in all the age-period. The proportion at birth is very low and that in the age period 5—12 is no better. There is only a slight improvement in the ages 12 to 20 but the difference between the sex proportions of Sikhs and Hindus is smaller in the ages above 20. The only reason that can be ascribed for the low proportion of females in the first quinquennium is the neglect of female infant life and the deficiency in the next three age-periods would be a natural consequence. The somewhat favourable results in the higher ages are probably due partly to emigration of males of those ages and partly to the admission by marriage, of females from the Hindu Jats of the same brotherhood or from other castes. It will thus be seen that with the exception of the Jats, the difference in the strength of females between Hindus and Sikhs belonging to the same caste is only artificial.

One would believe that the proportion of females should vary inversely with the position of the caste in society, for the higher castes who generally observe the *purdah* system and do not allow their females to go out of their houses for either work or recreation, should show a lack of fertility, a smaller proportion of female births and consequently a small proportion of females. But the figures given above would not appear to bear out this conclusion, for castes like Jat, Pakhiwara, Saini, Ahir, Arain and Mali show a lower proportion of females than Brahman, Sayad, etc., and Chhimba, Jhinwar, Chuhra are worse off than Khatri and Rajput. The proportions for some of the higher castes are repeated in the margin, for facility of reference. The paucity of females amongst the Pathans is the result of excessive immigration of males, (Pawinda traders from Afghanistan or sepoys employed in the army, who belong to the North-West Frontier Province). The Sheikhs are a mixed caste consisting partly of Sheikhs of foreign origin but mainly of converts from Hinduism, who among many other Hindu social customs, retain endogamy within certain sections. Next in order of deficiency of females come the Brahmans and Khatris, both Hindu castes. Then follow Rajputs, among whom the Hindus have a proportion of 756, the lowest of any caste in any religion, except Sikh Jats and Fakirs (Hindu and Sikh). The pride of birth probably results in the hatred of female infants amongst the Rajputs as much as among any other caste, although the secret adoption of the custom of accepting a bride price amongst some of the poorer Rajputs has apparently counteracted to some extent, the above mentioned tendency. But the circumstance which probably affects all these three castes alike is the restriction of not marrying outside the endogamous group. The rule is of course general, but while some other castes make up the deficiency of females amongst them by marrying wives from lower castes, the Brahmans, Khatris and Rajputs will not do so. The Muhammadan Rajputs, on the other hand, do not, in cases of necessity, hesitate to admit women of other castes into their social group. The other castes named in the margin have a proportion of females well above the average, the highest Muhammadan castes of Sayads and Qureshis showing the decent figures of 875 and 896 respectively. The fact that a Sayad or Qureshi may marry a woman of any caste but that a Sayad girl may not marry any one except a Sayad or Qureshi, tends largely to raise the proportion of females amongst these Muhammadan castes. The other high and well-to-do castes, amongst the Muhammadans (*e. g.*, the Biloches and Moghals) gain similarly by marriage of women from lower castes, while the sanctioned system of polygamy doubtless retains a large number of females within the caste and raises the proportion of females. The Aggarwals abound in the eastern Punjab and the

Pathan	...	757
Sheikh	...	807
Brahman	...	809
Khatri	...	814
Rajput	...	819
Biloch	...	838
Moghal	...	841
Aggarwal	...	851
Sayad	...	875
Qureshi	...	896

proportion of females amongst them is augmented by marriage relations with the United Provinces.

The marginal figures, excerpted from Subsidiary Table IV, in which castes have been arranged according to the grades of social precedence drawn up at the Census of 1901, indicate clearly the untenability of the view mentioned above, owing to the influence of other disturbing causes. Among the Hindus, class II (Khatri and Rajput) has the lowest proportion, while class IV (Ahir, Gujar, Jat, Mali, and Sunar) has fewer females than class I (Brahman) and class III (Aggarwal). Similarly among the Sikhs class IV (Jat) shows the smallest figure and class VI (Chhimba, Fakir, Kamboh, Labana, Lohar, Mahtam, Saini and Tarkhan) has less females proportionately than classes II (Khatris) and V (Arora and Jhinwar). The proportion among the Muhammadans alone would appear to stand in the inverse ratio to status if the figures are taken by classes, although the groups included in class III show no order. The Bharais, Barwalas, Chhimbas, Chuhras, Kambohs, Machhis, included in class IIIC, for instance, have fewer females proportionately than the Mirasis or Mochis of class IIIB and the Tarkhans, Qassabs, Julahas, Nais, Lohars and Kumhars included in class IIIA.

Proportion of females to every 1,000 males.

Religion.	Group of Castes.	Proportion.	Religion.	Group of Castes.	Proportion.
Hindu ...	I	811	Muhammadan	III (*a*)	841
" ...	II	778	" ...	III (*b*)	843
" ...	III	850	" ...	III (*c*)	829
" ...	IV	781	Sikh ...	II	861
" ...	V	866	" ...	IV	702
" ...	VI	828	" ...	V	863
" ...	VII	834	" ...	VI	790
Muhammadan	I	817	" ...	VII	800
" ...	II	827	Jain ...	III	876

Sexes by ages.

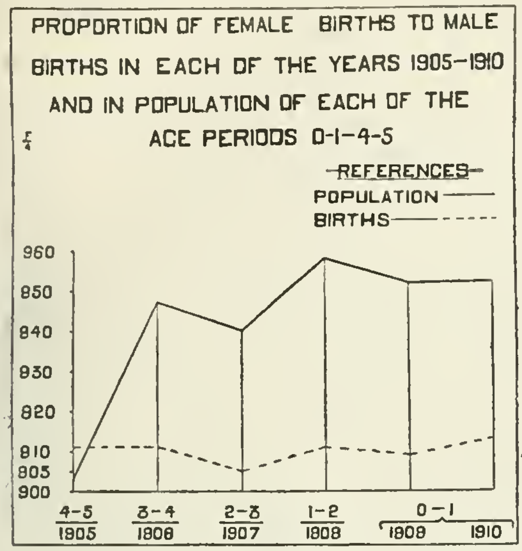
(*a*) General.

311. The proportion of females to 1,000 males at different age-periods is given by religions in Subsidiary Table II and by castes in Subsidiary Table IV. The marginal figures show that the proportion of females in the Province is highest at the age of 0—5 in every one of the religions. Taking the whole population together, the proportion of female children under 1 year is 954 and it rises to 959 in the case of children of 1—2. The teething period is the most critical time for children all the world over and the canine teeth which give most trouble generally begin to appear in the second year. The girls are known to stand the crisis better than male children who often succumb to it. This is obviously due to the rougher bringing up of female children. The anxiety of the parents about the safety of male infants during the teething period is clear from the popular saying—'*Niklé sué té Putaré hué*' (A son is a son only after he has cut his canine teeth). The proportion of female children of 2—3 years drops again to 941. This is perhaps due to the neglect of female children at this particular age by the mother, who in her anxiety to secure a male issue after the birth of a girl stops suckling the baby girl as soon as she can be fed on other diet, *i.e.*, when she is less than a year old, the idea being that suckling is prejudicial to conception. The effect of premature cessation of this natural nutrition opens the way to attacks of illness and the effects usually appear in the third year of life. The proportion of females in the next annual age-period 3—4 again rises to 952 but that at 4—5 falls to 903. This fluctuation of the proportion of sexes from year to year may be explained by the popular belief that like the periodical fruiting of gardens there are years in which male births are plentiful and years when girls are born in abundance. This theory would appear to be corroborated by the vital statistics given in the margin, and allowing for the fact that children up to 2 years old are stated to be under 1 year of age (see paragraph 288, Chapter V)

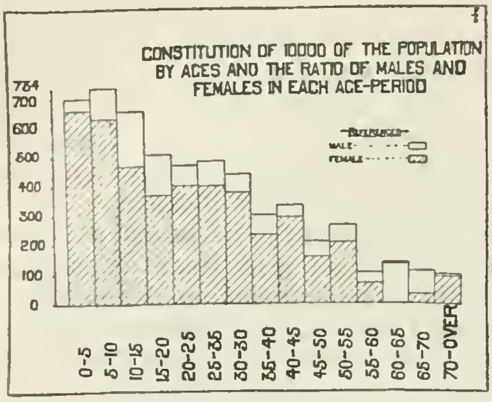
Age-period.	All religions.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.
0—5 ...	941	956	848	994	953	933
5—10 ...	851	864	769	896	859	860
10—15 ...	707	723	612	776	717	750
15—20 ...	729	727	596	791	768	753
20—25 ...	854	851	754	888	898	410
25—30 ...	826	820	782	796	850	514
30—40 ...	826	817	802	797	840	725
40—50 ...	834	825	812	840	847	799
50—60 ...	759	764	726	838	765	716
60 and over...	772	814	734	958	755	687

Year.	Proportion of female births to every 1,000 male births.
1910 ...	913
1909 ...	909
1908 ...	911
1907 ...	905
1906 ...	911
1905 ...	911

the fluctuations in the recorded birth-rate would fit in very well with those shown by the Census returns, as illustrated by the chart in the margin.



The proportion of females in the age-period 0—5 is the largest in all Natural Divisions without exception, but in the Himalayan tract, females actually exceed males at these ages, as will appear from Subsidiary Table III, the proportion being 1,013 to every 1,000 males. Between the ages of 5 and 10, there is a sudden fall in the proportion of females. This may be due partly to the ages of girls above 5 having been understated, although it would be counterbalanced to some extent by the similar understatement of ages above 10. It has also to be remembered that the liberties of female children begin to be restricted about the age of 7, which, coupled with the results of the neglect of the female in the first quinquennium, thin down the ranks of the fair sex to some extent. In the next quinquennial period, *i.e.*, 10—15, we find a still lower proportion of females, which is lowest in all religions except the Sikh and Christian, where the lower figures of certain other age-periods are obviously artificial. This age-period suffers in three ways. The ages of unmarried girls above 10 are usually put down as under 10, while married girls under 15 are, oftener than not, stated to be over that age. Thirdly the death-rate in females of this age-period is very high, and the high proportion of female deaths of the preceding age-period 5—10 during the past decade also affects the females recorded at the recent Enumeration as belonging to the age-period 10—15. At 15—20, the proportion of females rises a little higher amongst the Hindus, but considerably amongst the Muhammadans. Among the Sikhs, the proportion of this age-period is abnormally low, 596 to every 1,000 males. This illustrates the tendency mentioned in paragraph 288, Chapter V, of understating the age of unmarried girls over 15 and in most cases giving the age of a married girl as 20 and is consistent with the practice amongst the Sikhs, of marrying girls usually between the ages of 15 and 20 years. The figures of the age-period 20—25 are high in all religions except the Christian. The tendency to state the age of married young women who have become mothers as over 20 years is the principal cause of the exaggeration of the figures of this age-period, and the proportion in the higher age-periods is generally lower. The age-periods 25—40 have been affected by the high mortality of females from plague and the progressive proportion of Sikh females from 20—50 may be ascribed to the emigration of a number of males of those ages to other Provinces and over seas. Among the Christians, the smallest proportion of females is to be found at the age-period 20—25 and the next higher quinquennial period (25—30) also shows a very low proportion, the figures being 410 and 514 to every 1,000 males respectively. This result is due mainly to the immigration of a large number of British soldiers of these ages and of other European bachelors, and partly to conversion, from other religions, of adult males in larger numbers than females. The absence of European ladies—wives of officials, who may happen to be at home, for purposes of health or to see to the education of their children when the Census is taken can hardly have any appreciable effect on the figures; and the understatement of age by middle aged ladies can but slightly affect the issues here. The Jains show the highest proportion (958) of females over the age of 60, the reasons of which have already been explained in paragraph 309. The Hindus who have a large percentage of widows have the next highest proportion (814) of females living to highly advanced ages. The Sikhs and Muhammadans who go in for widow marriage have a comparatively small strength of females above 60, *i.e.*, 734 and 755 respectively per thousand males, and the Christians



have the lowest proportion of all (687). This seems to encourage the theory that unrestricted widow marriage reduces the longevity of females by exposing them to the risks of parturition. The proportion of sexes at each age-period in the total population (all religions) is illustrated by the diagram printed in the margin. The only noticeable feature is the excess of females over males in the age-period 60—65 and the almost equal proportion at 70 and over. In all the other age-periods, the proportion of males is higher than that of females.

By castes.

In the 8 castes named in the margin, the number of females under 5 years exceeds that of males. The two sexes are equal in strength in Julaha (Hindu) and Mallah (Muhammadan). In all other castes the females in the first 5 years of life fall short of males. The case of Jogi Rawals is peculiar. It would appear that they have a fairly high proportion of females at birth, but the proportion becomes artificially exaggerated in the age-periods 20 and over for reasons already explained. In the other castes, the strength of females in the first quinquennial age-period is fairly close to that of males, the only exception being those named in the margin. The proportion in the castes found in the hills appears to be high, but the figures of Khatris and Dhobis would preclude any general inference being drawn. As regards other age-periods, the marginal table will show the proportion of married females aged 12—15 to those of all ages given in the order of numerical strength and compared with the proportion of females to males at those ages. The figures create the impression that the castes given to early marriage have a small proportion of females at the age of 12—15, but it would be unsafe to attach any importance to this coincidence owing to the deliberate mis-statement of ages at this period. It has been noted above that unmarried females between 12—15 are usually put down as under 10 or 12, and that the age of married females under 15 years is usually exaggerated when they become mothers. The obvious result of these customs would be that the number of married females stated to be 12—15 years old would be considerably understated and a low proportion of the total number of females of this age-period to the males would be the natural result. It is also evident that the castes given to early marriage would have greater inducement for a double mis-statement of the ages at this particular period than those amongst whom the females are married at a more advanced age.

Dagi-Kolis (Hindu) ...	1,074
Mahtams (Sikh) ...	1,067
Bawaria (Hindu) ...	1,052
Kanets (Hindu) ...	1,037
Khatris (Hindu) ...	1,022
Dhobis (Hindu) ...	1,015
Ghiraths (Hindu) ...	1,013
Jogi Rawals (Muhammadan)	1,005

Labanas	Hindus ...	871	Fakir	Hindus ...	760
	Sikhs ...	851		Sikhs ...	478
Sansis	Hindus ...	874	Chhimba	Sikhs ...	866
Jats	Sikhs ...	784	Lohar	Sikhs ...	848
Rajput	Hindus ...	836	Saini	Sikhs ...	866

Castes.	Proportion of married females aged 12—15 to 1,000 married females of all ages.	Proportion of females to 1,000 males at the age of 12—15.	Castes.	Proportion of married females aged 12—15 to 1,000 married females of all ages.	Proportion of females to 1,000 males at the age of 12—15.
Mahtam ...	17	777	Tarkhan ...	47	694
Khokhar ...	22	714	Dagi-Koli ...	47	791
Awan ...	25	700	Sheikh ...	47	699
Qureshi ...	27	764	Kumhar ...	47	694
Maliar ...	27	708	Labana ...	48	578
Sayad ...	28	766	Jogi Rawal ...	49	819
Pathan ...	28	690	Kanet ...	49	792
Biloch ...	29	587	Kamboh ...	49	747
Bawaria ...	31	746	Arain ...	49	699
Musalli ...	31	746	Teli ...	51	682
Machhi ...	31	688	Chhimba ...	51	674
Mughal ...	32	722	Harni ...	52	1,184
Mallah ...	34	669	Barwala ...	52	733
Mirasi ...	34	734	Lohar ...	52	751
Khoja ...	36	740	Bharai ...	54	600
Mochi ...	37	712	Fakir ...	54	616
Dogar ...	38	640	Sunar ...	54	700
Rajput ...	39	663	Ghirath ...	57	751
Arora ...	40	797	Brahman ...	58	664
Julaha ...	40	717	Gujar ...	60	669
Kashmiri ...	41	686	Jhinwar ...	60	702
Dhobi ...	42	729	Mali ...	60	666
Khatri ...	43	687	Meo ...	61	713
Nai ...	44	675	Dumna ...	64	756
Chuhra ...	44	661	Ahir ...	64	667
Pakhiwaa ...	44	553	Aggarwal ...	64	716
Jat ...	44	631	Saini ...	68	673
Sansi ...	45	709	Chamar ...	75	720
Qassab ...	45	733	Dhanak ...	85	756

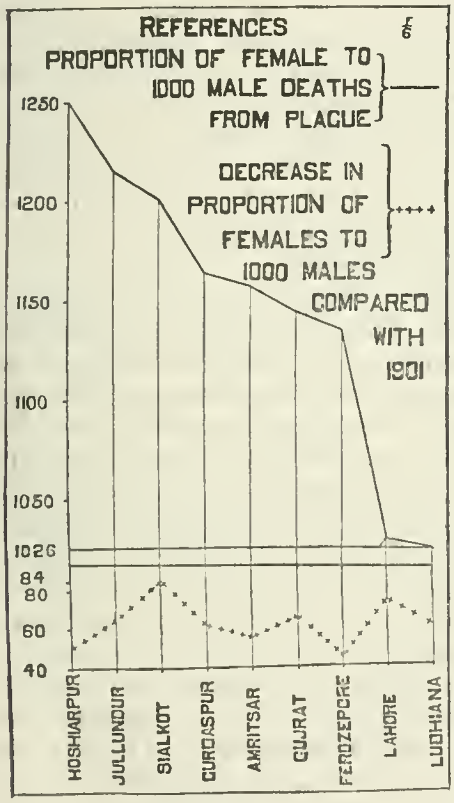
Variation in sex proportion

Proportion of females per 1,000 males.

	Total.	Indo-Gangetic Plain.	Himalayan.	Sub-Himalayan.	N.-W. Dry Area.
1881	844	836	878	856	835
1891	850	839	890	863	847
1901	854	842	892	880	838
1911	817	795	901	827	825

Actual population.

312. The proportion of females (actual population) at the different Enumerations is noted in the margin. The relative strength of females rose steadily from 844 per 1,000 in 1881 to 854 in 1901, but the figures of the recent Census show a heavy drop to 817, although the proportion of female to male births during the past decade rose to 909 per mille compared with 906 in the preceding 10 years. The shortage of females which has been caused by excessive mortality, particularly from plague is therefore not the result of any permanent forces working in this direction. The Himalayan tract which was not attacked by plague has shown an improvement in the proportion of females, while the Indo-Gangetic Plain as well as the Sub-Himalayan Division which suffered most from that epidemic have recorded heavy decreases. The North-West Dry Area enjoyed comparative immunity from plague, and the loss in the proportional strength of females, there, is much smaller. It should also be noted that the wholesale immigration into the Canal Colonies lying within this tract contains a large element of male workers and is a factor which is bound to result in raising the percentage of males. That a similar result was noticeable in the decade preceding 1901, makes it clear that the present decrease in the proportion of females in the North-West Dry Area is also largely influenced by migration. The diagram printed in the margin compares the proportion of female mortality from plague to the decrease in the relative strength of females to males in the districts which suffered heavily from plague. It will be seen that in the worst afflicted districts of Hoshiarpur, Jullundur and Sialkot, the latter has varied inversely to the former. But in all cases where the losses from plague were heavier among females than among males, there has been a considerable drop in the proportion of the former sex.



Natural population.

Decade.	Province.	Indo-Gangetic Plain.	Himalayan tract.	Sub-Himalayan tract	N.-W. Dry Area.
1881	844	828	900	863	843
1891	844	825	909	855	855
1901	845	829	913	862	859
1911	811	787	906	810	847

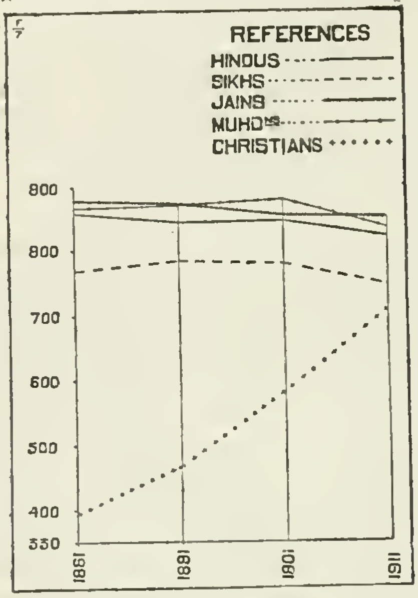
313. The figures given in the margin show the proportion of females in the natural population. The results are similar to those for the actual population except that the proportion of females has fallen in the Himalayan tract as well, which may be ascribed to death from plague, in other tracts, of females born in this Division. The Pataudi State which showed an increase of proportion in the actual population, owing to the effects of emigration of males has exhibited the correct variation, *i. e.*, a decrease in the natural population. The cases of Simla and Muzaffargarh are similar. Here the immigration of males has upset the balance in the actual population.

Variation by religion at different age-periods.

314. The proportion of females to every 1,000 males in 1901 and 1911 is shown in the margin by religion. With the exception of the Christians, all religions have a smaller propor-

Religions.	1911.	1901.	Religions.	1911.	1901.
Hindus ...	820	845	Muhammadans	833	878
Sikhs	746	779	Christians ...	707	580
Jains ...	850	853			

tion of females now than they had 10 years ago, the Jains, who live mainly in towns and now possess the largest proportion, having suffered the least. The conversion of an enormous number of families to Christianity has gone a long way to increase the proportion of females in that community, in spite of the large number of bachelor European soldiers, although the figure is still low compared with the other religions. The variation of the proportion since 1881 is shown by decades in the marginal diagram. The strength of females has grown remarkably among Christians ever since 1881, owing to conversions, but although the growth from 1881 to 1891 was fairly rapid, the rate has been largely accelerated during the past two decades. The Jains have declined steadily although they have fared better than the Hindus or Muhammadans in the last decade. The Hindus showed a comparatively smaller proportion of females in 1891, but regained some of the lost ground in 1901, although they have now gone somewhat lower than where they stood at the last Census. The gains of the Muhammadans were large in 1901, but they now show a considerable decrease in the proportion of females. The Sikhs are on about the same level as in 1881, their proportion of females having been only slightly better at the two intervening censuses.



Looking at the figures given in Subsidiary Table II, it will be noticed that the proportion of female infants has increased in all religions except the Christian, but in the age-period 1—2 years, the proportion in Christians has more than made up for the deficiency in the youngest age. Perhaps the year 1909 was not favourable for female births among Christians or the ages of infants under one year may have been generally overstated by the low caste converts zealous to imitate the western custom of taking pride in the health of a baby which is so opposed to local usage. Taking the ages up to 5 years together, the proportion of female children has steadily increased from 923 in 1891 and 926 in 1901 to 941 in 1911. All religions except the Muhammadan and Christian had shown a drop in 1901, but with the exception of the Christians whose figures are affected by conversions, the improvement during the past ten years has been very marked. It may be taken as a sign of the increasing vitality of the people. In the age-period 5—10, there is a general decrease except among the Sikhs and Jains, and at the ages 10—15 and 15—20 all religions appear to have suffered without exception. The Hindus, Muhammadans and Sikhs show a decrease in all the higher age-periods. The Jains and Christians have shared in the general tendency with exceptions at certain age-periods.

The probable effect, of a more or less general deficiency of females above the age of 5 would be to check an increase in the birth-rate during the next decade.

Comparison with vital statistics.

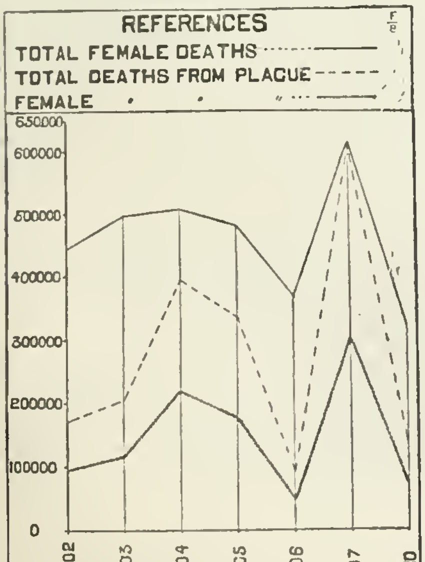
315. The figures of births and deaths given in Subsidiary Tables V and VI deal with British Territory only, as complete vital statistics are not available for the Native States. The total births and deaths during the past two decades are noted in the margin.

	Births.			Deaths.		
	Males.	Females	Total.	Males.	Femles.	Total.
1891-1900 ..	4,048,998	3,668,763	7,717,761	3,342,579	3,067,397	6,409,976
1901-1910 ...	4,340,338	3,945,923	8,286,261	4,459,990	4,383,718	8,843,708

It will be seen that the last decade was favourable one with regard to births which exceeded those in 1891—1900 by 568,500 and, although female births are still in defect, yet during the past decade 909 females were born to every 1,000 males compared with 906 in the preceding 10 years. But as regards deaths, the decade 1901—1910 was very disastrous, particularly for females. The number of deaths rose from 6,409,976 in 1891-1900 to 8,843,708 in 1901-1910, showing an excess of 2,433,732 or 38 per cent. But females suffered more than males, and the proportion of female to male deaths went up from 918 in 1891-1901 to 983 per 1,000 in the past decade. On the whole, the total deaths exceeded the total births by 557,447 (male 119,652,

female 437,795) during the decade, resulting in a decrease in the total population and particularly in females. The highest proportion of females at birth is shown by the Himalayan tract (939), and the lowest by the North-West Dry Area (887). Female deaths were highest proportionally in the Sub-Himalayan tract (1,019) and lowest in the North-West Dry Area (927). Subsidiary Table VI shows that the proportion of deaths among females was highest at the age-period 10—15. This accounts for the proportion of females being abnormally low at that age-period. The high mortality in females is ascribable, mainly to the ravages of plague. Of the total deaths from this epidemic (2,025,220) noted in Subsidiary Table VI to Chapter II, 1,068,515 or 528 per mille occurred among females, causing a loss of 114 per mille of the female population of 1901. The deaths among males numbering 956,705, the corresponding proportion of losses for males was 88, *i.e.* much less. Fevers, which accounted for 4½ million deaths, were more impartial and carried away males and females in the proportion of 209 and 237 per mille, respectively. The following remarks of Lt.-Col. Bamber, I.M.S., in the Sanitary Administration Report of the Punjab for 1905, afford a good explanation of the high mortality of females from plague.

"The abnormal excess in the female mortality from plague is attributed to following causes, it being assumed that the cause of the pestilence is present in the floors of infected houses. (*a*) The assemblage of a large number of women in a sick room, and this to a greater extent than is customary among men, and their nursing the sick without taking sufficient food, exercise and sleep. The handling of soiled clothes. (*b*) When a death occurs in a house a still larger number assemble for purposes of mourning and sit round and near the corpse. A greater number of women as compared with men, join mourning parties. They sit sometimes the whole day on the ground inside houses, generally badly ventilated and badly lighted in which deaths from plague have occurred, crying and beating their breasts, while on such occasions men sit outside. Most of the females of deceased's relatives sleep on floor during the first few days of mourning. Some of the nearest female relatives keep fasts,* only eating once a day during the earlier period of mourning. (*c*) Females, in the case of the poorer classes, do all the menial work of the house, such as cleaning, leeping floors and making cowdung cakes for fuel. All the daily sweeping of the interiors of dwelling places is done by the women themselves and not by sweepers. The latter clean up the open enclosures but are not permitted to enter the house for caste reasons. Women are in this way exposed more to dust than men. (*d*) Women seldom wear shoes or stockings and generally go about bare-footed. (*e*) Women generally live a much more in-door life than men. They are generally confined to their houses, particularly in towns, and are more exposed to the infection from rats and fleas than men. They spend most of their time, when working sitting or resting, on the floors of their houses. (*f*) In the case of the poorer classes, women generally handle corn for threshing or grinding. On most mornings of the year they remove from their stores in a corner of the living room a quantity of grain sufficient for the day, which they grind and if the grain is infected, they are more liable to catch the infection than men."



The diagram printed in the margin illustrates the co-relation of deaths from plague to the high mortlity among females, in the year 1902—7 and 1910. Female deaths from plague have varied more or less, in the same way, as the total mortality from the epidemic, but the curve of the former runs almost parallel to that of the total female deaths.

As noted above, the vital statistics show a net loss of 119,652 males and 437,795 females during the past decade. But the Census figures show an increase of 46,672 males and a decrease of 402,979 females. The difference in the two sets of figures is not large considering the effects of migration noticed in paragraph 74 of Chapter II, and although it cannot be denied that here and there omissions, mostly unintentional, are made in reporting births and deaths, yet the system now in force in this Province for checking the returns of vital statistics described in paragraph 72 may for all practical purposes be taken as almost perfect. In any case there is no

* The sleeping on the floor and keeping of fasts is not confined to women. The nearest relations whether male or female observe the rules equally. This argument is, therefore, not very forcible.

reason to believe that births or deaths of females are concealed more than those of males. Unintentional omissions cover both sexes and deliberate omissions to report illegitimate births or deaths from plague also apply equally to both sexes. If there are any deliberate omissions to report female births in castes and tribes given to female infanticide they can hardly affect the proportion for large tracts or for the whole Province. The suspicion that the low proportion of females exhibited by Census returns may be due to omissions of entries relating to females may, on the other hand, be safely treated now as groundless. During the Preliminary Enumeration, I personally checked a large number of entries relating to respectable families where the chances of suppressing entries relating to females were considerable. In most cases, I found no omissions of females. In solitary instances there was an omission of a girl but this happened only where there were too many girls in a house and the principal occupant either felt ashamed to own that he had so many daughters or got tired of dictating particulars about the less important constituents of his family. The Enumerators were, however, very patient as a rule, and made use of the information given by the neighbours in supplying such omissions. The only tract in which the record relating to females could not be thoroughly reliable is the Biloch trans-Frontier where, according to custom, an Enumerator dare not question a man about the women folk. Here the record is based on the statement of the headman, a person of advanced years and patriarchal standing, whose personal knowledge has to be taken as Gospel truth. The proportion of females here is 767 per 1,000, which is about the lowest in any district or state in the Province (See Subsidiary Table I). But the total population of the tract is not much more than 28,500 and so the errors, if any, cannot have far reaching effects.

True proportion of females.

316. The proportion of females to every 1,000 males according to the present Census figures is 817, while adding the births to and subtracting the deaths from the population of 1901, we get a population consisting of 927 females to every 1,000 males. The latter figure cannot be corroborated unless the effects of migration are eliminated. The proportion shown by the figures of Natural population is 811 per 1,000. But the true strength of the Natural female population of the Province must be still less, because the number of emigrants to several foreign countries is not known, and it is obvious that males largely preponderate in this class of emigration. It would not probably be far from correct to say that as now constituted, the Natural population of the Province has not more than 810 females to every 1,000 males, a state of affairs which places the Punjab in rather a sorry predicament in regard to fecundity.

CAUSES OF DISPARITY OF SEXES.

General remarks.

317. The disparity of sexes noticed in the preceding paragraphs can be ascribed to causes restricting the production or accelerating the losses of the female sex. It has been explained above that the unfavourable results as regards the proportion of females to males, shown by the statistics of the recent Census, are due not to a variation in the proportion of birth, which has in fact increased (from 906 to 909 per mille of males) but to the comparatively heavy mortality among females. I will therefore deal with the latter cause first.

Causes of high mortality in females.

318. The high death-rate among females, cannot be ascribed to any single cause, but it appears to be the joint result of various processes working simultaneously towards the same result.

Female Infanticide.

319. Female Infanticide is supposed to be the most important cause of the paucity of females and the question has attracted a great deal of attention. The subject has been discussed in detail in a note which is printed at the end of this chapter. The conclusions there arrived at are briefly these :—

That female infanticide which evidently prevailed to a considerable extent at the time of annexation of this Province, has dwindled down to insignificance; that wherever it now exists it is confined to individual families, or groups of families and that its extent is not sufficient to influence the proportion of sexes in any particular caste or locality as a whole, much less, that of any caste or religion in the whole Province.

Neglect of female infant life.

320. But if female infanticide does not prevail to any noticeable extent, the neglect of female infants has been the general rule, except in tracts and communities where a bride-price is charged. Even there, the force of custom prevents the equal treatment of boys and girls, although the fact that the girl is

a valuable asset, saves her from actual neglect. The motive for neglecting female infants, is the same as that explained in the note on female infanticide appended to this Chapter. The birth of a female* is usually considered to be an occasion for condolence rather than a cause for congratulation. The disappointment at the birth of a girl to the midwife, (who gets a larger fee at the birth of a son), to the mother and to the women in attendance is equally great, and the consequence is that all in attendance become more mindful of the safety of the mother and look upon the requirements of the baby as a secondary concern. In many cases the midwife or the women in attendance, will feign so much disgust that they will not touch the baby till after the patient has been dressed and attended to in every way. The bathing, etc., of the child is also done in a slip-shod manner, and, oftener than not, the first feeding is unnecessarily delayed till, the care of the neglected stranger appeals to the solicitude of some of the females present. The disappointment of the mother, howsoever great, cannot, however, detract from natural affection, and once the girl begins to be suckled, she is fairly safe ; but ordinarily, custom does not permit the mother to suckle the baby during confinement or thereafter until she is asked by some female relation, unless she happens to be all by herself ; and although feeding at longer intervals does not, on the whole, reduce the total nourishment of the baby yet, as a matter of fact, she does not suck milk as often as a boy baby. As soon as the girl baby is able to take some kind of food the mother stops suckling her, partly on account of the shame to have to suckle a female child and partly owing to the desire to have a chance of conception in the hope of bearing a male child next time. A distinction is made except in well-to-do families, between the food given to girls and that prepared for boys. The latter are usually given more nutritious and fatty food and delicacies, while the former hardly partake of any luxuries. Then again girls are usually insufficiently clad and less trouble is taken to protect them from heat and cold, than in the case of boys. In the illness of female children, no notice is taken unless the ailment becomes serious, while the slightest indisposition in a boy upsets the whole family and the best available medical assistance is summoned. This neglect of female infants naturally results in a large number of female infant deaths, within a few days after birth or within the first few years of life ; but the parents though not positively anxious for the death of the female infant, are not dissatisfied with the rate of mortality amongst them, as would be inferred from the popular saying that " mothers look after the boys and God looks after the girls." The neglect of female infants which has probably been the most important cause of the disparity of sexes is, however, diminishing rapidly, owing partly to the spread of education and partly to changes in custom. The difficulty of finding matches for girls is rapidly vanishing owing to the disregard of caste restrictions and the custom of obtaining a bride-price which was looked upon with disfavour both by Hindus and Muhammadans, is coming more and more in vogue, in consequence of a rise in the standard of living and the hard struggle for existence. Except in towns, the poorer classes without distinction of caste or creed, do not scruple to accept money now, avowedly or otherwise, in consideration for the gift of a girl. Where the practice is adopted, a female infant though not wished for, is no longer unwelcome, and there is no cause for neglecting it. Indeed in some tracts and in certain communities, for instance, the Niazi Pathans of Mianwali, a man with a large number of daughters, is held to possess a fortune. That the neglect of female infant life is decreasing, is supported by the figures for the age-period 0—5 given in Subsidiary Table II. The proportion of females to males up to 5 years, was 923 to every 1,000 in 1891. It rose to 926 in 1901, and in spite of the heavy mortality of females during the past decade, it has now risen to 941. The castes in which the strength of female infants up to 5 years exceeds that of males are given in the margin. The custom of accepting a bride-price is known to exist in castes Nos. 3 to 6, and in the poorer classes, at all events, of castes Nos. 1 and 2.

1.	Khatri	1,022
2.	Jogi Rawal	1,005
3.	Ghirath	1,013
4.	Dhobi	1,015
5.	Kanet	1,037
6.	Bawaria	1,052
7.	Mahtam	1,067
8.	Dagi-Koli .	1,074

* If the first child happens to be a girl she receives a somewhat better treatment than usual.

Changes in the life of females at certain ages.

321. Although neglected, the girl infants move about unrestricted like boys up to the age of 5 or 7 and their rougher bringing up, perhaps, condones for their earlier neglect and makes them hardier. At this age they begin to be gradually brought under restrictions and confined more or less to the house. The effect of this sudden change is obviously injurious and the proportion of females to males decreases from the first quinquennial age-period to the next (see Subsidiary Table II) while, on the other hand, the proportion of deaths of females rises to 1,037 for every 1,000 males—*i. e.*, female deaths at this age exceed male deaths (Subsidiary Table VI)*. The treatment of girls during this age-period is by no means congenial, and it is during this stage of life that the children have generally to bear the attacks of measles, small-pox, and other infantile diseases. The neglect of the earlier years begins to tell now and the female children become more susceptible to attacks. The highest mortality 1,073 to 1,000 males amongst females occurs in the age-period of 10—15, when the second change in the life of an Indian girl takes place—*viz.*, when she shows the signs of puberty, *i. e.*, the transition period from girlhood to maturity. The proportion of females at this age-period touches the lowest point of 707.

The change from a healthy out-door to an in-door life is generally slow in producing its effects, and by the time she is 10 or 12, her constitution is, in many a case, practically undermined. The culminating point is the appearance of the signs of puberty which cause a great deal of worry to the girl. If she gets married early she suffers from the evils of an early motherhood. If she does not, the anxiety of the family, as regards her marriage, usually makes her brood and reacts on a system already weakened. Moreover she is now capable of realizing her position in the house of her parents where, in spite of the natural love and affection she commands, she is usually looked upon as an unnecessarily expensive and troublesome foreign property (*paráya dhan*) or that in the father-in-law's, where her least faults are severely criticised by the female members of the family generally, and the husband's sister (*nand or ninán*) particularly. The least ailment in her case, therefore, often assumes serious proportions. This is consequently the most risky part of an Indian girl's life and the danger extend to the first half of the next quinquennial age-period as well.

Next to this, the period of life most fatal for women is from 20 to 40 years, which is the regular child-bearing time. The high mortality at this stage is only natural owing to parturition, crude midwifery methods, etc., which are dealt with in the following paragraphs. The death-rate among females decreases after 40. At the second change in a girl's life, the risks are much greater than at the first.

Early marriage.

322. Early marriage which is dealt with in Chapter VII, has degenerated into child marriage and the consummation of marriage when either one or both of the parties are still immature. The wife being invariably younger than the husband, the union naturally tells on her health. It has been shown above that the castes which practise early marriage on an extensive scale have generally a smaller proportion of females at the age-period 12—15. Statistics of deaths are not available by castes. It would have been interesting to compare the death-rate of females from 12—15 and 15—20 years in the castes above referred to. But inquiries into a large number of cases show that where the marriage of young people is consummated at an early age, say, when the boy is not more than 16 years or the girl is 12 or 13, a fairly large percentage of wives die of phthisis or some other disease of the respiratory organs or from some ovarian complication, within 10 years of the consummation of marriage. The general tendency of the educated classes is, however, to discourage early marriage or at all events early consummation and most of the reformed religious societies, particularly amongst the Hindus and Sikhs, are conducting a regular crusade against this custom. But looking at the figures given in Subsidiary Table I to Chapter VII, it would appear, that the proportion of married females in the age-period 10—15 to the total females of that age-period has slightly increased from 283 to 287 per mille, instead of showing a contraction, although the improvement from 459 in 1891 to 283 in 1901 was considerable. This would lead to the conclusion that matters as regards early marriage are

* The proportion given in this table have been worked out on the basis of statistics for the years 1905 to 1909.

more or less at a stand-still and that the influence of the reformers is confined to the educated section and has not reached the masses.

323. Deaths from parturition and other diseases peculiar to women are also an important factor in reducing the proportion of females. Crude midwifery among the masses is in no small measure responsible for the high death-rate at the ages 20 to 40. A great deal has been done and is being done in the matter of placing trained midwives within the reach of the people, but the supply is still so limited that only a part of the urban population can benefit by their services and the poorer classes in towns, and the rural population generally have to depend solely on the indigenous *Dái* (midwife) whose knowledge is based upon nothing but personal experience. The manner in which these untrained midwives injure their patients in the operations connected with child-birth or by carrying contagion with their dirty clothes has been fully discussed in standard works on midwifery and in the passioned appeals of noted Vicerines whose names are associated with schemes for the protection, elevation and comfort of Indian females. People leading an out-door pastoral or agricultural life probably needed little medical assistance at accouchement, for they were not sinners against nature and nature had no retribution to inflict on them ; but circumstances have changed and with the growth of population and artificial means of cultivation, the modes of life have suffered a complete transformation ; and even the rustic now needs medical assistance at every turn. Cases, are no doubt, still met with in which a robust Jat, Pathan or Changar woman will take ill on a journey all by herself, rest in some shady nook on the roadside, where she is delivered of a child, and after a little while, will resume her journey with the baby, her confinement not lasting more than a few hours altogether. But such cases which were common half a century ago are now rare exceptions. Deaths from parturition, etc. *Midwifery methods.*

324. During the 11, 13, or 40 days after child-birth, the mother is usually fed on heating, fatty and nutritive diet, according to the means of the family. So it would not be correct to say that women suffer from insufficient food after confinement. What happens is that the food prescribed by ancient usage which was quite suitable for the stronger females of the old days, is more or less unsuited to the constitution of the comparatively weaker mothers of the present day, and in most cases is incapable of being digested and assimilated. In this way, no doubt, females at child bearing ages do suffer to some extent from improper food. But during the 11 or 13 days of confinement, the patient has to remain inside a room which oftener than not is ill-ventilated and a fire keeps smouldering therein for the purpose of burning incense, etc. These precautions are taken not entirely in the interests of the patient's health, but to prevent the interference of evil spirits. The collection, from time to time, in this small room, of female visitors who are anxious to enquire after the health of the patient, but in reality want chiefly to satisfy their curiosity about the child, charges the air further with obnoxious gases. The patient, therefore, gets anything but fresh air to breathe and no wonder that she should emerge from her confinement altogether emaciated and worn out. It is unnecessary to mention here the diseases and complications which result from unskilled midwifery or from unhygienic treatment and environments of the patient during confinement, nor is it possible to assert, with any degree of statistical value, their effect on mortality. Treatment of women after child-birth.

325. Compulsory widowhood is a custom peculiar to the Hindus. The lower classes allow the remarriage of widows but even amongst them a widow does not always remarry. Owing obviously to the influence of Hindu associations some of the higher castes amongst the Muhammadans, whether converts from Hinduism or claiming a foreign descent, look upon widow marriage with disfavour and the absence of the custom is considered, in some tracts as a sign of high breeding. A Muhammadan Jat or Rajput, a Sheikh of Arabian descent or a Moghal, in the eastern Punjab will, for instance, not think of marrying a widow. The popular Persian poet *Sádi* has said "*Raha rást birao agarche dur ast, Zane bewah makun agarche hur ast.*" Compulsory widowhood.

[Tread the straight path safe, although it more distant be,
So take not to wife a widow, E'en if she a *Houri* be.]

But this is not in accordance with the *Shar'a*, and the general custom amongst the Muhammadans does not enjoin enforced widowhood. Among the Sikhs too, the higher castes alone follow the Hindu custom. The evils of the procedure if any, are therefore confined to the Hindu society alone.

The existence of a large number of widows handicaps the fecundity of a people, but it should not necessarily reduce the proportion of females. It is the enhanced death-rate among widows which produces that result. The practice of *Sati* (immolation of a wife on the funeral pyre of her husband) has long ceased to exist, and the cases in which a widow destroys herself immediately on hearing of or witnessing the death of her husband, owing to her unbearable grief, whether by poison or in some other way, though not unknown, are extremely rare. But a large number of widows are seriously affected by the shock and shorten their span of life by deliberate exposure to privations of all kinds. This usually happens in the piously inclined childless widows. Others are harshly treated by their mothers-in-law or female relations. They are supposed to be practically dead to the world and are expected not only to eschew all luxuries, but to lead a life of absolute self-denial in respect of dress, ornaments and even food. But while, according to the *Shastras* and the old custom, a widow duly observing the vows of widowhood was to be respected even by her elders, was usually given the management of the household and every effort was made to mitigate her unfortunate position, the present day thought has led to a widow being now looked upon as an unproductive encumbrance and even a scourge to the family. Her presence at certain occasions of rejoicing and at the celebration of certain ceremonies has come to be looked upon as ominous and her lot is altogether a hard one. The ill-treatment of widows by the mothers-in-law has become proverbial, and every now and then one hears of attempts to quietly put a young widow out of the way. This may be due partly to the anxiety in safe-guarding the morals of young widows. A case came recently to my notice in which a woman who had long been ill-treating her widowed daughter-in-law took advantage of an occasion when the latter was invited by a female friend and neighbour and in her absence prepared some confection, which she gave the daughter-in-law to eat at 10 p. m. on her return from the visit. The latter was immediately seized with symptoms of poisoning and the mother-in-law gave out that it was an attack of cholera resulting from the bad food eaten at the neighbour's house. A friendly doctor happened to be at hand, and he treated the patient for poisoning instead of cholera, thus saving her from what would otherwise have ended fatally. It is possible that a widow may here and there be driven to desperation by the ill-treatment and may commit suicide by poision. But such cases are seldom heard of. Perhaps when they occur, the cause is carefully concealed and no one takes notice of it owing to the general feeling that a widow is well rid of her life of misery. So whether from deliberate neglect of themselves or from ill-treatment, the life of the younger widows is usually shortened, and this is not a negligible factor in the lowness of the proportion of females amongst the Hindus at all events.

Modes of living and certain customs.

326. Females are, as a rule, responsible for all household work, and those who cannot afford to keep servants have to do all the sweeping and cleaning work. The cooking when done in-doors, within badly ventilated rooms, necessitates the inhalation of a good deal of smoke. The practice of walking bare-footed and attendance at the mourning assemblages, where women have to sit on the ground for long hours predisposes them to attacks from plague bascilli and other bacteria very much more than the males, who take out-door exercise and are able to throw off the poisons inhaled or imbibed into the system.

Risks from abortion.

327. Abortions are common among widows of loose morals in all religions and also in some cases among married women of similar habits who happen to conceive during the absence of their husbands. Abortion at a third pregnancy owing to its association with ill-luck is unknown in this Province, nor is an abortion attempted at a prophesy that the child will be a girl. The faith of the masses in the efficacy of medicines and charms in converting the sex of a child in embryo is too strong in the latter case. The usual method adopted for abortion is the administration of a strong purgative internally, the most favourite medicine being a decoction of carrot seed, *sowa* (Anethun Sowa), cocoanut and

Chhuhára (dried Arabian dates) and the external application of some irritant such as white *rattis* (abrus precatorius) reduced to powder. The irritant is usually applied to the round end of a quill for insertion into the mouth of the uterus. The treatment is undergone as soon as pregnancy is suspected and the idea is that the earlier the means are adopted, the less trouble they cause, and it goes without saying that there is less chance of publicity. But attempts, if unsuccessful, are repeated persistently even at an advanced stage of pregnancy.

Excessive haemorrhage often causes injury to the patient particularly in the abdominal region, and there is always the risk of septic poisoning. But cases of death from abortion are very rare. Indeed a doctor with 28 years' experience has told me that he has not, in the whole course of his practice, come across a single case of this nature.

328. A woman believed to be sterile will run any risks with a view to get a son. Ordinarily the worship of the family god, Vishnu, Shiva or the Goddess is resorted to. Certain days sacred to that deity are observed as fasts. The worship of Shiva for this purpose is based upon the same principle as that of Vishnu or the Goddess and the incident that the emblem which is worshipped in place of Shiva is the representation of Lingam has no significance in the matter of granting creative powers. The worship of Vishnu for the purpose is very common. The *Purnamasi—i.e.*, 15th of the bright half of each month—is observed as a fast, the *Kathá* of Satya Narain is recited, or the Satya Narain (Vishnu) is worshipped, and the following Shloka is repeated every morning on the rosary: *Devaki Suta Gobinda, Shankh Chakra gadadhara, Dehi me tanayam Krishna, Twámaham Sharanagata* (O, son of Devaki, Gobind, the carrier of the conch, disc and mace, give me a son O Krishna, I have come to thy protection). When Shiva is worshipped for the purpose, the woman makes eleven or some other specified number of *Rudris* (small images of the emblem of Shiva) daily and worships them. The *Amávas* (15th of the dark half of the month) is observed as a fast and the *Rudris* are made on that day of cowdung mixed with rice or barley flour. But the very idea that the Lingam is in any one way connected with the creative organs is unknown to most of the women who perform the worship. The prayer is simply based on the omnipotence of the deities. But many women resort to Fakirs, Sanyasis, Muhammadan saints, etc., for medicines or charms to cure sterility. All sorts of unknown medicines, mostly metallic compounds, are freely given by the quacks and eaten with absolute faith. They often prove injurious to health, but cases in which the treatment of sterility might have resulted fatally, seldom come to notice and must be very rare indeed. Treatment for sterility.

The use of charms is most common and is least injurious to health. Black magicians have been known to advise desperate remedies, such as bathing in a crematorium over a burning pyre, the sacrifice of a boy and bathing in his blood; but these are things of the past. Other psychic practices are, however, still adopted. A sterile woman is asked to bathe on a crossing of roads or streets, or to arrange to throw her shadow on a boy after bathing. In the former case the suggestions in the minds of males attracted by a look on her bathing form are supposed to work therapeutically, while in the latter the idea is that if the process is repeated several times on the same boy, he dies and reincarnates, as that woman's son.

329. The subject of causation of sex has remained obscure in spite of the strenuous efforts of religious leaders, doctors and astronomers from time immemorial to determine it. But the potency of thought and will has now come to be recognised as a material factor in the determination of the course of physical events. The great ambition of the Hindu, based upon his religious teachings, is to have a male offspring who would not only perpetuate his name, but who would after his death supply him with the astral nourishment of which he is supposed to stand in need, at the same time relieving him of his responsibility in this respect towards his ancestors. The desire to have a male child is therefore very strong and persistent, and the peculiar customs of the country relating to marriage have helped a great deal to strengthen the wish. The law of inheritance also necessitates a male issue. The same tendency prevails amongst the Sikhs though not exactly based upon the same principles and the Muhammadans partly owing to their custom of succession by lenial male Causes of low female birth-rate. Causation of sex.

descent, and partly perhaps to the necessity of the olden times, of having a strong body of fighting men, equally prize the birth of a son. The general desire to have a son in preference to a daughter is therefore probably an important cause of the higher birth-rate of males than of females. Amongst the Hindus, co-habitation was supposed to be a sacred duty for the purpose of producing a male issue. The *Garbhádán* ceremony which is the first of the 16 *Sanskáras* enjoined by the Shastras was calculated to make intercourse a sacred gift from the husband to the wife, in the discharge of a sacred duty. This ceremony has been practically given up as a ritual, but it still exists as a custom at least amongst the higher families and is performed at the time of the consummation of marriage. In the Hindu law books and *Shastras* certain rules regulating the causation of sex are laid down. Manu, for instance, says, that intercourse on even nights after menstruation results in male and that on odd nights in female issue. The belief in this theory is still prevalent in many places. The particulars of the offspring resulting from conception on the various odd and even days are detailed in the Garur Puran. A few of the numerous theories on the subject, are mentioned below by way of example :—

(1) The sex of the child follows that of the stronger parent.

(2) Conception in the bright fortnight results in a male and that in the dark in a female; a belief common among both Hindus and Muhammadans.

(3) Conception within 11 days of menstruation results in a boy and thereafter in a girl.

(4) If at the time of intercourse, the man sleeps on his left and the woman on her right side, the consequence is that in case of conception the seed settles down in the right side of the womb and a male child is the result, and *vice versa*.

Experience however does not show any of the rules to be infallible.

Rich diet and comfortable living probably lead to an increase in the proportion of female births. I have noticed that in one and the same caste or community, the richer families have generally a larger proportion of girls than of boys, while those having less affluent means are blessed with more boys than girls. If the results of my observations are correct, than the higher standard of living in Europe may account for the higher birth-rate of females in the European countries.

Measures taken to secure a male birth.

330. The use of charms for securing a male issue is very common amongst all religions except the Christian. Many a Fakir is believed to have the power of regulating the sex of children by means of charms. A Fakir in Pundri, in the Karnal district is reputed to have caused the birth of many male children by means of charms. The use of drugs is no less common. Sanyasis and other Sadhus go about giving medicines for procuring the birth of sons and the administration of a pinch of ashes from the Dhúni (smouldering fire) of a holy man, for this purpose is a familiar occurrence. I have known an educated gentleman, a Government official of high position, who had absolute faith in the efficacy of a medicine given to him by a Sadhu, by consistently taking which, he had eight sons, in succession. Besides the medicines given by the Fakirs, certain prescriptions are known to and used by the laymen themselves, *e.g.*—

(*a*). Tho use of hemp seed within 40 days of conception is supposed to ensure the development of the embryo into a male child.

(*b*). An entire plant of the shrub known as *Chhamak Nimoli* (having white flowers) dried and pulverised with equal parts of the bark of Mango and Jaman (sizygium Jambolanum) trees, if administered during the menstrual period pre-disposes the woman for the conception of a male within the following month.

(*c*). Genuine pearls eaten within the menstrual period are supposed to have the same effect.

(*d*). Use of heating drugs after 40 days of pregnancy is supposed to result in male offspring.

In this connection may be mentioned the custom of *Sánjhi páwan* (sharing with others) or *Kanágatán laran* (the fighting of females in Kanyagat)* which prevails amongst the Banyas, Aroras, and also Khatris and Brahmans of the

* The sun is in the Kanya (Virgo) sign during the Shrádhs (ancestral fortnight).

central Punjab. According to this practice, the image of Lakshmi or Gaurjan is painted with cowdung in the house or on some street wall on the 1st day of Sharadhs (the ancestral week). The females of the house or lane go out early in the morning and on their way to the river or some other bathing place abuse other women who are known to have sons. This leads to great tussles between the women, and garments are often torn to pieces. Men are not supposed to interfere. The belief is that by cursing the sons of others, the female draws the male souls towards herself through the intervention of the Goddess whose image is worshipped daily and thrown into the river at the end of the fortnight. The association of the custom with the fortnight held sacred to the dead and the spouse of Shiva the destroyer seems to confirm the theory that the belief underlying is that the souls of the sons of other females may incarnate as the offspring of the women adopting the procedure. Married women are also cursed to become widows, in order to prolong one's own wedlock. The idea is probably the same here, but the curse to others is evidently supposed to strengthen the vitality of the husband of the speaker. The abuses poured are of the following type :—

If a son is desired ; "*Ori Ori, Margai Kákean di jori*" (look here, look here—two of your sons are dead) or when the prolongation of one's wedlock is desired, "*Swáh pao, jurá láho*" (throw ashes on your head, unfasten your hair)* or "*Heva randi*" (may you become a widow). Regular fights take place between large gangs of women on the *Amáwas* day on the road to the river and the affair is treated as a festival.

MISCELLANEOUS.

331. In connection with the causation of sex may be noticed the methods adopted for finding out the sex of the child during pregnancy. The following tests are usually applied :— **Divination of sex.**

A pregnant woman is expected to get a male child if—

1 she is slow to raise her right foot and if the heels are of natural colour, (in the case of a female child they grow red) ;
2 she loses the colour of her complexion and becomes languid ;
3 her right breast is fuller than the left ;
4 the foetus is prominent on the right side ;†
5 she likes sweet articles of food ;
6 she invariably puts her right foot forward when starting on a walk ;
7 she does not desire sexual intercourse ;
8 milk flows out of her breasts ;
9 the milk from her breasts is thick,‡ heavier than water, and is yellow in colour (if the milk is thin, light and white in colour, the child will be a female) ;
10 the abdominal regions remain unusually warm and also the palms and soles ;
11 the nipples are red with an areola round them ;
12 she desires to eat good food (if she is inclined to eat clay or other inferior substances she will bring forth a girl) ;
13 in the advanced stage of pregnancy, the discharge (from vulva) is of bright yellow colour ;
14 the breasts get full of milk in the sixth month (instead of the fourth in case of a female) ;
15 the foetus moves in the sixth month (instead of the fourth in case of a female) ;
16 the abdomen is not unusually enlarged ;
17 the right side of the pubes and the vaginal canal are hard and she grows lean ;
18 a boy is usually born in the ninth month after pregnancy and a girl in the tenth ; the sex of a child is also divined by astrologers with reference to the time of impregnation ; and various omens, which need not be detailed, are supposed to give an indication of the sex of the child in the womb.

* Mark of becoming a widow.
† According to another account a protuberance on the right or left indicates a boy and that in the centre a girl.
‡ According to some, if the milk from the right breast is heavier than water, a male child will be born, if that of the left breast is heavier, the offspring will be a female; and if the milk from both breasts gives the same result he child will be a eunuch.

SUBSIDIARY TABLE I.

General Proportion of the Sexes by Natural Divisions, Districts and States.

Districts or States and Natural Divisions.	Number of Females to 1,000 Males.							
	1911.		1901.		1891.		1881.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population
1	2	3	4	5	6	7	8	9
TOTAL PROVINCE	817	811	854	846	850	844	844	844
I. INDO-GANGETIC PLAIN WEST— ..	795	787	842	829	839	825	836	828
1. Hissar	836	840	870	860	870	860	843	935
2. *Loharu State*	863	909	866	925	829	852	824	838
3. Rohtak	859	816	893	858	884	844	869	832
4. *Dujana State*	904	787	937	897	921	863	870	773
5. Gurgaon	878	846	911	868	910	810	894	875
6. *Pataudi State*	925	722	905	750	909	761	877	690
7. Delhi	810	813	853	855	852	819	871	849
8. Karnal	827	814	841	814	843	825	852	826
9. Jullundur	783	743	847	802	841	810	830	819
10. *Kapurthala State* ...	785	746	851	860	834	823	822	767
11. Ludhiana	762	724	823	786	830	805	822	815
12. *Maler Kotla State* ...	752	757	849	836	859	867	843	845
13. Ferozepore	782	791	827	815	826	833	822	829
14. *Faridkot State*	765	772	802	785	800	796	802	763
15. *Patiala State*	776	780	820	846	817	826	818	810
16. *Jind State*	812	825	839	838	825	862	825	865
17. *Nabha State*	786	786	802	818	815	809	804	791
18. Lahore	741	775	815	823	816	821	811	796
19. Amritsar	774	759	829	799	828	803	820	803
20. Gujranwala	782	781	846	834	821	842	849	834
2. HIMALAYAN—	901	906	892	913	890	909	878	900
21. *Nahan State*	822	849	798	845	792	836	775	800
22. Simla	591	923	542	1,025	589	883	556	1,000
23. *Simla Hill States* ...	907	917	888	911	876	900	850	867
24. Kangra	921	897	925	915	922	913	919	921
25. *Mandi State*	933	942	915	936	933	950	945	920
26. *Suket State*	893	901	888	889	887	920	793	861
27. *Chamba State*	924	927	923	924	921	927	917	930
3. SUB-HIMALAYAN—	827	810	880	862	863	855	856	863
28. Ambala	750	755	807	814	821	826	814	853
29. *Kalsia State*	786	704	817	738	824	748	835	630
30. Hoshiarpur	832	806	882	850	873	864	872	864
31. Gurdaspur	783	776	844	843	838	839	848	845
32. Sialkot	807	782	891	854	871	852	876	853
33. Gujrat	861	843	927	897	900	846	903	876
34. Jhelum	904	855	979	911	918	888	880	897
35. Rawalpindi	848	866	819	900	854	894	826	892
36. Attock	902	879			Not available.			
4. NORTH-WEST DRY AREA— ...	825	847	838	859	847	855	835	843
37. Montgomery	828	848	862	856	853	851	831	832
38. Shahpur	824	869	919	899	912	903	901	892
39. Mianwali	898	877	895		Not available.			
40. Lyallpur	761	860	745	506		Not available.		
41. Jhang	860	846	889	852	870	849	841	826
42. Multan	832	846	829	854	819	850	813	846
43. *Bahawalpur State* ...	814	829	822	833	830	845	824	834
44. Muzaffargarh	847	842	842	848	842	854	835	842
45. Dera Ghazi Khan ...	831	832	835	838	817	837	811	828

(1) District and Divisional figures in column 7 exclude the emigrants to other Provinces except N.-W. Frontier.
(2) Figures for the Province in column 7 include emigrants from N.-W. Frontier to other Provinces of India except Punjab

SUBSIDIARY TABLE II.

Number of females per 1,000 males at different age-periods by religions at each of the last three Censuses.

Age.	All Religions. 1891.	1901.	1911.	Hindu. 1891.	1901.	1911.	Sikh. 1891.	1901.	1911.	Jain. 1891.	1901.	1911.	Muhammadan. 1891.	1901.	1911.	Christian. 1891.	1901.	1911.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—1 ...	970	927	954	982	928	966	845	792	884	971	930	1,059	982	950	963	867	948	871
1—2 ...	922	945	959	921	938	975	746	764	867	908	893	898	947	978	969	963	865	1,074
2—3 ...	952	908	941	969	902	951	794	747	832	874	888	1,082	964	938	959	904	1,012	905
3—4 ...	903	948	952	904	956	977	772	785	858	1,045	941	973	922	966	956	962	986	987
4—5 ...	857	908	903	861	911	914	734	776	784	877	957	888	879	926	923	997	936	905
Total 0—5 ...	*923*	*926*	*941*	*930*	*926*	*956*	*782*	*774*	*848*	*935*	*925*	*994*	*940*	*949*	*953*	*935*	*952*	*933*
5—10 ...	845	861	851	849	874	864	751	741	769	832	876	896	856	869	859	892	893	860
10—15 ...	739	755	707	729	754	723	683	665	612	809	825	776	759	771	717	857	795	750
15—20 ...	877	787	729	855	768	727	793	674	596	916	814	791	914	829	768	632	838	753
20—25 ...	870	917	854	853	887	851	853	836	754	874	884	888	904	972	898	153	280	410
25—30 ...	903	892	826	893	859	820	915	873	782	930	832	796	919	934	850	286	254	514
Total 0—30 ...	*863*	*853*	*822*	*856*	*841*	*826*	*789*	*751*	*729*	*883*	*861*	*858*	*885*	*882*	*844*	*435*	*540*	*695*
30—40 ...	853	874	826	834	858	817	861	873	802	846	815	797	871	889	840	567	668	725
40—50 ...	820	865	834	807	842	825	747	865	812	880	810	840	848	887	847	587	700	799
50—60 ...	783	814	759	794	803	764	706	762	726	807	825	838	788	836	765	618	731	716
60 and over ...	773	840	772	784	873	814	690	749	734	838	1,000	958	781	833	755	772	762	687
Total 30 and over ...	*822*	*855*	*807*	*814*	*846*	*809*	*775*	*825*	*777*	*848*	*838*	*837*	*839*	*870*	*814*	*591*	*695*	*738*
Total all ages. Actual population.	**850**	**854**	**817**	**843**	**845**	**820**	**784**	**779**	**746**	**872**	**853**	**850**	**871**	**878**	**833**	**465**	**580**	**707**
Total all ages. Natural population.*	***841**	**846**	**811**	Not available.		**816**	Not available.		**738**	Not available.		**839**	Not available.		**835**	Not available.		**806**

* Figures of Natural population in columns 7, 10, 13, 16, 19 exclude the emigrants to other Provinces of India, except (1) N. W. F., (2) Kashmir, (3) Baluchistan, (4) Rajputana Agency and Ajmere-Marwara and (5) United Provinces.

See footnote (2) to Subsidiary Table 1 of this Chapter.

SUBSIDIARY TABLE III.

Number of females per 1,000 males at different age-periods by religions and natural divisions (Census of 1911).

Age.	Indo-Gangetic Plain West.						Himalayan.					
	All Religions.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	All Religions.	Hindu.	Sikh.	Jain.	Muhammadan	Christian.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—1 ...	946	963	872	1,074	961	886	983	981	926	800	1,018	1,491
1—2 ...	954	971	855	908	987	958	988	987	977	1,000	1,011	1,136
2—3 ...	922	931	819	1,073	961	874	1,029	1,026	928	...	1,088	1,405
3—4 ...	942	963	842	948	968	929	1,073	1,072	1,140	5,000	1,091	843
4—5 ...	871	889	763	867	904	905	996	997	798	3,500	994	1,273
Total 0—5 ...	*927*	*944*	*833*	*987*	*954*	*905*	*1,013*	*1,012*	*942*	*1,214*	*1,040*	*1,234*
5—10 ...	826	833	751	882	853	841	974	973	894	1,136	984	1,389
10—15 ...	681	698	592	774	703	715	822	822	634	1,043	795	1,207
15—20 ...	683	683	570	799	741	755	924	927	724	550	840	1,506
20—25 ...	812	828	735	893	837	477	985	999	705	591	783	632
25—30 ...	792	796	765	801	806	559	941	953	678	737	713	973
Total 0—30 ...	*789*	*799*	*708*	*856*	*820*	*700*	*942*	*946*	*765*	*867*	*864*	*1,147*
30—40 ...	811	810	804	815	816	728	878	890	635	633	644	954
40—50 ...	825	832	818	861	850	732	845	855	644	429	653	821
50—60 ...	760	771	733	851	762	743	762	769	598	1,100	569	902
60 and over ...	787	819	752	989	774	724	835	845	657	412	603	847
Total 30 and over ...	*804*	*810*	*784*	*856*	*808*	*731*	*840*	*850*	*634*	*576*	*626*	*897*
Total all ages. Actual population.	**795**	**803**	**735**	**856**	**816**	**709**	**901**	**907**	**711**	**746**	**769**	**1,055**
Total all ages. Natural population.*	**787**	**795**	**718**	**853**	**819**	**841**	**906**	**990**	**1,033**	**706**	**885**	**1,093**

Age.	Sub-Himalayan.						North-West Dry Area.					
	All Religions.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian	All Religions.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.
1	14	15	16	17	18	19	20	21	22	23	24	25
0—1 ...	962	962	905	1,009	971	943	955	965	918	857	959	688
1—2 ...	959	975	893	838	955	1,192	959	971	898	800	962	964
2—3 ...	950	932	852	1,045	974	928	945	976	871	15,000	946	873
3—4 ...	943	944	897	952	942	1,186	950	952	889	3,000	956	762
4—5 ...	925	889	816	961	955	912	913	948	843	818	913	875
Total 0—5 ..	*948*	*939*	*874*	*980*	*960*	*1,014*	*943*	*961*	*886*	*1,486*	*946*	*805*
5—10 ..	853	844	816	942	861	865	861	888	800	1,171	862	840
10—15 ...	711	704	644	775	724	773	722	731	677	765	724	693
15—20 ...	748	699	656	739	790	720	764	715	685	1,074	781	750
20—25 ...	874	818	821	881	951	327	895	809	774	895	928	576
25—30 ...	848	804	812	767	896	404	841	751	842	846	861	732
Total 0—30 ...	*833*	*805*	*771*	*851*	*861*	*654*	*844*	*821*	*784*	*1,050*	*853*	*748*
30—40 ...	848	790	805	707	887	665	817	759	788	739	829	821
40—50 ..	850	804	801	797	883	772	812	762	797	469	821	936
50—60 ...	773	746	721	775	797	718	741	743	688	706	745	654
60 and over ...	754	766	696	840	761	660	745	825	708	1,571	738	685
Total 30 and over ...	*817*	*781*	*766*	*766*	*846*	*700*	*790*	*766*	*759*	*672*	*796*	*807*
Total all ages. Actual population.	**827**	**796**	**769**	**818**	**856**	**667**	**825**	**802**	**775**	**909**	**833**	**766**
Total all ages. Natural population.*	**810**	**776**	**768**	**759**	**838**	**777**	**847**	**851**	**839**	**949**	**848**	**880**

* Figures of Natural population exclude the emigrants to other provinces of India except (1) N. W. F., (2) U. P., (3) Kashmir, (4) Baluchistan and (5) Rajputana Agency and Ajmere-Marwara.

SUBSIDIARY TABLE IV.

Number of females per 1,000 males for certain selected castes.

Caste.	Number of females per 1,000 males. All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
HINDU.							
Class I—Bráhman ...	811	962	860	665	702	797	821
Class II ...	778	925	792	651	699	757	804
Khatri ...	802	1,0 22	834	677	690	750	842
Rájput ...	756	836	754	625	707	763	773
Class III—Aggarwál ...	850	958	873	713	774	837	879
Class IV ...	781	918	789	663	641	795	790
Ahir ...	792	982	790	666	641	779	818
Gujar ...	763	882	757	713	668	760	775
Jat ...	774	904	781	653	626	798	780
Máli ...	809	962	828	666	692	836	783
Sunár ...	833	938	880	675	703	821	870
Class V ...	866	989	893	739	776	885	838
Arorá ...	853	987	868	766	749	848	845
Ghirath ...	917	1,013	958	753	934	970	807
Jhinwar ...	794	964	842	691	644	805	758
Kanet ...	947	1,037	992	791	927	976	897
Kumhár ...	827	931	831	674	697	861	834
Nai ...	805	970	811	640	676	838	791
Class VI ...	828	964	862	707	754	856	768
Chhimbá ...	786	908	825	691	724	791	754
Dagi and Koli ...	934	1,074	948	792	892	971	870
Dhobi ...	839	1,015	948	698	752	866	729
Dumná ...	873	969	883	758	920	920	767
Faqir ...	413	760	607	381	342	406	314
Kamboh ...	827	958	861	775	700	851	772
Labáná ...	813	871	845	684	735	857	774
Lohár ...	836	934	844	706	762	863	818
Mahtam ...	868	967	899	737	997	874	743
Saini ...	786	909	790	693	662	825	757
Tarkhán ...	804	944	830	664	690	825	782
Class VII ...	834	953	834	697	758	863	797
Bawaria ...	868	1,052	832	717	949	900	734
Chamár ...	846	964	851	729	785	868	810
Chuhra ...	812	936	804	655	697	850	786
Dhának ...	900	975	931	756	836	947	843
Juláhá ...	840	1,000	940	690	887	837	740
Sánsi ...	814	874	763	693	873	885	755
SIKH.							
Class II—Khatri ...	861	898	814	725	808	949	836
Class IV—Jat ...	702	784	667	556	527	744	753
Class V ...	863	970	801	812	781	915	823
Arorá ...	872	976	796	885	798	937	815
Jhinwar ...	831	948	822	669	727	838	856
Class VI ...	790	911	801	654	674	828	758
Chhimba ...	809	806	808	618	721	873	792
Faqir ...	268	478	424	237	155	265	227
Kamboh ...	825	931	830	730	696	872	787
Labáná ...	838	851	816	546	788	948	869
Lohár ...	809	848	769	676	790	882	784
Mahtam ...	897	1,067	884	804	839	919	784
Saini ...	793	866	803	650	741	827	771
Tarkhán ...	784	924	781	653	616	811	787
Class VII ...	800	929	815	683	665	822	778
Chamár ...	800	941	818	667	665	826	777
Chuhrá ...	797	896	808	740	664	812	784

Caste.	Number of females per 1,000 males. All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
JAIN.							
Class III—Aggarwál ...	876	974	874	753	837	870	907
MUHAMMADAN.							
Class I ...	817	958	869	718	761	791	797
Moghal ...	841	931	865	722	813	846	817
Pathán ...	757	964	861	690	659	684	751
Qureshi ...	896	945	880	764	873	973	835
Sayad ...	875	953	868	766	831	695	862
Sheikh ...	807	967	876	699	771	775	778
Class II ...	827	951	821	667	745	860	802
Awán ...	876	927	863	700	844	929	859
Biloch ...	838	959	818	587	800	914	786
Dogar ...	801	997	817	640	684	791	805
Gujar ...	819	964	852	657	736	835	786
Jat ...	807	936	808	674	706	829	783
Khokhar ...	835	961	872	714	820	862	745
Meo ...	883	951	845	713	766	945	939
Rájput ...	841	976	817	674	759	880	823
Class III. A ...	841	947	841	721	790	871	796
Juláha ...	839	961	854	720	803	877	759
Kumhár ...	844	936	840	711	780	868	824
Lohár ...	841	915	851	782	782	863	792
Nái ..	842	943	842	709	774	870	812
Qassáb ...	906	982	899	733	862	938	901
Tarkhán ...	836	949	830	736	785	872	775
Teli ...	822	943	792	679	769	842	817
Class III. B ...	843	942	836	719	793	869	813
Mirási ...	864	944	860	732	787	887	860
Mochi ...	832	941	823	713	797	858	788
Class III. C ...	829	951	844	713	778	854	771
Aráin ...	807	963	826	699	726	824	742
Barwálá ...	831	934	810	758	777	852	795
Bharái ...	816	905	850	600	689	859	804
Chhimbá ...	831	938	899	697	763	836	782
Chuhrá ...	822	955	782	681	789	893	721
Dhobi ...	847	955	865	734	786	879	786
Faqir ...	788	926	849	665	731	804	711
Hárni ...	880	981	852	1,184	869	831	816
Jhinwar ...	855	972	868	759	768	903	782
Jogi Ráwal ...	1,035	1,005	953	794	982	1,102	1,162
Kamboh ...	815	949	812	752	821	786	790
Kashmiri ...	859	963	873	686	824	860	869
Khoja ...	886	890	891	740	867	946	867
Máchhi ...	828	901	823	688	855	850	793
Maliár ...	883	933	823	708	889	991	824
Mallah ...	861	1,000	845	664	788	901	831
Mussalli ...	863	971	895	746	867	892	751
Pakhiwárá ...	773	951	756	553	908	817	664

SUBSIDIARY TABLE V.

Actual number of births and deaths reported for each sex during the decades 1891—1900 and 1901—1910.

(FOR BRITISH TERRITORY ONLY.)

Year.	*Number of births.* Male.	Female.	Total.	*Number of deaths.* Male.	Female.	Total.	Difference between columns 2 and 3. Excess of latter over former + Defect —.	Difference between columns 5 and 6. Excess of latter over former + Defect —.	Difference between columns 4 and 7. Excess of former over latter + Defect —.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL 1891—1900 ...	4,048,998	3,668,763	7,717,761	3,342,579	3,067,397	6,409,976	—380,235	—275,182	+1,307,785	906	918
1891	341,158	301,911	643,069	289,770	251,414	541,184	— 39,247	— 38,356	+ 101,885	885	868
1892	380,672	338,240	718,912	475,422	432,814	908,236	— 42,432	— 42,608	— 189,324	889	910
1893	350,215	314,068	664,283	280,423	247,095	527,518	— 36,147	— 33,328	+ 136,765	897	881
1894	433,731	391,359	825,090	363,881	332,545	696,426	— 42,372	— 31,336	+ 128,664	902	914
1895	428,727	391,148	819,875	289,446	258,868	548,314	— 37,579	— 30,578	+ 271,561	912	894
1896	420,759	385,258	806,017	305,698	276,591	582,289	— 35,501	— 29,107	+ 223,728	916	905
1897	415,410	379,559	794,969	289,543	275,733	565,276	— 35,851	— 13,810	+ 229,693	914	952
1898	403,231	367,488	770,719	296,188	278,620	574,808	— 35,743	— 17,568	+ 195,911	911	941
1899	474,937	435,672	910,609	284,385	266,602	550,987	— 39,265	— 17,783	+ 359,622	917	937
1900	400,158	364,060	764,218	467,823	447,115	914,938	— 36,098	— 20,708	— 150,720	910	956
TOTAL 1901—1910 ...	4,340,338	3,945,923	8,286,261	4,459,990	4,383,718	8,843,708	—394,415	— 76,272	— 557,447	909	983
1901	373,466	339,067	712,533	372,350	354,261	726,611	— 34,399	— 18,089	— 14,078	908	951
1902	461,952	418,525	880,477	443,473	443,500	886,973	— 43,427	+27	— 6,496	906	1,000
1903	452,622	410,240	862,862	486,802	498,674	985,476	— 42,382	+ 11,872	— 122,614	906	1,024
1904	436,678	397,371	834,049	480,250	506,208	986,458	— 39,307	+ 25,958	— 152,409	910	1,054
1905	467,536	425,824	893,360	475,973	480,135	956,108	— 41,712	+ 4,162	— 62,748	911	1,009
1906	459,329	418,677	878,006	374,880	368,026	742,906	— 40,652	— 6,854	+ 135,100	911	982
1907	430,253	389,318	819,571	637,357	611,372	1,248,729	— 40,935	— 25,985	— 429,158	905	959
1908	439,539	400,522	840,061	517,219	502,906	1,020,125	— 39,017	— 14,313	— 180,064	911	972
1909	369,694	336,216	705,910	326,613	294,470	621,083	— 33,478	— 32,143	+ 84,827	909	902
1910	449,269	410,163	859,432	345,073	324,166	669,239	— 39,106	— 20,907	+ 190,193	913	939
Indo-Gangetic Plain West.	1,985,716	1,813,013	3,798,729	2,294,751	2,245,444	4,540,195	—172,703	— 49,307	— 741,466	913	970
Himalayan ...	143,388	134,708	278,096	135,405	133,549	268,954	— 8,680	— 1,856	+ 9,142	939	986
Sub-Himalayan ...	1,273,910	1,166,917	2,440,827	1,340,754	1,365,664	2,706,418	—106,993	+ 24,910	— 265,591	916	1,019
North-West Dry Area...	937,324	831,285	1,768,609	689,080	639,061	1,328,141	—106,039	— 50,019	+ 440,468	887	927

SUBSIDIARY TABLE VI.

Number of deaths of each sex at different ages.

Age.	1905. Male.	1905. Female.	1906. Male.	1906. Female.	1907. Male.	1907. Female.	1908. Male.	1908. Female.	1909. Male.	1909. Female.	*Total.* Male.	*Total.* Female.	Average number of female deaths per 1,000 male deaths.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
TOTAL ...	475,973	480,135	374,880	368,026	637,357	611,372	517,219	502,906	326,613	294,470	2,332,042	2,256,909	...
0—1	109,359	100,627	105,739	100,539	104,889	96,546	134,191	128,945	84,113	77,599	538,291	504,256	937
1—5	60,499	59,797	74,034	74,914	79,940	78,535	117,371	118,770	48,967	46,716	380,811	378,732	995
5—10	30,388	33,861	21,599	22,085	45,885	49,202	34,427	33,728	17,171	16,177	149,470	155,053	1,037
10—15	30,735	34,867	15,829	17,160	44,397	48,047	20,312	20,290	11,446	11,342	122,719	131,706	1,073
15—20	25,081	25,203	13,054	13,676	37,663	34,748	16,347	16,104	9,971	8,002	102,116	98,633	966
20—30	44,994	49,331	24,947	29,572	68,267	65,915	30,052	33,682	22,857	23,194	191,117	201,694	1,055
30—40	41,625	46,454	24,251	25,463	64,207	63,431	29,313	31,627	24,083	23,437	183,479	190,412	1,038
40—50	39,099	39,750	23,722	21,473	59,605	55,593	31,032	28,019	26,899	22,052	180,357	166,887	925
50—60	33,041	31,910	22,086	18,618	50,353	44,466	30,668	25,732	25,676	20,038	161,824	140,764	870
60 and over	61,152	58,335	49,619	44,526	82,151	74,889	73,506	66,009	55,430	45,013	321,858	288,772	897

APPENDIX TO CHAPTER VI.

NOTE ON FEMALE INFANTICIDE.

(*i*). Considering the importance of the subject and the fact that it comes repeatedly on the tapis, it will be useful to give a complete *résumé* of the action taken from time to time, so far as can be gathered from the files in the Civil Secretariat. History.

A brief account of how the practice of female infanticide forced itself on the attention of the British Government and what measures were adopted for its suppression was given by the Deputy Commissioner of Jullundur Mr. (now Sir James) Douie, in his note, dated 20th August 1895, of which an extract is given below—

"1. The subject of female infanticide in the Jullundur Doab was one of the first matters that attracted John Lawrence's attention after he became Commissioner of the Trans-Sutlej States. His biographer, quoting from Robert Cust, has given a graphic description of the promulgation of the three new Commandments :— Attention directed to the subject immediately after annexation.

'*Bewá mat jaláo ; Beti mat máro ; Korhi mat dabáo.*'

(Thou shall not burn thy widow ; Thou shall not kill thy daughter ; Thou shall not bury alive thy leper.)

We are told that from 1847 the new law was sternly enforced (Bosworth Smith's Life of Lord Lawrence, Volume I, pages 196-7). The suppression of widow burning and the burying of living lepers must have been easy as soon as an efficient criminal administration was organized, for these are offences which cannot be hid. But fifty years after Lawrence denounced the murder of female infants, we are still discussing the best methods of putting down that inhuman practice.

2. Towards the close of 1851, the Judicial Commissioner made enquiries on the subject, and Herbert Edwardes, who was then Deputy Commissioner of Jullundur, sent in a long report in June 1852, which is printed in the Selections from the Records of the Punjab Administration, old series No. XVI. It is noteworthy that Edwardes treats Bedis and Khatris as the principal offenders, and implies that the practice was very rare among the Jats of the Doab (paragraphs 66-67 of his Report). Later enquiries pointed to the conclusion that the Jats in certain Jullundur villages, at least, commonly got rid of their female offspring and the rules issued under Act VIII of 1870 published with Government of India, Home Department, Police Notification No. 232, dated 10th July 1885, which are, I believe, the only rules ever published under that Act in the Punjab, apply only to 'all Jat residents' in 9 scheduled villages. In 1852, as always, the root of the mischief was declared to be bad marriage customs and excessive expenditure on weddings. Major Edwardes seems to have induced the Khatris of Jullundur and Rahon to agree to a scale of marriage expenses as under :—1st Class Rs. 400, 2nd Class Rs. 200, 3rd Class Rs. 125, 4th Class Re. 1,* and the same scale was afterwards adopted by the Bedis, who are Khatris by descent (paragraph 79 of Major Edwardes' Report, and appendix to Captain Farrington's No. 108, dated 11th April 1853). Report of Herbert Edwardes in 1852.

3. The correspondence was submitted to the Government of India (Secretary to Chief Commissioner's No. 458, dated 8th July 1853). The 7th, 8th and 9th paragraphs of that letter are important as embodying Sir John Lawrence's mature opinion as to the measures which could probably be adopted for the repression of female infanticide :— Sir John Lawrence's views.

'7. To insure this great result we must effect a radical change in the feelings, the prejudices and the social customs of the people themselves. It must be no longer considered a disgrace to have a son-in-law, to marry a daughter into any but a class socially above that of her family. But above all the people must be taught to reduce the expenditure hitherto considered necessary by the bride's family. The present influence of British officers, the knowledge that they take an interest in the matter, a desire by the people to stand well in the eyes of their rulers, and, lastly, the fear of punishment, will doubtless, from year to year, operate in diminishing the crime.

'8. The Chief Commissioner strongly deprecates any strict system of supervision by the Police for it is certain to be impotent for all good, and liable to be used as an engine of extortion and oppression.

'9. A system of espionage is but too likely to enlist the feelings of the people against our efforts, and thus furnish a powerful inducement to thwart them. If we can once get influential natives to set their faces against female infanticide, to consider it a crime and a disgrace, our eventual success may be deemed certain.'

4. A proclamation denouncing female infanticide was issued, and a great Darbar was held at Amritsar, which was attended by some of the Ruling chiefs, leading Sardars and others, at which agreements were entered into by the representatives of various tribes in different parts of the country to restrict marriage expenditure within certain limits. Measures adopted.

5. The matter was taken up again after the lapse of ten years. The Deputy Commissioner of Jullundur then reported that in the seven Phillaur villages which have since been put under the Act and in another small estate, Chak Andian, of the same tahsil there were 3,051 boys and 1,225 girls. Recognizing the source of the mischief, he induced a number of the leading Jats of the district to enter into an agreement fixing marriage expenditure for their tribe in accordance with the following scale :—1st Class Rs. 101, 2nd Class Rs. 61 to 81, 3rd Class Rs. 41 to 51, 4th Class Rs. 21 to 31. The upshot was the issue of Punjab Government Circular No. 6 of 8th September 1864, and then the question simmered for six years till Act VIII of 1870 was passed. Further history of question down to the passing of Act VIII of 1870.

* It is difficult to believe that Re. 1 can cover marriage expenses on even the most niggardly scale.

Action taken under Act VIII of 1870.

6. In calling attention to the Act, the Punjab Government enquired whether the offence at which it was aimed 'was commonly committed in any villages, or by any class, families, or persons' (Punjab Government Circular No. 27-566, dated the 25th April 1870). Mr. Lewis Gordon, Extra Assistant Commissioner, made a special enquiry, and took a census in the villages of Samra, Jandiala, Bundala, Bilga, Rurka Kalan, Barapind, Dosanj, Pharala, Chak Andian and Banga. The first 8 of these estates and Jamsher in the Jullundur Tahsil are now under the Act. The question seems to have been allowed to slumber for 12 years, though a system of Police supervision introduced in 1863 into the suspected villages was perhaps maintained. It was again taken up in 1883. Statistics of births and deaths for the five years 1879—1883 in the villages of Jamsher, Jandiala, Samra, Bilga, Rurka, Bundala, Kuleta or Barapind, Dosanj Kalan, Pharala and Chak Andian were submitted, and Government decided to apply the Act to all these estates except the last (Punjab Government Proceedings, Home-General, Nos. 13 and 14 of April 1884). This was done by Notification No. 3151, dated 8th December 1884, and in the following July the rules now in force were published (Government of India, Home Department, Police, Notificaton No. 232, dated the 10th July 1885)."

Rules for the suppression of Female Infanticide.

Village.	*Tahsil.*
Jamsher	Jullundur.
Jandiala	Phillaur.
Samra	"
Bilga	"
Rurka Kalan	"
Bundala	"
Barapind (Kuleta) ...	"
Dosanj Kalan	"
Pharala	Nawashahr.

(*ii*). This brings us down to 1885. It might be noted that between the passing of Act VIII of 1870 and the publication of the rules framed thereunder, in 1885, the attention of Government and of the local officers was directed mainly to conciliatory measures with a view to persuade the Jats and other castes suspected of the practice, to reduce marriage expenses. The rules which were applied to the 9 villages named in the margin by Government of India Home-Police, Notification No. 232, dated 10th July 1885, are reproduced below, to show the direction which the measures took at that time.

"I.—On the introduction of these rules a nominal register (in Form A) of all proclaimed tribes and families shall be drawn up by the Police under the orders of the Magistrate of the district. In this register recognised heads of families or masters of separate households shall be entered as the heads of families, and every member of the family habitually resident in the village shall be entered by name. All persons under 12 shall be entered as children, except married female children living with their husbands, who shall, for the purpose of these rules, be deemed to be adult females.

II.—A special register (in Form B) of all births and marriages of females, and of all deaths of unmarried female children and of married females under 12 years of age and not living with their husbands, occurring in the Jat families of the villages specified in Notification No. 3151, dated the 8th December 1884, shall be kept up by the officer in charge of the police station within whose jurisdiction such village is situated.

III.—The person who is registered as the head of a proclaimed family shall report immediately to the chaukidar of the village the occurrence in his family of every birth, marriage and death of a female as aforesaid, and also the illness of any female child. He shall also produce all children of his family for the inspection of a police officer not below the rank of a Deputy Inspector, visiting the village, when required to produce them.

IV.—Every midwife knowing of, or having reason to believe in, the occurrence in a proclaimed family in the village in which she resides, of a birth or of the illness of a new born child shall at once report the fact to the chaukidar of the village.

V.—The chaukidar of the village shall immediately report to the officer in charge of the police station the occurrence, whether reported to him or not, of a birth whether male or female, in a proclaimed family, the marriage of a female, the death of an unmarried female, or a married female under 12 and not living with her husband, the illness of a female child, and the removal of a pregnant woman to another village. He shall also on the occasions of his periodical visit to the police station, report pregnancies which have been reported to him or have come to his knowledge.

VI.—The lambardars of each village shall be held responsible for the due performance by chaukidars of the duties herein imposed upon them, and shall render all assistance in their power to the police in drawing up Register A and in obtaining information of all births, marriages and deaths occurring or about to occur in proclaimed families.

VII.—Among the Jats of the villages to which these rules apply, no person giving a female in marriage, nor any one on his behalf, shall incur any expense upon any ceremony or custom connected with her marriage in excess of that specified below.* Similarly, no person receiving a female into his family in marriage shall incur on account of the marriage, or any ceremony or custom connected therewith, expenses exceeding the total of the list here specified (see margin).

(1). On account of marriage :—	Rs.	a.	p.
Milni	1	0	0
Kamin lág	2	0	0
Lág on occasion of pherá	2	0	0
Marriage feast	25	0	0
"Khat"	51	0	0
Vessels	10	0	0
Jewels	15	0	0
Cloth and clothes	8	0	0
Expenses of lágis on occasion of "Khat" ...	15	0	0
(2). On occasion of Muklâwá ...	30	0	0

VIII.—It shall be the duty of the father or other head of the family celebrating the

* See margin.

marriage to produce immediately before the Deputy Commissioner, or an officer deputed by him on demand by the same, an account showing the actual expenses incurred, and to prove the correctness of the said account.

IX.—All expenses incurred in carrying these rules into effect in any village to which they may be made applicable, shall be recoverable as an arrear of land revenue from the Jats of that village.

X.—No proclaimed village or family shall be exempted from the operation of these rules except by the orders of the Local Government, or in virtue of authority to that effect vested by Government in any officer. A village or family so exempted will then be struck out of Register A and the erasure initialed by the Magistrate of the district or by the District Superintendent of Police."

Form of Register A.

Police Station.	Village.	Head of Family.	Adult members of family.		Children of family.			Remarks.
			Male.	Female.	Male.	Female.		
						Name.	Age.	
								Here reports of pregnancy may be entered.

Village

Form of Register B.

Serial number.			Name of person reporting.	Head of family.	Birth.	Marriage	Death.	Signature of Registering Officer.	Remarks.
Birth.	Marriage.	Death.			Name of father and mother and date of birth of female child.	Name, age and description of bridegroom and bride.	Names, etc., of father and mother and name and date of birth and death of female child.		
				Name and description of					

(*iii*). About the end of 1884, the Punjab Government called for proposals regarding the reduction of expenditure on marriage, among the Jats, from the Commissioner of Jullundur, who in consultation with the leading Jat Sardars of that Division framed some rules for the curtailment of marriage expenses and requested permission of the Government to circulate them to other districts of the Province with a view to secure co-operation, without which the working of the rules was considered impracticable. The Government approved of this action and asked other Commissioners to help in the matter. Subsequent history.

In 1887, an important gathering was convened at Batala and certain rules for marriage expenses were drawn up. The subject was also taken up by the "Jat Association."

In March 1889, the Government ordered a confidential enquiry to be made in the Delhi, Ludhiana and Hoshiarpur Districts with reference to the Sanitary Report of 1887, as to why female mortality was in excess of that of males in those districts. With regard to Hoshiarpur, the difference was attributed to

natural causes. The Deputy Commissioner of Ludhiana found that the deaths of females exceeded those of males only in 21 villages of the Ludhiana Tahsil, chiefly inhabited by the Garewal Jats who had a reputation for female infanticide. As regards Dehli the Commissioner was of opinion that though the practice of neglect of female infants was admitted, yet there was nothing to warrant any action.

In May 1889, the Commissioner of Jullundur applied for the extension of the provisions of Act VIII of 1870 to Gil Jats of village Kokari Kalán in the Moga Tahsil, in which there were 40 married women but no female children, although the male offspring lived right enough; but the Deputy Commissioner was informed that the statistics supplied did not justify action under the Act.

In 1890, the Government referring to the figures of mortality in the Jullundur and Ferozepore Districts remarked that with one exception, in no other district of the Province had female infant mortality exceeded that of male infants and that there was reason to suspect that the practice of female infanticide was more or less prevalent in those districts. The Deputy Commissioners of those districts were accordingly directed to examine the statistics of suspected villages for a term of years and to prepare a register for those which showed strongly suspicious results. A warning was to be issued to such suspected villages and if the statistics of the succeeding years showed no improvement, the case was to be reported with a view to the application of the Act to the offenders in each village.

In 1891, Mr. Coldstream, Deputy Commissioner of Hoshiarpur, expressed his suspicion as to the prevalence of female infanticide in village Mahalpur (District Hoshiarpur). In response to a demi-official letter, dated the 10th November 1891, from the Punjab Government, as to the action taken in restricting expenses on marriages, the Commissioners said that measures had been adopted in some of the districts but that nothing could be done in this respect without the help of legislation. The correspondence, however, shows that the scheme received cordial support from the leading Jats who organized committees, etc., for reducing expenses in question.

In 1892, the Commissioner of Jullundur recommended the extension of the provisions of Act VIII of 1870 to the Gil Jats of Manuki and Kokri Phula Singhwala and suggested that the Gil Jats of Duniwala, Dhaliwals of Rania and Raoki Kalán and Sidhus and Barars of Lahra Bagga of the Ferozepore District be watched. The subject was taken up vigorously by Sir Dennis Fitzpatrick and on receipt of the Government of India's review on the Punjab Sanitary Report for 1893, the Punjab Government asked the Sanitary Commissioner to make enquiries into the large excess of female over male infant deaths in the districts of Amritsar, Jullundur, Ludhiana and Ferozepore.

It was in response to the Sanitary Commissioner's enquiry through the Commissioners that Mr. (now Sir James) Douie, Deputy Commissioner, Jullundur, drew up the memorandum above alluded to and made certain proposals. On receipt of the report of the Sanitary Commissioner, Sir Dennis Fitzpatrick, the then Lieutenant-Governor, ordered the posting of a medical officer in two or three suspected places of the Jullundur District as an experiment. He also observed that female infanticide prevailed to a most lamentable extent in the Ludhiana and Ferozepore Districts. As regards the reduction of expenses on marriages, His Honour remarked that by pressing this scheme Government would be substituting one motive for the other. "At present," he said, "a man objects to have a daughter because among other reasons he has to ruin himself in providing the cost of her marriage. In so far as our law took effect he would object to have a daughter because when it came to marrying her, he would have to be content with having her marriage celebrated in a manner that would be humiliating to him, unless indeed, in addition to incurring ruinous expenditure he chose to go to jail for disobeying the law." He referred the whole question for opinion to the Judges of the Chief Court, the Financial Commissioner, the Inspector-General of Police, the Commissioner of Lahore, and six other officers. A copy of the correspondence was forwarded to the Government of India, who remarked in reply that they would await the result of the experiment which had been instituted by His Honour the Lieutenant-Governor.

In 1896, the Commissioner of Lahore recommended the extension of the Act to the Jats of village Sur Singh in the Lahore District, but the Government saw no grounds for suspicion and referred back the case to the Deputy Commissioner for further enquiry. The Deputy Commissioner and the Commissioner after making enquiries recommended that the proposal might be dropped.

In response to Punjab Government letter No. 3968, dated 15th July 1896, cited above, the Commissioner, Jullundur, selected the following three centres for an experiment of the scheme of posting a native medical officer instead of the Police, as required by Sir Dennis Fitzpatrick's order :—(1) Jandiala, Samra, Bundala, (2) Rurka Kalan, (3) Bilga. He also submitted for the sanction of Government, revised rules for working out the scheme.

In 1900, the Punjab Government wrote to the Government of India saying that the rules sanctioned under their notification No. 232, dated the 10th July 1885, had not been effectual in suppressing the crime and submitted revised rules suitable for giving effect to the scheme proposed by Sir Dennis Fitzpatrick, *i.e.*, substituting the medical agency for the Police and recommending that notification No. 3151, dated the 8th December 1884, declaring the Infanticide Act to be in force in nine villages of the Jullundur District be cancelled, and that a fresh notification bringing the five villages mentioned above within the scope of the Act be issued. It was also observed that, if the experiment in these five villages proved successful, it would be extended to other villages in the Province in which such intervention was needed.

The Government of India did not approve of a vigorous crusade for suppressing the crime being undertaken immediately, for fear of interference with the domestic privacy of the people, and asked that the Punjab Government should submit their views upon the entire question and, if possible, propound a more suitable scheme. They also desired to ascertain as far back as reliable statistics of enumeration were available, to what extent the practice of female infanticide had diminished under British rule in those parts of the Punjab where it was still supposed to exist, and suggested that a careful comparison should be made for decennial or other convenient intervals, of the proportionate number of boys and girls under five years of age in suspected families and clans, with the number in the unsuspected families or clans of the same caste or tribe in the same tahsil or other territorial sub-division of the district

In reply, the Punjab Government explained certain difficulties in taking up the entire question at once and proposed to defer the general enquiry until the statistics of the Census of 1901 were available. In the meantime His Honour expressed his readiness to make an experiment with Sir Dennis Fitzpatrick's plan in order to gain experience of its working and again applied for sanction to the institution of the experiment. The Government of India accepted the proposal, the old notification was cancelled and a new notification No. 315, dated the 12th February 1901, was issued bringing all Jat residents of the said five villages under the operation of the Act.

The revised rules, which were published with Government of India notification No. 307, dated 10th May 1901, are reproduced below:—

"I.—A nominal register of all Jat families in the proclaimed villages shall be drawn up and annually revised under the orders of the Magistrate of the district. In this register recognized heads of families or masters of separate households shall be entered as the heads of families, and every member of the family habitually resident in the village shall be entered by name. All persons under the age of 12 years shall be entered as children, except married female children, living with their husbands, who shall, for the purpose of these rules, be deemed to be adult females.

II.—A special register of all births and marriages of females and of all deaths of unmarried female children and of married females under the age of 12 years and not living with their husbands, occurring in the families registered under Rule I, shall be kept up under the supervision of the District Magistrate.

III.—The person who is registered as the head of a family in a proclaimed village shall report immediately to the Lambardar, through whom he pays his revenue, the occurrence in his family of every birth, marriage and death of a female as aforesaid and also the illness of any female child. He shall also, when required, produce all children of his family for the inspection of a medical officer appointed under Rule VI visiting the village.

IV.—Every midwife knowing of, or having reason to believe in the occurrence in a family entered in the register prepared under Rule I, of a birth or of the illness of an

unmarried female shall at once report the fact to the Lambardar, through whom the head of the said family pays his revenue.

V.—The Lambardar shall immediately report to the medical officer appointed under Rule VI, the occurrence, whether reported to him or not, of a birth, whether male or female, in a family entered in the register kept under Rule I, the marriage of a female, the death of an unmarried female or a married female under the age of twelve years and not living with her husband, the illness of a female child and the departure of a pregnant woman to another village.

VI.—A Medical Officer not below the rank of Hospital Assistant shall be appointed by the District Magistrate for each village, or for several villages jointly, for the purposes of carrying out and supervising the provisions of Rules I, II, III, IV and V above. The District Magistrate shall also in each case with the sanction of the Commissioner, entertain a suitable subordinate staff, and incur necessary contingent expenses on medicines, medical instruments, house rent and other identical charges.

VII.—Among the families entered in the register kept under Rule I, no persons giving a female in marriage nor any one on his behalf, shall incur any expense upon any ceremony or custom connected with her marriage in excess of a sum to be fixed by the District Magistrate with the sanction of the Commissioner for the particular tribe of which he is a member.

Similarly, no such person receiving a female into his family in marriage shall incur any charge on account of the marriage or any ceremony or custom connected therewith exceeding the sum laid down in the same manner.

VIII.—It shall be the duty of the father or other head of the family celebrating the marriage to produce immediately before the District Magistrate or an officer deputed by him on demand by the same an account showing the actual expenses incurred and to prove the correctness of the said account.

IX.—No family shall be exempted from the operation of these rules except by the orders of the Local Government or in virtue of authority to that effect vested by Government in any officer. A family so exempted will then be struck out of the register kept under Rule I and the erasure initialled by the Magistrate of the district.

X.—Every Zaildar and Inamdar within his own circle and every village officer as defined in Section 3 (11) of Act XVII of 1887 shall be bound to render every assistance in carrying out the provisions of Act VIII of 1870 and of all rules framed thereunder.

XI.—All expenses incurred in carrying these rules into effect in any village to which they may be made applicable shall be recoverable as an arrear of land revenue from the Jat landowners of that village by the Collector acting under the orders of the Commissioner."

But the introduction of these rules had to be indefinitely postponed owing to the prevalence of plague in the tract. The old rules seem, however, to be still acted upon in the five villages notified in 1901, although not beyond the mere registration of births, deaths and marriages by the Police. The rules provided for the registration, through the Lambardars, of all families of Jats in the villages and of the births and marriages of females as well as the deaths of unmarried girls, the attestation of births and deaths of females by Medical men, and limited the expenses to be incurred at the various marriage ceremonies. A breach of any of the rules was of course punishable under the Act. But so far as I have been able to ascertain, the Act though introduced, has practically remained a dead letter.

Mr. Rose's opinion.

Mr. Rose, who superintended the Census Operations of 1901, was asked by Government to write a special note on the question of female infanticide.

In his note, dated the 6th October 1903, which was submitted in 1904, Mr. Rose, after giving a brief history of the practice, discussed the data afforded by vital statistics and the mass of figures collected by him, in great detail and dealt with the direct and indirect causes of the practice. The remedies suggested by Mr. Rose are given in paragraph 39 of his note which is reproduced below :—

"I have not been asked to note on this point, but I may venture to suggest that in the present state of our knowledge it is useless to attempt any remedy. Before any attempt to apply a remedy to an evil like this, which arises out of the social systems of the people, is made, fuller knowledge of those systems appears to be required. In this connection the figures for the proclaimed villages in Jullundur are very significant. So far from checking the evil, executive interference appears to have accentuated it, for no villages in the Province show such bad result as these.

As to the statistics I would suggest :—

(i) That the registration of births and deaths be rendered absolutely accurate in the central districts and especially among the Jat tribes in those districts. It is of great importance to ensure that female births are not returned as male.

(ii). That in all the returns, Sikhs be distinguished from Hindus.

(iii). That the birth-rate for each sex in each religion, Hindu, Sikh and Muhammadan, be worked out annually, for each district and for the whole Province.

(*iv*). That the death-rate for the same be worked out for each year from 1—5 and for the 5—10, 10—15 and 15—20 age periods, as well as for all ages.

(*v*). That the tribe, as well as the caste, be invariably recorded in the birth and death registers.

(*vi*). That a few large Jat tribes be selected in the districts in which each tribe is well represented, and that the data suggested in (*iii*) and (*iv*) above be compiled for each of those tribes."

He wound up by saying :—

"It ought not to be assumed that a paucity of female births or girl children in any family or status group is due to female infanticide or neglect of girl children until we know a great deal about the general question of the proportions of the sexes at birth. At present we know next to nothing."

The question has remained under the consideration of Government ever since and no action would appear to have been taken. But in a note written by Mr. Fenton, C.S.I., on 20th March 1904, as Deputy Commissioner, Jullundur, and in his letter No. 11, dated the 16th January 1905 to the Commissioner of Jullundur, he expressed his views, based upon elaborate enquiries, in favour of reverting to the old rules instead of substituting Medical for Police supervision and urged that the principal cause operating to maintain and extend the practice of female infanticide was a purely material or malthusian one. He therefore strongly advocated the adoption of legislation to limit expenditure on marriages.

(*iv*). It will be noticed from the above history that although suspicion of killing female infants has been aroused from time to time in the Ludhiana, Jullundur, Lahore, Ferozepore and Delhi Districts, yet the only place where it has reached the stage of moral certainty is a group of villages in and on the border of the Phillaur Tahsil in the Jullundur District, inhabited mainly by Darbari Sikh Jats. The practice is probably very old, although its existence among the Jats would appear to be of comparatively recent origin. In 1852, Mr. Herbert Edwardes, Deputy Commissioner of Jullundur thought that female infanticide was confined to the Bedis and Khatris, which implies that at that time the Jats were not so prominent in resorting to this inhuman practice. **Origin.**

In his History of the Muhiyals, Russell Stracey, affirms the existence, till recently, of the practice of female infanticide among the Muhiyals, whom he calls the militant Brahmans, and after discussing the various theories which are advanced for this abhorrent custom and summarising the possible causes of its existence among the Muhiyals mentions an instance which I had better quote in his own words :—

"Munshi Bakhshi Ram Das, Chibbar, a member of a tribe which followed the custom of hypergamy, says that when he was eight years old, he was awakened one night by a servant and summoned to his mother's bed-side. He was told to sit on the ground and take his new born sister in his arms. The midwife poured over the infant's head water from a jar that had been chilled almost to freezing by being put out on the roof that cold December night. The child's face instantly turned black, she gasped once and died soon after. From his childhood he had heard that the milk of 'Ak' (*calatropis procera*) was used to poison newly born girls. He accused his mother of poisoning his sister and came out of the room trembling. This incident impressed itself indelibly on his thoughtful mind and suggested the many reforms he has been instrumental in initiating in after life.*"

We find no traces of the custom in the earliest Hindu books and although the Codes of law and the Shastras place women in a state of entire dependence and the desire for a male offspring has always been very pronounced, yet there is nothing to show that the birth of a female child was unwelcome. At the same time the gift of a daughter in marriage is considered sacred and a duty which every married man has to discharge in order to repay the debt he owes to the society and to his Creator in respect of having received a similar gift at his own marriage (see Chapter VII). I have not been able to find female infanticide mentioned in the offences dealt with in Manu or in the older Smritis†. There are indications of the birth of a female being considered unwelcome during the Moghal reign. Raja Todar Mal, for instance, is said to have ceased wearing the Kalghi (aigretto) on his turban—a decoration indicative of very exalted position at Court—at the birth of his first daughter, the feeling being that his pride had been humbled by the birth of a female child. There are several references in the writings of Guru Gobind Singh to show that he severely condemned *Kuri*

* T. P. Russell Stracey's History of the Muhiyals, page 15.

† In a paper written by the late Sayad Muhammad Latif, on the subject, in reply to enquiries by Government he alluded to references in Manu and the Garur Purana ; but they are not traceable.

Márs, i. e., persons who killed their female infants. The practice appears to have been well established at that time. Various causes of this practice have been suggested from time to time of which it is unnecessary for me to give a *résumé.* In my own opinion, the practice which may have existed to an unnoticeable degree in pre-historic times, appears to have been adopted on a large scale after the fall of the Hindus, when the warrior classes found female children to be an encumbrance difficult to look after during the incessant warfare which was the order of the day, and provocative of invasions by invincible enemies. It would appear to have been started by the warrior chiefs of the highest birth, whose chivalrous instinct compelled them to lay down their lives rather than surrender a sister or daughter to a king or chief not belonging to their own caste. Its spread among the other chivalrous classes would be perfectly natural in a period of internecine warfare. The process seems to have been accelerated by the development of hypergamous ideas, owing to the disintegration of society into smaller groups, based upon opulence and purity of blood. Later on when in the natural course, persons of the bluest blood began to lose their power and wealth, the necessity of maintaining the honour of their houses by celebrating the marriages of their daughters on a lavish scale of expenditure, which they could ill afford, also began to operate as an important factor in the desire for getting rid of female children. By the time of the Sikh ascendency, the Rajputs as a body (except the Ruling chiefs) had fallen into insignificance in the Province and come to be reconciled to the altered conditions. The Sikhs, on the other hand, who rose as warrior chiefs, imbibed the instinct of their predecessors and began to show the same tendency in respect of female children when their power was on the decline. The eastern portion of the central Punjab which was the strong-hold of the Sikhs of this class, therefore, came into prominence in regard to female infanticide, and it is for this reason that the worst sinners in recent times were the Darbari and other Sikhs who, though in straightened circumstances, claimed to have descended from illustrious ancestors.

An important cause.

(*v*). One fact which appears to have been overlooked in dealing with the causes of this practice is the advantage which it is possible for the husband or his relations totake of the absolute dependence of the wifein consequence of the peculiar custom among the Hindus, of the wife being tied indissolubly to her husband for the whole of her life. Knowing that the daughter must depend upon her husband's people, whether they are good, bad or indifferent, the parents of a girl have to put up with all manner of ill-treatment, at the hands of her husband's relations, to an extent which has indeed become proverbial. It is probable that this condition of Hindu society has existed for a long time. The rule proscribing widow marriage being immutable, the incentive to quietly do away with a female infant before it excites feelings of compassion and love must have been great. A story is current in the Kangra District, in justification of the practice of female infanticide in times gone by. Once upon a time, they say, the Raja of Bisohli came to Kangra for the marriage of his heir-apparent to the daughter of the Raja of the latter principality. He was, according to custom, the guest of the local chief and for the four days of his stay, all sorts of comfort were provided with scrupulous attention to detail. The dowry given to the princess was valued at lakhs of rupees and included horses, elephants, conveyances, &c. On his way back, the Raja of Bisohli's tent pitchers found a shortage of mallets and heaped filthy abuses upon the local chief for his defective arrangements. The insult had of course to be pocketed with good grace, but the Raja of Kangra resolved that he would in future put female children to death immediately after birth rather than run the risk of a similar insult. The other Rajputs took the cue from him and the practice was soon established. Popular sayings such as "*Dená bhalá na báp ka beti bhali na ek,*" (it is not good to owe a debt even to the father, or to have even one daughter) attest the feeling in respect of the difficulties created by daughters in social relationship. The son-in-law is supposed to be a source of great worry. It is said "*Jis nahin dakhea sher oh dekhe bilái, jis nahin dekhea jam oh dekhe jawái*" (whoever has not seen a tiger may see a cat, whoever has not seen the *Yama* may see a son-in-law). In other words the son-in-law is likened to the messenger of death. The practice of female infanticide appears to have been so general at one time that a Muhammadan bard who

composed the ballad of Nadir Shah* also expresses the idea in his dialogue of Kal and Nárada, when the former discontented with her lot in not securing a war curses her parents for not having poisoned her at birth.

A cause commonly ascribed.

(*vi*). It has been held by some that the tendency to destroy a female infant is largely due to the exception taken by the most chivalrous classes to being called *sala* (brother-in-law) or *sauhra* (father-in-law). This is only partially correct and is probably a point which has assumed importance in recent times owing to the extreme ignorance of some of the fighting people; for no one takes offence at being called brother-in-law or father-in-law of a man to whom his sister or daughter has been married. The epithets amount to an insult only when used by some other man. The association of these terms with the insulting meanings commonly conveyed by them has in recent times created the idea that it would be preferable for one not to be placed in this predicament at all.

The present cause.

(*vii*). Under the ægis of the peaceful British rule, the conditions which appear to have brought the crime into prominence have completely changed. The only effective cause which remains, is, as very pertinently held by Mr. Fenton in his letter No. 11 quoted above, purely fiscal or malthusian, *i. e.*, the desire of persons of high status to maintain the dignity of their position which compels them to ruinous expenditure at the marriage of their daughters. Life and property are perfectly secure now and the criminal law in force throughout the length and breadth of the country prevents unprovocated insult. The influence of Reform societies is overcoming the hypergamous tendency as well as endogamous limitations. On the other hand the paucity of females seems to be setting a high value on unmarried girls and the practice of receiving a bride price is spreading, while the price paid is rising considerably with the growing wealth of the lower classes who can least command marital relationship by virtue of their ancestral status. The result should therefore be for the practice to gradually disappear, although the rise in the standard of livingand the circulation and accumulation of wealth must act as counteracting causes, by raising the limit of expenditure on all festive occasions.

Examination of figures.

(*viii*). I shall now proceed to examine the figures which are available with a view to judge whether the custom has really grown or declined. That the proportion of females to males in the districts where there is a large proportion of Sikh Jats is very low will be clear from the figures given in the margin. In every one of the districts, the Jats form a considerable portion of the population.† It is also clear that the proportion of females to every 1,000 males is the lowest amongst the Sikh Jats (702) see paragraph 310. In discussing the subject, I will confine myself to the Districts of Jullundur, Ludhiana and Ferozepore which stand out among those with a low proportion of females, and have been under suspicion. I will examine the statistics of the villages notified under the Act and of certain other villages which appeared from Mr. Rose's note of 1903 to be particularly deficient in the proportion of females.

District or State.	Females per 1,000 males.	Percentage of Jats to total population.
Jullundur ...	783	21
Kapurthala State ..	785	15
Ludhiana ...	762	35
Malerkotla State ..	752	32
Ferozepore ...	782	25
Faridkot State ...	765	36
Patiala State ...	776	29
Lahore	741	16
Amritsar ...	774	23
Gujranwala ...	782	24
Ambala	750	14
Lyallpur	761	27

JULLUNDUR DISTRICT.

Census figures.

(*ix*). The Jullundur District contains the only 5 villages which are now under the operation of Act VIII of 1870. These villages, *viz.*, Jandiala, Bilga, Samra, Bundala and Rurka Kalan lie in the Phillaur Tahsil which has 756 females to every 1,000 males as shown in the margin, against 783 in the whole district, 795 in the Natural Division, and 817 in the Province. The male population of the Police Training School in the Phillaur Fort and of the Railway establishment can hardly have affected the figures of the whole tahsil. The main cause of the low proportion seems to be the general

Number of females to every 1,000 males.	
Jullundur Tahsil (excluding Cantt).	794
Phillaur Tahsil	756
Nawashahr "	798
Nakodar "	801

* Obtained by the Hon'ble Mr. Maclagan; will be published shortly in connection with the Journal of the Punjab Historical Society.

† The case of Lahore is peculiar owing to excessive migration into the city. The case of Amritsar is similar.

NOTIFIED VILLAGES.

Phillaur Tahsil.

Bundala	701
Samra	713
Rurka Kalan...	743
Jandialla	750
Bilga	765

SUSPECTED VILLAGES.

Phillaur Tahsil.

Puadarah	540
Dosanjh Kalan	692
Rurka Khurd	713
Barapind (Kuleta)	763
Phalpola	776

Jullundur Tahsil.

Jamsher	714

Nakodar Tahsil.

Shankar	719
Sarih	728

paucity of females in Sikh villages. The figures given in the margin will show that none of the notified or suspected villages has more than 776 females per 1,000 males, while Dosanjh Kalan which was formerly under the operation of the Act but was released in 1901, has the lowest proportion of 692. Mr. Fenton seems to have been quite right in remarking that the withdrawal of the Act from this village has had disastrous results. Bundala a notified village is not much better off, while the suspected villages of Rurka Khurd, Jamsher and Shankar are as bad as the notified village of Samra.

In drawing inferences from the statistics, it has to be borne in mind that this tract has suffered heavily from plague, which as remarked in paragraph 315, has been particularly destructive to adult females. But taking all the villages together, there are 729 females to every 1,000 males and the similar proportion for the Jat population is no more than 656. This points to the general results being due mainly to that caste. The sub-castes of Jats which inhabit these villages are enumerated in the margin, and the proportion of females is given against each of them. In all the sub-castes except Gil, the proportion of females is well below 700. Basi, Thakri, Sahi and Dusanjh show a proportion of less than 600, while Varah which is the worst of all, has only 472 females to every 1,000 males. On the other hand, we find that the proportion of females among the Jats in the Jullundur District is 676 and in the Jullundur, Nawashahr and Nakodar Tahsils of the District 684, 692 and 676, respectively, while the Phillaur Tahsil stands lower still with a proportion of 629. In the marginal table is shown the proportion of females in all other castes residing in the 13 villages in question. In no case does the figure go as low as that of the Jats (656). On the contrary the other castes show a much higher proportion of females, the figures ranging from 709 to 1,074 per mille. The villages of Jamsher, Shankar and Sarih, though lying in different tahsils, adjoin some of the 10 villages in the Phillaur Tahsil and are so situated as to form a compact group. In view, however, of the many other causes at work, the comparatively low proportion of females can only raise the suspicion that foul play might be responsible for keeping down their numbers. But an examination of the statistics of infants affords more interesting data.

Serial No.	Name of Got.	Population.		Females to every 1,000 males.
		Males.	Females.	
1	Basi ...	1,036	603	582
2	Dusanjh ...	977	531	544
3	Gil ...	393	279	710
4	Hinjrai ...	73	50	685
5	Johal ...	1,452	990	682
6	Man ...	91	58	637
7	Puriwal ...	363	218	601
8	Sahi ...	353	193	547
9	Sahota ...	1,088	716	662
10	Samrai ...	762	497	647
11	Sanghera ...	1,133	727	642
12	Sindhu ...	1,150	742	645
13	Thakri ...	299	171	572
14	Varah ...	53	25	472
15	Others ...	944	865	916
	Total ...	10,167	6,665	656

Serial No.	Caste.	Population.		Females to every 1,000 males.
		Males.	Females.	
1	Arain ...	474	368	776
2	Brahman ...	1,675	1,453	868
3	Chamar ...	1,917	1,359	709
4	Chhimba ...	491	461	939
5	Chuhra ...	1,528	1,112	728
6	Jhinwar ...	793	624	787
7	Khatri ...	588	507	862
8	Kumhar ...	436	324	743
9	Lohar ...	352	319	906
10	Nai ...	249	180	723
11	Rajput ...	68	73	1,074
12	Sunar ...	278	218	784
13	Tarkhan ...	911	674	740
14	Others ...	4,801	3,687	768

Proportion of females to male infants.

(*x*). The proportion of unmarried females under the age of 0—5 in these villages is given in the margin for each caste. The figure for the Jats is 669, while comparatively speaking all other castes (with the exception of Nais who are their dependants) show an abundance of female children. The similar proportion for the Jats in the whole Province is 880. The figures would, therefore, lead to the conclusion that certain circumstances peculiar to the Sikh Jats of these villages affect the results.

Proportion of females to every 1,000 males.

Khatri ...	1,045	Chhimba ...	1,000
Kumhar ...	800	Chuhra ...	829
Lohar ...	843	Jhinwar ...	900
Nai ...	656	Sunar ...	857
Rajput ...	1,000	Tarkhan ...	741
Arain ...	1,074	Jat ...	669
Brahman ...	886	Others ...	875
Chamar ...	831		

A comparison of the statistics of these villages for 1901 and 1911 made in the margin shows a marked improvement. The proportion of females to males in the first quinquennium of life appears to have risen in every village except Rurka Khurd and Barapind, which are inhabited mostly by Sahota Jats. In the notified villages, the gain varies from 57 to 159 per cent. but the improvement in Puadarah where there are now 7 female infants for 31 males against 2 and 23 respectively, in 1901, though considerable, still leaves the people, under strong suspicion. And the case of Man Jats of Jamsher, the Sahotas of Barapind and Puriwals of Shankar is not much better. There can, however, be no doubt but that the number of female infants is gradually coming up to that of males.

POPULATION OF JATS, 0—5.

Serial No.	Name of village.	*Population in 1901.* Males.	Females.	*Population in 1911.* Males.	Females.	*Proportion of females to 1,000 males.* 1901.	1911.	Name of sub-caste of Jat residing.
1	Jamsher ...	12	4	11	4	333	364	Man.
		73	21	34	19	288	559	Gil.
2	Samra	83	35	95	77	422	811	Samrai.
3	Jandiala ...	178	53	149	115	298	772	Johal.
4	Puadarah ...	23	2	31	7	87	226	Dusanjh.
5	Bilga	125	54	96	78	432	813	Sanghera.
6	Bundala... ...	173	73	104	69	422	663	Basi.
7	Rurka Kalan ...	135	62	116	88	459	759	Sindhu.
8	,, Khurd ...	33	21	42	21	636	500	Sahota.
9	Barapind ...	67	36	78	31	537	397	,,
10	Phalpota ...	17	18	14	22	1,059	1,571	,,
11	Dusanjh Kalan...	101	38	71	55	376	775	Dusanjh.
12	Shankar ...	48	13	13	16	271	1,231	Thakuar
		40	7	46	17	175	370	Puriwal.
13	Sarih	35	17	22	14	486	636	Sanghera.
		40	26	36	25	650	694	Sahi.

(*xi*). Mr. Rose's suggestion regarding the separate registration of births and deaths of the Hindus and Sikhs and of the collection of information regarding the caste of persons born or dead, on an extensive scale, not having been carried out, the only figures available are the vital statistics of the five villages which are under the operation of Act VIII of 1870. Births and deaths have been registered there by caste, but distinction has been drawn only between the Hindus and Muhammadans, the Sikhs being included in the former. Moreover the death registers are not complete for one of the villages (*viz.*, Bilga) and some of the birth registers for two of them are not forthcoming. I have, therefore, taken the figures of mortality only for four villages and have struck the average births from such data as are available. The comparison made in the margin will show that the percentage of female to male births among the Jats, during the past decade, was 87, 95, 87 and 90 in Bundala, Jandiala, Rurka Kalan and Samra, respectively, and although the figures were somewhat lower than the proportion of all Hindu castes in each village except in Rurka Kalan, yet there was not much reason for complaint, bearing in mind that the corresponding percentage for the whole Province was not higher than 90·6. The proportion worked out from the figures of 1896-1900 given in Mr. Rose's note are compared in the margin with those based on the statistics of the last ten years. Bundala has shown a considerable improvement in female births and Jandiala has more than maintained its position. Rurka Kalan and Samra have recorded a falling off, but it would not be safe to conclude from a comparison of the statistics of only half the decade preceding 1901 that the villages have really shown a retrograde tendency. The proportion of female births among the Jats of Samra is equal to the Provincial average and that of Rurka Kalan is not far below it. Whether on account of Police surveillance or in consequence of the

Vital statistics.

Name of village.	Caste.	BIRTHS. *Hindu.* Males.	Females.	*Muhammadan.* Males.	Females.
Bundala ...	All castes ...	566	511	191	179
	Jats	319	278	...	3
Jandiala ...	All castes ...	977	1,016	201	200
	Jats	531	502	...	...
Rurka Kalan	All castes ...	527	456	157	135
	Jats	220	191	...	...
Samra ...	All castes ...	577	537	135	152
	Jats	308	278	...	...

Name of village.	1896-1900.	1901-1910.
Bundala ...	78	87
Jandiala ...	94	95
Rurka Kalan	88	87
Samra ...	114	90

change in ideas brought about by education, the birth-rate of females seems to be on the increase in the worst villages. The marginal table shows the deaths during the past decade in the first five years of life, in each of the villages. Female deaths exceed male deaths in every one of

Name of village.	Caste.	DEATHS. Hindus and Sikhs. 0—1 Males.	0—1 Females.	1—2 Males.	1—2 Females.	2—3 Males.	2—3 Females.	3—4 Males.	3—4 Females.	4—5 Males.	4—5 Females.	Total. Males.	Total. Females.	Muhammadans. Total. Males.	Muhammadans. Total. Females.
Bundala ...	Total of village	198	277	76	82	27	15	21	12	11	13	333	399	132	147
	Jats	104	165	41	44	15	10	10	8	4	7	174	234	...	...
Jandiala ...	Total of village	310	456	109	91	31	33	13	20	13	14	476	614	100	106
	Jats	145	242	50	34	14	17	7	9	7	4	223	306	...	...
Rurka Kalan	Total of village	249	288	76	73	39	30	16	15	18	13	398	419	122	105
	Jats	92	129	22	32	13	12	9	10	6	3	142	186	...	...
Samra ...	Total of village	122	200	49	59	23	21	10	8	11	12	215	300	33	53
	Jats	58	116	24	32	6	7	6	...	9	4	103	159	...	1
Total ...	Total of villages	879	1,221	310	305	120	99	60	55	53	52	1,422	1,732	387	411
	Jats	399	652	137	142	48	46	32	27	26	18	642	885	...	1

them and the proportion of the former to the latter ranges among the Jats from 131 to 155 per cent. while in the whole Province (British territory) only 91·8 females have died during the past decade to every 100 males. The heaviest infant mortality, of course, takes place in the first year, and at that age-period, the Jats of all these four villages taken together have lost 163 female to 100 male infants against 139 of the total Hindu and Sikh population and the Provincial average of 94. Taking the age-period 1—5, the Jats show a proportion of 138 against 122 in all the Hindu castes and 106 among the Muhammadans, of all these villages, while the Provincial average is 99 per cent. The Jats of these villages would, therefore, appear to be prominent in respect of female infant mortality. It is remarkable that the proportion of female deaths suddenly drops amongst the Jats of these villages, while the results for the whole Province are more or less even throughout the period, as noted in the margin. This is a very suspicious circumstance and can only be accounted for by the excessive deaths of females in the first year after birth, whether by female infanticide or deliberate neglect of female infants. Nevertheless there seems to be a great improvement in every village as the comparison of the proportion based upon the figures of the past decade with those for 1896-1900 given in Mr. Rose's note of 1903, made in the margin, will show. Even in Samra, which is clearly the worst type, the proportion of female deaths at the ages of 0—5 has come down to about one-half and that in the first year of life has also shown a nearly equal improvement.

Proportion of female to male deaths per cent.

	0—1	1—2	2—3	3—4	4—5	0—5
Jats of notified villages.	163	104	96	84	69	138
Provincial average.	94	...	...	...	...	96

	Bundala. 0—1	*Bundala.* 0—5	*Jadiala.* 0—1	*Jadiala.* 0—5	*Rurka Kalan.* 0—1	*Rurka Kalan.* 0—5	*Samra.* 0—1	*Samra.* 0—5
1896 to 1900	217	182	291	255	240	211	374	292
1901 to 1910	159	135	167	137	140	131	200	155

Extent of literacy.

(*xii*). It will not be out of place to mention here that education among the Jats of these twelve villages is in a very backward state. Out of a total population of 16,832 Jats in theso villages, only 63 persons (61 male and 2 females)—*i.e.*, about 4 per mille, have been returned as literate, while the proportion for the whole Province is 37 and that for the Jat caste in the Punjab, 17.

LUDHIANA DISTRICT.

Census figures.

(*xiii*). The Deputy Commissioner of Ludhiana has denied the prevalence of female infanticide in the district, but an examination of the statistics of births and deaths collected by Mr. Rose in connection with his note on Female Infanticide in the Punjab showed that the death-rate among female infants was abnormally high in the villages of Gil, Gujjarwal, Lalton, Narangwal, Raipur and Ballowal. The Enumeration books of these villages have, therefore, been examined. The total population of the villages is 6,177 males and 4,691 females, of which 2,922 males and 2,088 females, are Jats. The proportion of females to males is 762 in the District and 758

in the Ludhiana Tahsil, 707 among the Jats of the whole District and 708 in the Ludhiana Tahsil, per mille, compared with 817 in the Punjab. The villages referred to show a still smaller proportion of 759 and the Jats of these villages have only 715 females per 1,000 males. The proportion among the Jats compares unfavourably with that in the other castes except the Chuhras, as shown in the margin. This would lead to the inference, that the Jats are largely responsible for the paucity of females. But the fact that their sex proportion in some of the worst villages picked up is better than that of the Jat caste, for the whole tahsil or district, proves that these are not the worst types and that the condition of Jats in some other villages must be worse.

Arain	886
Brahman	979
Chamar	716
Chuhra	689
Jhinwar	844
Khatri	876
Lohar	1,000
Tarkhan	973
Others	778

Moreover an examination of the statistics by sub-castes given in the margin shows that the conditions differ from sub-caste to sub-caste and from place to place. The Gil Jats of village Gil have an exceedingly low proportion of females (571 per mille of males). The Garewals of Narangwal and Lalton also show low figures (650 and 653) but the same sub-caste has recorded better results in Gujjarwal (770), Raipur (740) and Ballowal (748), although as a class, the Garewals have had a sinister reputation in respect of female infanticide. The age statistics show similar results, for the village of Gil has only half as many female children under 5 years of age as males, and Lalton and Narangwal are not much better. But a comparison of the sex proportion of each village in 1901 and 1911 (see margin) makes it clear that every one of the villages has improved in the strength of the female sex. Taking the figures of the first annual age-period for what they are worth, the statistics of infants under one year of age noted in the margin would indicate that Ballowal and Lalton have far more female than male births now, although the improvement in the latter has commenced very recently, and has not succeeded in pulling up the proportion of females of all ages. The village of Gil still stands low and the absurdly low proportion in Narangwal, in spite of the improvement in the proportion of females under 5 years noticed above, is startling. The position must obviously have been much worse ten years ago.

Village.	Sub-caste of Jat.	Proportion.
Gil ...	Gil ...	571
Gujjarwal ...	Garewal	770
Lalton ...	Do. ...	653
Narangwal...	Do. ...	650
Raipur ...	Do. ...	740
Ballowal ...	Do. ...	748

MALE AND FEMALE INFANTS UNDER 5 YEARS.

Serial No.	Name of village.	*Population in* 1901.		*Population in* 1911.		*Proportion of females to* 1,000 *males.*		Name of sub-caste of Jat residiog.
		Males.	Females.	Males.	Females.	1901.	1911.	
1	Gil ...	72	28	56	28	389	500	Gil.
2	Gojjarwal	70	32	75	70	457	933	Garewal.
3	Lalton ...	49	14	57	29	286	509	Do.
4	Narangwal	61	15	43	24	246	558	Do.
5	Raipur ...	105	29	88	57	276	648	Do.
6	Ballowal ...	28	10	16	15	357	938	Do.

Village.	Sub-caste.	Proportion of females to 1,000 males.
Gil	Gil ...	786
Gujjarwal ...	Garewal	864
Lalton ...	Do.	2,500
Raipur ...	Do.	958
Narangwal	Dc.	167
Ballowal ...	Do.	2,000

FEROZEPORE DISTRICT.

(*xiv*). In reply to an enquiry as regards the prevalence of female infanticide, the Deputy Commissioner of Ferozepore reported that the only caste which continued the practice was that of Sindhu Jats. Enumeration books of all the villages—45 in number—inhabited by Sindhu Jats were, therefore, called for and examined. The total population of these villages situated in the Tahsils of Ferozepore, Zira and Fazilka, is 14,763 males and 11,671 females giving a proportion of 791 to every 1,000 males, while the proportion of females to males for the whole district is 782. The proportion of Jat females in the Ferozepore District as a whole is 745, among the Jats living in these villages 731, and that among the Sindhus of the same villages only 683. The other prominent sub-castes of Jats living in the villages in question are Gil and Sindhu, who have a proportion of 875 and 709, respectively. The Sindhus thus have fewer females proportionately than the other castes and the other sub-castes of Jats, and may reasonably be suspected of female infanticide or neglect of female infants. The proportion of female infants under one year to 1,000 boys of the same age is only 526 among the Sindhus, while the similar proportion of girls under 5 years

Census figures.

	Proportion of females to 1,000 males in Sindhu Jats.	
	All ages.	0—5
I Class—		
Jamiat Singhwala	708	1,333
Waltoha	867	1,667
Chohla	808	1,222
Bara Pahoowindian	1,056	2,000
II Class—		
Kehar Singhwala..	989	917
Umariana	950	1,000
Jhutra	747	1,000
Nankianwali ...	702	1,000
III Class—		
Ratta Khera ...	651	111
Jang	687	455
Fatehgarh Panjtur	651	500
Chak Mehrana ..	529	375
Karahewala ...	773	250
Ferozewal Mangal Singh.	629	500
Chuga Kalan ...	593	500
Bharana	589	286

of age is 623—a fact pointing to a comparatively larger defect of females in the earliest stages of life. But the figures are not equally bad in all the Sindhu villages. The marginal table will show that neglecting the 29 villages in which the number of Sindhus is small, in 4 villages there are more females under 5 years of age than males, in 4 the sex proportion is even, and in 8 the proportion of females is markedly low, out of a total of 16. The Sindhus as a class cannot, therefore, be suspected, although the extremely low proportion of female infants in class III is not easy to explain, particularly in face of the fact that in almost all the cases, the strength of females of all ages is also low. The other castes residing in the same villages have a much larger proportion of females, except Chuhras. The result of the above examination is that in the Ferozepore District, the Sindhu Jats have a very low proportion of females on the whole, but the disproportion is confined to a few villages. The figures for 1901 not being available, it is not possible to say whether or not there has been any improvement in the case of the worst villages.

Enquiries made about particular families.

(*xv*). With a view to examine the causes leading to a paucity of females among the Jats of this tract, enquiries were made about the conditions of birth, marriage, etc., extending over two generations in 30 selected families in the notified villages, 30 in other adjoining villages of the Jullundur District, and over 3 generations in 15 families of 6 villages in the Ludhiana District, whose figures have been examined in the preceding paragraphs. The results are tabulated in the margin. The generation called

Generation.	Births. Males.	Births. Females.	Deaths. Males.	Deaths. Females.	Ages of death. Age.	No. Males.	No. Females.	Causes of death. Causes.	No. Males.	No. Females.	Ages of marriage. Age.	No. Males.	No. Females.	Remarks.
					Jullundur District. *Notified villages.*									
I	93	77	43	35	Under 1 month.	5	8	Not known	43	35	Up to 15 years.	21	20	All females married up to 15 years.
					From 1 to 12 months.	9	10				Over 15 years.	6	...	
					From 1 to 5 years.	19	12							
					Over 5 years.	10	5							
					Other villages.									
I	95	76	36	48	Under 1 month.	6	3	Not known	36	48	Up to 12 years.	16	17	All females married up to 12 years.
					From 1 to 12 months.	3	10				Over 12 years.	9	..	
					From 1 to 5 years.	16	21							
					Over 5 years.	11	14							
					Notified villages.									
II	42	26	10	8	Under 1 month.	1	2	Swelling	2	..	...	...	...	
					From 1 to 12 months	3	4	Pneumonia	5	4				
					From 1 to 5 years.	6	2	Fever ...	1	3				
					Over 5 years.	...	...	Plague ...	2	...				
								Born dead	..	1				
					Other villages.									
II	59	28	12	13	Under 1 month.	4	2	Pneumonia	3	10	...	...	...	
					From 1 to 12 months.	1	5	Fever ...	8	3				
					From 1 to 5 years.	4	6	Plague ...	1	...				
					Over 5 years	3	...							

Generation.	Births.		Deaths.		Ages of death.			Causes of death.			Ages of marriage.			Remarks.
	Males.	Females.	Males.	Females.	Age.	No. Males.	No. Females.	Causes.	No. Males.	No. Females.	Age.	No. Males.	No. Females.	
					Ludhiana District. *Suspected villages.*									
I	33	7	12	4	Under 1 month.	..	1	Plague ...	2	...	Up to 12 years.	19	4	All females married up to 12 years.
					From 1 to 12 months.	...	1	Fever .	2	...	Over 12 years.	11	...	
					From 1 to 5 years.	2	1	High fever	1	...				
					Over 5 years.	10	1	Chronic dysentery.	1	...				
								Cholera...	1	..				
								Consumption.	1	1				
								Small-pox	2	...				
								Drowned	1	.				
								Not given	1	.				
								Athrah ...	.	2				
								Fire ...	.	1				
II	56	17	19	10	Under 1 month.	3	4	*Athrah* ...	8	4	Up to 12 years.	22	5	All females married up to 12 years.
					From 1 month to 12 months	1	2	Plague ...	3	...	Over 12 years.	9		
					From 1 to 5 years.	4	2	Consumption.	3	...				
					Over 5 years.	11	2	Fever ...	1	...				
								Not given	4	1				
								Pneumonia	...	2				
								Cough ..	...	1				
								Fall from roof.	...	1				
								Died with mother.	...	1				
III	30	23	9	12	Under 1 month.	1	1	Died along with mother.	1	1	Up to 10 years.	5	...	No female married.
					From 1 to 12 months.	8	10	*Athrah* ...	8	10				
					From 1 to 5 years.	...	...	Plague ...	...	1				
					Over 5 years.	...	1							

first is that of the parents of the present heads of the families, the second refers to the present heads and the third is that of their children. It is difficult to place absolute reliance on conclusions derived from such limited statistics but they are useful in indicating certain tendencies. It is curious that the proportion of females at birth was higher in the first generation of Jats in the notified villages of Jullundur than in the others or in those selected for examination in the Ludhiana District. But while the second and third generations in the latter district have shown a steady increase in the proportion of female births, the deficiency of females, among the children of the present families is more marked in the Jullundur District. Without positive evidence, it is impossible to be sure as to the extent to which the paucity of females in any generation has been due to female infanticide. The circumstances appear to be similar in all cases. Both males and females have as a rule been married early. Infant deaths under one year have usually been more frequent among males than among females and have been brought about by similar causes in both sexes. But there can be no doubt about the female infants (0—5) being neglected more than the males. Enquiries in village Lalton of the Ludhiana District have shown that in the Kila (fort) belonging to the Garewal Jagirdars, which has 30 houses with a population of 120 to 125 souls, there are 30 girls aged under 14 years now, while 10 years ago there was only one! This points to a marked improvement. If the information collected is to be believed (and one cannot be too sanguine of the accuracy of the information supplied by the uneducated regarding ages, causes of death, etc), it would appear that very few deaths occur in the first few days after birth, which is ordinarily the time when female infanticide can take place. It may be that when this practice is resorted to, the births are concealed even at the expense of a little money. It is a common practice to place a few rupees under the pillow of the patient during confinement, to be given away as charity in case of a male birth. It is said that when female infanticide is practised, this money is reserved for greasing the palms of persons who are in a position to ask awkward questions. The causes of death of infants are generally stated to be pneumonia,

fever, dysentery, cough or *athrah** but none of these ailments is peculiar to females. The marginal figures given above confirm the results of the Census and vital statistics, discussed in the preceding paragraphs pointing to a low proportion of females among the Jats, particularly in the Jullundur and Ludhiana Districts, but whether, there are some natural causes which lead to a scarcity of female births among them or if the proportion is deliberately kept down by infanticide or neglect, is an inference which may only be guessed from a consideration of all the connected facts.

Methods of female infanticide.

(*xvi*). The methods said to have been employed in putting a female infant out of the way are these :—

(1). Where the persons concerned in the perpetration of the black deed had no compunction, the baby was throttled by pressing the thumb gently against her throat continuously for several minutes ;(2) a little juice of *akk* (calatropis procera) was administered internally ; (3) an overdose of opium was mixed in the first potion (*ghutti*) ; (4) and the device of pouring icy-cold water on the baby used to be a familiar device in the chilly winter nights. But the most favourite method was (5) starvation, *i.e.* not feeding the baby at all or giving her totally insufficient nourishment, which reduced her to death in a few days.

I have been told that in notified and suspected villages, females in the family way used to be sent away to their parents' houses in other villages, by way of precaution, so that in case of a female offspring, the infant could be disposed of without arousing suspicion of foul play.

Time of commission of the deed

(*xvii*). A female infant was usually killed immediately after birth or within the first few days of her life. But if for some reason or another, this could not be arranged, her life was not out of danger till she was over one year of age. Among the leading Sikh Jats of the Lahore *Manjha*, it is still the rule for the midwife to report the birth of a female to the Sirdar and to ask for his orders as to whether the first potion (*ghutti*) should or should not be administered. The permission is now given as a matter of course, although with many regrets, but the custom shows, that at one time an answer in the negative from the head of the family must have led to the immediate destruction of the new born babe. Filial love is an instinct that is not easy to extinguish and the mother must naturally be averse to the destruction of her female offspring even though she can, under the peculiar social system prevalent in this country, have no voice when her elders are determined to adopt a murderous course. Nevertheless instances of a mother attempting to save her daughter, successfully or unsuccessfully, are not unknown. In Lalton (a village in the Ludhiana District), a mother is said to have saved her girl some 15 or 20 years ago, by incessant vigilance during the first few days after birth and then taking her away to her father's house. But when the girl had grown about 2 years old, she was taken on a pilgrimage to Jwalamukhi and killed on the way. At the birth of her second daughter, the mother acted as on the first occasion, but her father did not send the girl to her husband's house until he had taken security for the baby's safety.

Conclusions.

(*xviii*). That female infanticide prevailed in the Punjab to a large extent, at the annexation of this Province, not only among the Darbari Jats or in the Jullundur District, but generally throughout the central and eastern Punjab, goes without saying, and it also seems to be proved that the practice, though on the decline under the influence of a rigidly enforced Criminal Law and the civilizing influence of a humane Government, continued to be favoured in certain localities, particularly in the Jullundur Doab, and in individual families in the most hypergamous castes, all over the tracts in question. It also appears that the social revolution which is in progress, the gradual disappearance of the customs of hypergamy under the influence of Reform societies, the high prices which have begun to be paid for women owing to their paucity, the levelling tendency of the times, whereby the Darbari Jats or other hypergamous castes cannot now reckon themselves to be much above the others, except in name, and the spread of education, have led to a marked contraction in the extent of female infanticide amounting almost to its virtual extinction. It would not be

* *Athrah* is supposed to be an affection of which the cause is not known and which results in the children dying on the eighth day after birth, or in the eighth month, or eighth year, if they do not die in the womb in the eighth month after conception.

correct to say that female infanticide has absolutely ceased, but the improvement in the proportion of female infants, noticed in paragraph 311, and the increase in the birth-rate of females mentioned in the same paragraph are clear indications of a change for the better, and it is also evident that no particular caste or village can be condemned; as a whole, for being addicted to this crime. Even in the worst villages, the figures show some redeeming features and the sub-castes of Jats, which possess an appallingly low proportion of female infants, in one village, exhibit very favourable conditions in others. I think I could safely state on the basis of my enquiries, that wherever the practice exists, it is now confined to individual families and that the offenders do not belong exclusively to any particular caste or village. There are probably more cases among the hypergamous Sikh Jats, who cling tenaciously to their high status of the times gone by, in spite of their present poverty ; but sometimes a low caste servant imitates the example of his master of high birth, while in other cases, mere fiscal considerations induce the parents to end the life of a female infant, without any considerations of status, hypergamy, etc. The extent of female infanticide is in any case insignificant and in my opinion cannot now affect the proportion of sexes sufficiently to be treated as a practical cause of the paucity of females.

(*xix*). Action has been taken in the past in two directions, *viz.*, (1) prevention of the crime by surveillance under the provisions of Act VIII of 1870 and (2) the curtailment of marriage expenses. Efforts in the latter direction have so far met with no success and it is not possible to say definitely whether all the villages which have been under surveillance, have really shown an improvement, and if so, whether it has not been due to the general reformation of ideas. Sir Dennis Fitzpatrick, as has been noticed above, tried to substitute Medical agency for Police, in the matter of surveillance. The measure though sanctioned for adoption has not been tried, but I venture to agree with the Hon'ble Mr. Fenton in thinking that the former agency is likely to prove more irksome and less effective. Remedies.

In his note of 6th October 1903, Mr. Rose did not suggest any remedies for stopping the practice, but he proposed the compilation of absolutely accurate vital statistics in the central districts of the Province and specially among the Jat tribes, distinguishing between the Hindus and Sikhs ; and he proposed that the birth-rate of each district should be worked out annually for each district by religion throughout the Province together with the death-rate for each year, by annual age-periods up to 20, that the data should be compiled specially for a few large Jat tribes in each district, and that the tribe or caste should be invariably recorded in birth and death registers. He also suggested detailed local enquiries to be made in each district with a view to trace the history of a number of families, somewhat in the manner referred to in paragraph (*xv*) above. I venture to think that the statistical elaborations proposed by Mr. Rose would be incommensurate with the result and that the small degree to which female infanticide would appear to prevail now, if at all, would not justify the expenditure of so much time and trouble. In my opinion, it will suffice to lay down that in all birth and death registers, the religion (Hindu, Sikh, Muhammadan, Christian) and the caste and sub-caste (*e. g.*, Jat-Sindhu, etc.) should be invariably noted. This would furnish sufficient material in the birth and death registers for elaboration, if necessary. Enquiries into the history of individual families do not lead to fruitful results as the information given is generally not very reliable.

There are serious obstacles in the way of penalizing excessive expenditure on marriages. Members of high castes would no doubt generally welcome legislation on the subject, but this is the feeling of the classes which are supposed to have the highest incentive to female infanticide, *viz.*, those, who want to maintain the dignity of their position by ruinous expenditure which they cannot afford and would be only too glad to be able to say that they have been prevented by law from spending more than the prescribed limits. But the class that is growing in wealth would think otherwise. Those who have more money than they know what to do with, would certainly like to spend it on marriages, and if they are prevented by law from spending more than a paltry sum on a daughter's marriage, they would know, how to get round the technicalities of law and would establish

precedents which would become as essential to follow as the present unwritten code of expenditure on marriage ceremonies. Moreover, it would be very difficult to devise a graduated scale which would meet the requirements of all grades in each caste. Personally, therefore, I do not favour legislation, in this respect, but if a scale has to be fixed it should be an automatically sliding one, proportionate to the income of the person concerned, calculated in a rough and ready manner in terms of land revenue paid by him or on some similar basis.

The only suggestion which I would make is, that with the help of the details of caste and religion in the birth and death registers and the village tables prepared at each Census, the District officers should watch the proportion of females in villages where there is the least suspicion of foul play, particularly in the Jullundur, Ludhiana and Ferozepore Districts and that, whenever the proportion of female births in a particular village falls below the average birth-rate, or the proportionate death-rate amongst female infants of 1—5 years of age exceeds the similar average for the district or tahsil by, say, more than 25 per cent. persistently for a number of years, steps should be taken to place that village under the operation of Act VIII of 1870, and that when this is done, the village should be saddled with some additional charge, whether by way of contribution towards the maintenance of the supervising police staff or otherwise. This would, besides acting as a check against female infanticide, if any, prevent neglect of female infants, which I think is a far more important cause of the deficiency of females. Education is having the desired effect in influencing public opinion against female infanticide and I venture to agree with the suggestion made by Pandit Moti Lal, Mir Munshi, in 1868, that it is only necessary to take steps to prevent the actual commission of the crime, leaving the people themselves to devise means to curtail the marriage expenses in ordinary course, as an item of economical interest.

CHAPTER VII.

Civil Condition.

GENERAL.

332. Imperial Table VII contains the statistics of civil condition, by religion, age and sexes; and the civil condition of certain selected castes is given in Imperial Table XIV, by age-periods. Detailed information based on the former is contained in the following Subsidiary Tables:— **Reference to statistics.**

I.—Distribution by civil condition of 1,000 of each sex, religion and main age-periods at each of the last three Censuses;

II.—Distribution by civil condition of 1,000 of each sex at certain ages in each religion and Natural Division;

III.—Distribution by main age-periods and civil condition of 10,000 of each sex and religion;

IV.—Proportion of the sexes by civil condition at certain ages for religions and Natural Divisions;

V.—Distribution by civil condition of 1,000 of each sex and certain ages for selected castes; and

VI.—Terms of relationship.

333. The distribution of males and females in the Punjab is noted in the margin, by civil condition. In the Province as a whole more than half the males (528 : 1,000) are unmarried, about one-twelfth (84 : 1,000) are widowers and 388 to every thousand or rather less than two-fifth are married. On the other hand almost every other female is married, about one-seventh of them are widows and the rest are unmarried. The conditions prevailing in the Native States are somewhat more favourable than those in British Territory. Dealing with actual figures, the number of unmarried males is nearly double that of unmarried females, but married females exceed married males by one per cent., while the widows are about 40 per cent. in excess of the widowers. Amongst the Hindus, the excess of married females over married males is very small (·03 per cent.) while the widows are $1\frac{1}{2}$ times as many as the widowers. The Sikhs show a large excess (2·3 per cent.) of married females over married males. This is partly due to the emigration of married males and partly to the tendency to have a plurality of wives resulting mainly from marrying a deceased brother's wife. The excess of married females is also marked amongst the Muhammadans, where the wives are 1·6 per cent. more numerous than the number of husbands; and is obviously due to the practice of polygamy. Migration accounts for the excess of married males over females, amongst the Jains and Christians. **Distribution by civil condition.**

Per 1,000 of each sex.

Civil Condition.	Males.	Females.
British Territory.		
Unmarried	531	383
Married	386	477
Widowed	83	140
Native States.		
Unmarried	513	350
Married	399	495
Widowed	88	155
Province.		
Unmarried	528	377
Married	388	480
Widowed	84	143

334. Marriage according to the Hindus, Sikhs, Muhammadans and Jains is a sacrament and not merely a social function or a matter of convenience. The universality of marriage among the population of the Province is clear from the fact that at the ages of 40 and over, only 19 females out of every 10,000 of that sex remain unmarried (see Subsidiary Table III). The figures are given in the margin, by religion. The largest proportion of females remaining unmarried at 40 years of age (56) is found among Christians. With them marriage is not essential. Leaving alone the nuns who take the vow of celibacy, several ladies remain unmarried, from various causes, to the end of their lives or up to a very advanced age. The Muhammadans and Jains come next with 25 unmarried females per 10,000. In both these religions, a female must ordinarily be married. The figures for the Muhammadans have been swelled by the registration of prostitutes and other women of ill-fame as unmarried. The unmarried Jain females of advanced age are mostly initiates into celibate orders. Their total number in the Province is however, only 53. Among the Hindus and Sikhs, only 13 and 14 females respectively, in every 10,000, remain unmarried after 40, and these are mostly females suffering from some infirmity. The number of unmarried Hindu females over 40 is comparatively large in the Himalayan tract, where the custom of a number of slave girls accompanying the wedded wife of a chief or notable **Universality of marriage.**

	Unmarried.
All Religions ...	19
Hindus ...	13
Sikhs ...	14
Jains ...	25
Muhammadans	25
Christians ...	56

is still in force. These slave girls attend the bride at the nuptial ceremonies and are also supposed to be married in a way to the husband. But they are not recognized as wives and, consequently, are returned, at a Census, as unmarried.

But as many as 164 males out of every 10,000 remain unmarried after 40, owing partly to the shortage of females and partly to the early admission of a certain proportion of them into religious celibate orders. The Jains occupy the worst position here with a proportion of 267. The corresponding figures for the Sikhs, Hindus, Muhammadans and Christians are 259, 198, 117 and 87 respectively. The custom of widow marriage reduces the number of unmarried males in the Christians and Muhammadans, while the Sikhs, who also allow widow marriage, seem to suffer mainly from a paucity of females.

From 15 to 40 years, which is the real child-bearing age in this country, only 58 females per 1,000 of that age remain unmarried ; as many as 860 are married and there are 82 widows. Very few women remain unmarried after the age of 20 amongst the Hindus, their proportion from 20—40 being only 10 per 1,000 (see Subsidiary Table I) ; but taking the ages 15—40 together they have 32 unmarried females out of every 1,000. Amongst the Muhammadans as many as 79 remain unmarried from 15—40 years of age and the proportion amongst the Christians in the same age-periods is as high as 161. The proportion of widows is naturally small amongst Christians and Muhammadans, being 52 and 65 respectively. The Sikhs show the higher figure of 80 and the Hindus of 107. The Jains have no less than 183 widows at these ages, out of every 1,000 females.

Variations.

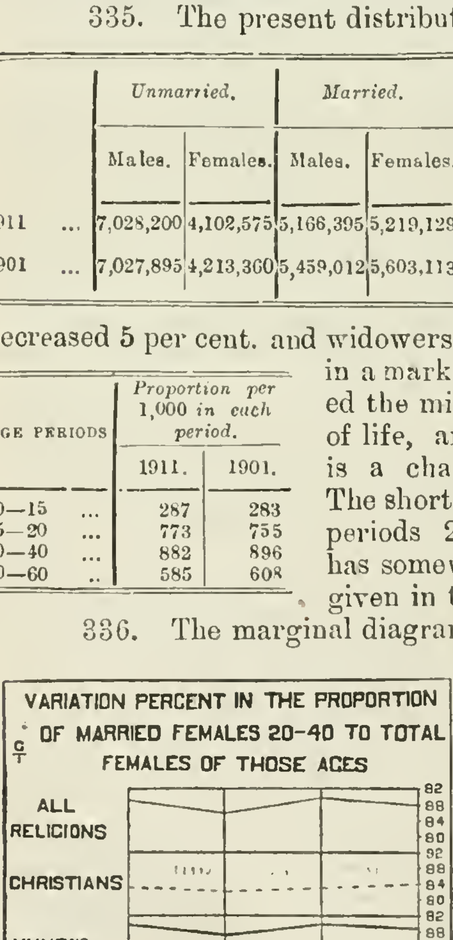
335. The present distribution by civil condition of the total population is compared in the margin with that of the past Census. The decrease in females has occurred mainly among the married (7 per cent.) while the unmarried and widowed have decreased by only 2·6 and 1·5 per cent. respectively. The result is that married males have decreased 5 per cent. and widowers have increased 31 per cent. The statistics show, in a marked degree, the effects of plague, which attacked the middle ages more than persons at the extremes of life, and a diminution in the reproductive population is a characteristic feature of the present Census. The shortage of married females has occurred in the age-periods 20—60 while the proportion at the earlier ages has somewhat increased, as will appear from the figures given in the margin.

	Unmarried.		*Married.*		*Widowed.*	
	Males.	Females.	Males.	Females.	Males.	Females.
1911 ...	7,028,200	4,102,575	5,166,395	5,219,129	1,120,380	1,551,071
1901 ...	7,027,895	4,213,360	5,459,012	5,603,113	852,148	1,575,122

Age periods	*Proportion per 1,000 in each period.*	
	1911.	1901.
10—15 ...	287	283
15—20 ...	773	755
20—40 ...	882	896
40—60 ..	585	608

Variation by Religion.

336. The marginal diagram indicates by curves, the rise and fall of the proportion of married females of the age of 20—40 to the total number of females of the same age. On the whole the relative strength of married females of those ages fell considerably in 1891, but more than recouped itself in 1901. The small decrease now ascertained does not place matters in a worse position than 30 years ago. The age-periods 20—40 have been similarly affected in respect of married females in all religions except the Christian, where the addition of converts, in overwhelming proportion, has raised the percentage of married females in every age-period, in spite of the losses of females at the middle ages from plague. The western Punjab, where the population is mostly Muhammadan, having been comparatively immune from plague, the losses of married Muhammadan females, in those age-periods



are only nominal. Compared with 1901, married males have decreased in all age-periods, with the exception of 5—10, the most important loss having occurred from 40—60 years, while there has been a general increase in the proportion of widowers. The state of affairs is similar among the Hindus and Jains. Amongst the Muhammadans, the proportion of married males per thousand has risen in the age-period 15—20 from 223 to 228, but it has decreased in all age-periods above 20 with an inverse variation in the proportion of widowers. Married Christians at the ages of 20—40 now represent 465 out of every 1,000 of those ages, against 267 in 1901, but the higher age-periods show less favourable results. This abnormal rise may be due largely to mis-statement of ages by the low caste and uneducated converts and cannot be considered reliable. The proportion which in 1881 was 162 rose to 221 in 1891; so compared with 1891, the figure of 1901 was not uncommonly large. As to the ages of marriage, the proportion of boys and girls marrying under the age of 5 remains unchanged, but at the ages of 5—10 there are now 13 males out of a thousand who are married against 11 in 1901, while the proportion of females married at this age has also risen from 36 to 41 per thousand. The proportion of married boys of school-going age (10—15) has fallen from 87 to 84, but ignoring the mis-statement of ages, there are now 287 married females out of a thousand of that age against 283 in 1901. The rise in the proportion of marriages under 10 appears to be general. While the proportion of married males has decreased amongst the Hindus, Sikhs and Jains, the Muhammadans now have 61 married boys of 10—15 out of every 1,000 of that age against 55 in 1901 and 228 of 15—20 against 223. Similarly their proportion of married females in the age-periods 5—10 and 10—15 has increased from 22 and 195 to 28 and 216 respectively.

AGE OF MARRIAGE.

337. The statement given in the margin indicates the proportion of married males and females in each of the four first quinquennial age-periods of life, for each religion, per mille of population of each sex. A very large number of Hindu girls get married between the ages of 10—15 and they show a proportion of 392 married females and 10 widows per 1,000 at this early age. Early marriage of females prevails amongst the Jains to about an equal extent, but while they show the largest proportion of widows in all age-periods, their proportion of married females at 10—15 is only 243, *i. e.*, lower than that of the Sikhs who have no less than 289 females, per thousand, married at this age-period. The Muhammadans, who are less given to early marriage have only 216 married females under 15 per 1,000. But the well-to-do Muhammadans follow the custom with a vengeance and have 28 married females per 1,000 at the ages 5—10 and 1 per 1,000 under the age of 5. Indeed before attaining to the age of ten 2 per 1,000 of the Muhammadan females (in the age-period of 5—10) become widowed. The Christians show the smallest relative strength of married females under 15—*viz.*, 156 per mille. These cases are confined to converts, amongst whom, 15 females per 1,000 in the age-period 5—10 and 1 per 1,000 under 5 are married and 2 females per 1,000 in the former age-period are widows. The highest proportion of married female infants is found amongst the Hindus and Jains (2 per 1,000) and amongst the latter 1 female infant per 1,000 is a widow. Between the ages of 5 and 10, fifteen out of every 1,000 Jain females get married. Amongst the Hindus, Sikhs, Muhammadans and Christian-converts, marriage sometimes takes place even when an infant is under 1 year of age. The earliest marriage recorded amongst the Jains is from 2 to 3 years. Early marriage is more common in the Himalayan tract than elsewhere as the figures given in the margin will show. Infant marriage amongst the Sikhs appears to be confined to the North-West Dry Area and occurs mostly among the Sahjdharis.

Early marriage.

Age-periods.	Males.				Females.			
	Hindus.	Sikhs.	Jains.	Muhammadans.	Hindus.	Sikhs.	Jains.	Muhammadans
0—5 ...	2	...	1	...	2	1	2	1
5—10 ...	21	11	24	9	63	32	15	28
10—15 ...	119	78	103	61	392	289	243	216
15—20 ...	336	263	428	228	856	807	814	702

Himalayan tract.	Per 1,000 females married.	
	0—5	5—10
Hindus ...	4	78
Muhammadans ..	4	108
Sikhs ...	...	105
Jains ...	...	40

Prevalence of the custom in different religions.

338. The Hindus again show the largest number of married males under 15 years, but the Jains have 428 per mille who are married between 15 and 20 years, while the corresponding figures for the Hindus, Sikhs and Muhammadans are 336, 263 and 228 respectively. As matters stand, early marriage would still appear to be most common amongst the Hindus and Jains.

But while the practice seems to be decreasing amongst those most prone to this custom, it is on the increase among the Muhammadans, as judged from the figures given in the margin. While the proportion of Hindu married males under 15 has remained stationary, that of married females of the same ages has decreased slightly from 135 to 131 per mille. The Jains have shown the best results, the proportion of males having fallen from 58 to 45 and that of females from 105 to 81. On the other hand, amongst the Muhammadans who had 19 males and 62 females in wedded life under the age of 15 in 1901, the figures have now risen to 22 and 66 respectively. For a comparison of the figures by age-periods reference should be made to Subsidiary Table I of this chapter. The Hindus have the largest number of married infants in the first five annual age-periods, but there are no less than 13 males and 17 females under 1 year and 279 males and 850 females under 5 years, among the Muhammadans, who have already been married.

PROPORTION OF MARRIED PERSONS UNDER 15 YEARS TO EVERY 1,000 OF TOTAL POPULATION OF EACH SEX AT THOSE AGES.

Religion.	*Male.*		*Female.*	
	1911.	1901.	1911.	1901.
Hindus ...	47	47	131	135
Jains ...	45	58	81	105
Muhammadans.	22	19	66	62

The theory that primitive man knew nothing of early marriage has been exploded. It is now recognized that early sexual relationship was common in the primitive stages of society. So when people have advanced sufficiently to consider monogamy necessary, early marriage would be the first step towards the attainment of juvenile chastity and the maintenance of social morality. But the combination of early marriage of females with the rule prohibiting the marriage of males till they had attained to a mature or even advanced age, laid down by Hindu *Shastras* would appear to be the outcome of a much more advanced national stage and the result of a desire to secure absolute purity of moral. Nesfield's theory, that infant marriage was a means devised for saving girls from inter-tribal communion and marriage by capture, seems to be the most favoured one in the country, but it is based on ignorance of the fact that the custom is much older than the foreign invasions. The notions of foreigners about the cruelty of the custom are also due to the erroneous assumption that the *Shastras* enjoin immediate consummation in the case of early or infant marriage. I am not aware of a mention of early marriage in the *mantra bhág* of the Vedas, although a distinction is drawn between *kanyá* and *yuvati*,* but in the Chhandogya Upanishad† is related the story of one Ushasti Chákráyana, who lived at Ibhyagráma (the land of the Kurus) with his *átikiyá*‡ wife, which shows that even during the period referred to in the Upanishads, the marriage of females of immature age to grown up men, was in vogue.

It must be remembered that amongst the Hindus, marriage is looked upon as a religious function performed with the express object of enabling a person to discharge certain duties devolving upon him by way of *Yajna* (sacrifice) and the propagation of the species mainly with the object of making oblations to the Manes. Marriage thus enjoined for such a purpose alone and not for the sake of enjoyment, becomes a sacrament rather than a social function. The *Ashrama* rules lay down that every *dwija* should spend the first quarter of his life in study, during which period he must remain celibate (*Brahmchári*). The period varies under different conditions and for different *Varnas*, but the *Ashrama* must be gone through and, roughly speaking, it may be put down as extending to about 24 years. It follows that ordinarily a man cannot be expected to marry before 24. During this period of *Brahmcharya*, the student is to follow a very simple and abstemious life and is not supposed to be in the society of women in so much so that, if full 20 years of age, he is not to do the usual obeisance to

* Rigved I, 123, 10.
† Adhaya I, 10—1.
‡ *Atikiyá* means one who has not developed her breasts, *i. e.*, who has not shown signs of puberty.

the Guru's wife, by touching her feet, unless she happens to be old.* On the other hand, the unquestionable chastity required of women inculcates a very high standard of morality and, therefore, it is laid down that a girl must be married before she develops any signs of puberty; the object being that when the ideas of womanhood arise in the mind of a girl, she should find them directed to the person designated as her lord and that they should not wander about to more persons than one. Another reason why a girl should be married early is, that according to the most favoured and prevalent form of marriage, *i.e.*, *daiva viváha*, a girl is to be given away, before a sacrificial fire, with religious ceremonies, as a sacred gift. The girl is looked upon as a very sacred being as long as she is in her innocence and has not developed signs of puberty. Indeed till the attainment of puberty she is, to this day, worshipped as a goddess (*Kanyá* or *Kanjaká*) during the *Navrátrás*.† After developing the said signs, she not only loses her sanctity but, if by chance she happens to be in her *Ritu kál* (monthly courses), she would be considered to be in a state of pollution and would not be admitted to the presence of the sacrificial fire; and the sacred gift which is called *Kanyádán* would lose its value. Every married man who has received the gift of a girl in marriage must perform at least one *Kanyádán* in order to free himself from the debt which he incurs by receiving a similar gift at his own marriage, and he would not have discharged his duty if he gave away a woman instead of a girl. The matrimonial ages are laid down by Manu thus :— "At 30 years of age a man may marry a lovely girl of 12 years or a man of 24 a girl of 8. But if his religious duties would (otherwise) be unfulfilled (he may marry) earlier.‡" It is clear that the age of marriage laid down for girls involved a deferred consummation, and *Sushrut*, an authority on medicine, lays down on the strength of the Atharva Veda, that the marriage of a girl must not be consummated before she attains the age of 16. "If a woman of under 16 conceives from a man of under 25, the fœtus is liable to disease within the womb. If born, the child will not live, and if it does live, it will have a weak constitution. Hence conception must not be caused in a very young girl."§ The permission to a man to marry at an earlier age than 24 years is given only to enable the performance of *dharma*, *i.e.*, duties, mainly sacrificial. It is, therefore, no wonder that young girls when married should begin to assist in the ritual essential for a householder without premature consummation of marriage. The ages of consummation of marriage would, according to the above mentioned rules, be 34 and 16 or 32 and 16, respectively, for the man and woman. The authorities responsible for laying down these rules of practice were obviously mindful of the better fitness of parents to select a suitable match for the girl than leaving her to select one for herself in her early days of youth, when oftener than not, passion overcomes prudence and foresight.

At the same time the exercise of the right of ownership of the girl (*Patria potesta*) exists according to Manu‖ only till the girl attains puberty, after which it is no sin if she takes a husband of her own choice. It is, therefore, natural that girls should have been given away in marriage at an early age.

The custom appears to have been in force during the Epic period. Rama was 12 years old at marriage and Sita only 6.¶ The hypergamous trend of the whole Hindu society which apparently originated in the process of *Anuloma* recognized by Manu, has helped to maintain the institution of early marriage, intact for centuries.

With the non-observance of the institution of *Brahmcharya*, the marriageable age of man appears to have fallen gradually. The ideal marriage of the present day is one between a man of 20 and a girl of 12, the consummation taking place at the age of 25 and 17 respectively, but we often find a boy of 16 married to a girl of 12 years or less and the boy is about 20 and the girl about 16 when marriage is consummated. Considering the climate of the country, the consummation of marriage at those ages cannot be condemned except, of course,

* Manu II, 212.
† The first nine days of the bright half of Chet and Asauj.
‡ Manu IX 94.
§ Sushrut Sambita Sharirasthan, Chapter 10, Verses 67 and 68.
‖ Manu, Chapter IX, Verses 90-93.
¶ See Ramayana Aranyakanda XLVII, 4, 10.

on economic grounds, *i.e.*, when the young man has not the wherewithal to support a family.

Early marriages of the above mentioned type usually result in a very happy married life. As an instance of the extreme devotion of a wife married under the system, may be mentioned the case of a Mohyal Brahman whose wife grew seriously ill during his absence and realizing that she was about to die wired for her husband who accordingly hastened home. On his arrival she felt highly gratified because she would have the last wish of her life fulfilled, *viz.*, to die at her husband's feet. Lying on her death-bed, she asked him to wash his feet in water and give it to her to drink. The husband offered to do anything else she desired or to give away in charity whatever she would choose instead of giving her the washings of his feet to drink, but she insisted on the fulfilment of her request as the highest privilege she could wish for. He accordingly did as he was requested and as soon as he had put a spoonful of the washings of his right foot seven times in her mouth, she expired in perfect peace and contentment.

But ignorance of the principles on which the institutions were based has led to abuse and while the marriageable age of a girl is still 8 to 12 years, the boy selected as her match is often of the same age, *i.e.*, 12 years or less and sometimes a marriage is consummated before either of the parties has grown up. Or when a man of 20 years or more marries a girl of 12, 13 or 14, the marriage is sometimes consummated straight away. These are abuses into which the system has degenerated and which can be called infant marriages in the proper sense of the term, with reference to both husband and wife or wife alone.

The custom is clearly of Hindu origin but it is not confined to the Hindus only. It is largely prevalent amongst the rich Muhammadans partly owing to the strict *pardah* system they observe and partly, no doubt to Hindu influence and associations. Among the lower classes of Muhammadans, cases of a grown up man consummating his marriage with a young girl of 12 years or so before she is fully developed are not rare; but they are generally the result of poverty.

The extent of early marriage is now much larger amongst the menial castes than amongst the higher ones. Subsidiary Table V shows that the proportion of married females of the ages of 0—5 and 5—12 is highest among the castes named in the margin.

Caste.	Locality.	*Per mille of the age-period.*	
		0—5.	5—12.
Chuhra ...	E. Punjab...	5	142
Dhanak ...	Punjab ...	9	356
Kanet ...	Do. ...	5	114
Kumhar ...	E. Do. ...	4	117
Lohar ...	Do. ...	4	134
Dagi-Koli ...	Punjab ...	4	117
Dumna ...	Do. ...	1	164

An obvious explanation of the prevalence of early marriage among the lower classes of Hindus is that study is not enjoined for Shudras and there is no *Brahmcharya Ashram* (student life) for them. Consequently they can begin household life as early as is compatible with the conditions in which they live. It would be interesting to note that the provisions of the new Civil Procedure Code and the reluctance of Civil Courts in granting or enforcing decrees for custody of wives are said by the people to be an inducement for giving girls away in marriage, early, irrespective of caste and creed, and the facility of forging evidence of a *nikāh* may possibly have something to do with the increase of the custom among the followers of Islam.

Work done by Reform societies.

339. Besides the religious organisations, such as the Arya, Brahmo, Dev Dharm Samajes, which aim at the religious as well as social regeneration of the people, Reform societies have been formed in most of the important castes of the Hindus. The Rajput Sabha, the Khatri Conference, the Arorbans Sabha, the Mohyal Conference and the Brahman Sabha may be mentioned as instances. The abolition of early marriage is among the principal items on the programme of all such societies, although widow marriage is advocated mainly by the three religious bodies above alluded to. A good deal has been done by these societies and the feelings of the educated classes are generally opposed to early marriage. It has been shown in paragraph 337 that the present Census shows an improvement in respect of Hindus and Jains. So far as widows are concerned, one no doubt hears every now and then of a remarriage among the educated people, but no

Religions.	Proportion of widows per 1,000 in the ages 0—40.	
	1911.	1901.
Hindus ...	58	47
Jains ...	101	59
Muhammadans	32	30

impression appears to have been made by these isolated cases upon the statistics of civil condition. The figures given in the margin will show that while the proportion of widows to total females under the age of 40 is 32 per mille in Muhammadans against 30 in 1901, that amongst the Hindus has risen from 47 to 58 and in the case of Jains from 59 to 101. A summary of the reports received from some of the Reform societies is given below.

Mohyals.

At the Mohyal Conference held in 1905, it was resolved that the age-limit of marriage should be 18 and 13 years for boys and girls respectively. Later on it was found possible to raise this age-limit still higher, and the Conference held in 1910 resolved that no boy of less than 20 years and no girl below 14 years should be married. The resolution met with the general approval, not only of the male members of the community but of a certain number of females as well, with the result that the custom of early marriage is fast disappearing amongst the Mohyals. The Conference has not taken any steps towards the marriage of widows but it is not opposed on principle to the custom and a widow marriage which was recently celebrated in a well known family at Lahore called forth no opposition either from the Sabha or from the community. On the other hand, the Sabha has undertaken to circulate matrimonial notices on behalf of widows, through the medium of its journal called the Mohyal Mitra.

Dev Samáj.

Early marriage is practically unknown among the members of the Dev Samaj. The minimum marriageable age is 16 and 20 for girls and boys, respectively, and every year a number of girls and boys are initiated into the order of *Brahmcharya* (celibacy) when their parents take a vow not to celebrate their marriage before they have attained the prescribed ages. Early marriage is condemned as being pernicious to the physical, intellectual and moral development of the nation. Remarriage of child widows or other *adhikari* (deserving) widows is considered compatible with *Dharma* (laws of morality). Only two widow marriages have, however, taken place so far. Polyandry and polygamy are both equally disapproved.

Khatri Conference.

The Khatri Conference has been conducting a crusade against the custom of early marriage ever since 1901, although till 1910 their efforts had not assumed even the form of a resolution. It has now been resolved that the Khatris should try to marry their boys not before the age of 18 and the girls not earlier than 14. But the practical effects of the deliberations are not far reaching. As to widow marriage, no action has yet been taken, but the General Secretary observes that such marriages are celebrated now and then, and the general public opinion even among the uneducated masses is drifting steadily in favour of such marriages, though the progress is not very rapid. Polygamy is condemned by the Conference, and no Khatri should without sufficient cause marry a second wife so long as the first is alive.

S. S. Jain Conference.

The Jains are no less anxious to introduce social reforms than the Hindus. The Shwetambar Sthanakwasi Jain Conference is said to be making strenuous efforts to abolish customs (such as early marriage) which are against the principles and spirits of Jainism, with the result that the custom of early marriage is disappearing from the community. The Joint General Secretary of All India Digambar Jain Maha Sabha notes that he has succeeded in reducing early age marriages to about one-half. The claim appears to be correct to a considerable extent, as the proportion of Jain females married before 15 years of age has fallen from 104 to 81 during the past ten years and of males of the same age from 58 to 45.

The Conference is not in favour of widow marriage. The General Secretary of the Bharat Jain Mahamandal says that the community will not ever think of it and that it is stated that the remarriage of widows (virgin or otherwise) is not enjoined by the Jain Shastras.

Brahman Sabha.

The Brahman Sabha which has been only recently established also strives among other social reforms to stop marriages at very early ages.

Prevalent results.

But in spite of all the agitation for stopping early marriage, the Reform Societies do not appear to have had much practical effect so far, even within their own circles, much less upon the masses. Statistics of civil condition relating to the Arya, Brahmo and Dev Dharam sects were specially collected from the sorting slips and have been printed as Appendix to

DISTRIBUTION BY AGE-PERIODS OF 1,000 MARRIED OF EACH SEX.

Castes.		Total.			Arya.			Brahmo.			Dev Dharma.		
		0—5.	5—12.	12—15.	0—5.	5—12.	12—15.	0—5.	5—12	12—15.	0—5.	5—12.	12—15.
Arora ...	M.	...	3	10	...	3	28	...	...	79	...	8	125
	F.	...	13	40	...	12	90	...	...	34	...	...	96
Aggarwal	M.	...	8	34	...	16	51	...	...	...	...	...	...
	F.	1	16	64	...	8	57	...	...	...	...	...	...
Brahman	M.	...	6	20	...	4	56	...	..	19	...	...	...
	F.	...	32	58	...	23	85	...	...	18	...	...	...

DISTRIBUTION BY AGE-PERIODS OF 1,000 MARRIED OF EACH SEX—*contd.*

Castes.		Total.			Arya.			Brahmo.			Dev Dharma.		
		0—5.	5—12.	12—15.	0—5.	5—12.	12—15.	0—5.	5—12.	12—15.	0—5.	5—12.	12—15.
Jat ...	M.	...	9	23	...	50	51	...	...	...	48	60	131
	F.	...	22	24	...	21	94	...	...	...	52	69	190
Khatri ...	M.	...	4	11	...	2	32	...	20	60	...	64	167
	F.	...	21	43	...	8	63	...	...	44	...	...	99
Megh ...	M.	...	...	...	...	1	20	...	...	...	...	...	...
	F.	...	...	...	...	1	27	...	...	...	...	...	...
Od ...	M.	...	...	...	...	2	17	...	...	...	...	...	...
	F.	...	...	...	...	5	23	...	...	...	...	...	...
Rajput ...	M.	...	5	11	...	23	58	...	...	...	...	...	...
	F.	...	19	39	...	9	83	...	...	...	...	...	...
Naik ...	M.	...	...	...	...	...	...	...	...	...	...	19	9
	F.	...	...	...	...	...	...	...	...	...	...	11	56
Chamar...	M.	...	24	40	...	...	...	...	...	...	...	55	75
	F.	...	60	75	...	...	...	...	...	...	...	36	167

Table XIV in Volume III. The figures relating to the important castes in each sect, which are given in the margin will show that the proportion of boys and girls married before the age of 15 is generally larger for the members of each caste belonging to these societies than for the caste as a whole. This may be due, in some degree to the return of certain Brahmans as Brahmos and Devi Dharmis as Dev Dharm, and the comparative accuracy of the age statistics in the cities and towns to which the members of the Reform Societies are mainly confined may also have magnified their figures compared with those of the total castes, but there seems to be little doubt but that early marriage is still practised largely among the members of these sects.

The order in which children are married.

340. When the children live under the protection of the father or some other guardian, the custom regarding the order in which they are married is that the sons are generally married in the order of seniority, *i. e.*, the eldest being married first and the youngest last. Similarly in the case of daughters, the eldest must be married before the next younger sister. In the absence of special reasons, it is considered a disgrace to marry the younger son or daughter before the elder one. So far, the custom is general amongst the Hindus, Muhammadans and Sikhs. Exceptions are only made when, owing to some physical defect or for other reasons, it is not possible to find a match for the elder son or daughter, while a suitable alliance can be arranged for a younger member to the advantage of one or both parties, if contracted without delay. The younger son or daughter is also sometimes married before the elder, if convenient, provided that the elder son or daughter has been betrothed. Amongst the Hindus, the rule has been to marry all children, *i. e.*, both boys and girls in the order of seniority, and a score of years ago no one would accept the hand of a girl if her elder brother remained unmarried. The age of marriage for boys is, however, being raised gradually and consequently the objection to the younger sister being married before the elder brother is losing its force. Among the Muhammadans and Sikhs generally, the marriageable age of boys being higher, the marriage of girls is not put off in favour of the elder boys. When sons grow independent of the father or if the brothers separate at the death of the father, they marry at their own discretion, usually without regard to precedence by birth.

MARRIAGE CEREMONIES.

Marriage seasons.

341. Mr. Rose has given a detailed account of the seasons, auspicious and inauspicious, for marriages, on pages 44—46 of his Census Report (1901). Among the Hindus, no marriage is allowed when *Brahaspati* (Jupiter) or *Shukr* (Venus) is invisible (*Ast*). Jupiter is usually invisible, when it is in the *Singh-ráshi*, *i. e.*, the zodiacal mansion of Leo. This is why the period is usually known as *Singhast*.

Months.

The auspicious and inauspicious months are named in the margin. The basis is astronomical and the aversion to particular months is not due to seasonal conveniences. When the Sun is in the *Rashis* of *Kark* (Cancer, *i. e*, the month of *Sáwan*), *Singh* (Leo, *i. e.*, the month of *Bhádon*), *Kanyá* (Virgo or the month of *Asauj*), *Tulá* (Libra, *i. e.*, the month of *Kátik*), *Dhan* (Sagittarius, *i. e.*, the month of *Pos*), or

Auspicious.	*Inauspicious.**
Baisákh.	Sáwan.
Jeth.	Bhádon.
Asárh.	Asauj.
Manghir.	Kátik.
Mágh.	Pos.
Phágan.	Chait.

* In the Punjab, a marriage is often allowed in *Sáwan*, *Bhádon*, *Asauj* or *Kátik*, so that *Pos* and *Chait* are the only two months totally avoided.

Min (Pisces, *i. e.*, the month of *Chait*), the influences are not supposed to be good for matrimonial unions. Local variations are considerable, and particular months, which are generally auspicious or inauspicious, are treated as the reverse in particular localities.

The prohibited dates are the *Rikta tithi* (the 4th, 9th, 14th and Amavas or 15th of the dark half), of the lunar month. *Bhadrá** and *tithipat* (the last two *gharis*† of every lunar date) must be avoided. Nor may a marriage be celebrated on *Janam Ashtami, Gobind Dwádsi, Várni, Maháwárni, Ardhodaya*, and *Mahodaya*. The last day of every solar month (*masánt*) is not auspicious at all. Dates.

Tuesday and Saturday are particularly unlucky for marriage and in some places Sunday is also excepted. Days.

Marriage may be celebrated only in one of the following *Nakshatras*:— *Rohini, Utra Phálguni, Utrákhára Utrábhádrapad, Kevti, Swáti, Mrigshir, Maghá, Anurádhá* and *Hast*. But the last three *gharis* of every *Nakshatra* are prohibited. Nakshatras.

The month, day, *nakshatra* of birth must be avoided. The influence of the Sun on the boy and that of the Moon on the girl should be good. The zodiacal mansion of the Sun should not be, 4th, 8th or 12th on the boy's *ráshi*, nor should the mansion of *Brihaspati* be in similar proportion to the girl's *ráshi*. A sister may not be given away in marriage within six months of her brother's marriage. Indeed it is not supposed to be auspicious to celebrate two marriages in one family within a year. This rule is, however, not universal. Two brothers may not be married to two sisters, but exceptions are allowed. Two sisters may not be given away in marriage at once, so when this has to be done, the two sisters are kept away from each other from the very beginning of the ceremony, nor are the two bridegrooms allowed to see each other. Other considerations.

The Arya Samaj and the other Reform Societies do away with astronomical limitations, nor are the restrictions observed by the Sikhs.

The custom of celebrating marriages on auspicious dates, in large numbers, is not without precedent in Europe.

"In the City of Plongastel in Brittany all marriages take place on one and the same day. The men are all fishermen going as far as the Newfoundland banks and are at home only during a few months in the winter. One day in early February is set apart for the weddings. Little courting is done, but much haggling over the dowry of the girls. They have to bring a certain quantity of linen, chickens, pigs, and vegetables. Frequently a match is broken off because a father refuses to add a sack of potatoes to the dowry. On the set day the inhabitants of the entire region go to Plongastel. The whole population goes to church to hear Mass, to receive Communion, and to witness the wedding ceremonies. Often 50 or more couples are united the same day."‡

342. The month of *Moharram* is generally prohibited for marriage among the Muhammadans.§ Practice differs about the *Ramzán*. The Sunnis consider the whole month ominous, but the Shias are not so partial. Among the latter, the 3rd, 5th, 13th, 16th, 21st, 24th and 25th of every month is prohibited and the 26th of every month is particularly bad for *Nikáh*.‖ Exception is also taken to the celebration of marriages between the two *Ids*, *i.e.* from the 1st of *Shawal* to 10th *Zilhij* or in the first to 20 days of *Safar*.¶ But this view is not supported by the Shar'a. Inauspicious times among Muhammadans.

The Shias will not celebrate a marriage on Monday, because it is the gala day of *Bani Omaiya* who were opposed to the Shias.

According to the Sunnis marriages seldom take place in the first week of a month, but no particular date or day is condemned, although marriages are usually celebrated on Monday, Wednesday, Friday or Saturday. The *Ids* are generally excepted.

343. The eight forms of marriage mentioned in the Hindu Shastras are :— (1) *Brahma, i.e.*, the gift of a maiden spontaneously, after clothing and reverencing her, to one learned in the *Vedas* and of good character, having invited him; (2) *Daiva* which consists of the gift of a daughter after having adorned her, to a sacrificial priest, rightly doing his work in the course of a sacrifice; (3) the *Arsha*, Forms of Marriage. Hindus. *Prescribed by Shastras.*

* In certain dates certain portions of the time are inauspicious and are known as *Bhadrá*.
† One *ghari* is equal to 24 minutes.
‡ Tribune, dated 26th July 1912.
§ Sunnis observe the restriction during the first 10 days only.
‖ Tuhfatul'awám, Part I, Chapter XII.
¶ In other words, the whole Shawal and Ziq'ad and the first ten days of Zilhij are prohibited.

where the gift of a maiden is made in due form, when a pair or two of cattle have been legally received from the bridegroom; (4) *Prájapatya*, where the gift of a maiden is made after reverencing and addressing the pair "together do ye both duty"; (5) *Asura*, if the gift is made voluntarily after having presented to the kinsman of the maiden wealth as much as the bridegroom can afford; (6) *Gandharva*, which is the union consequent on the voluntary connection of a maiden and a man, rising from lust; (7) *Rákhshasa*, being the forcible abduction from her home, of a maiden crying out and weeping, after slaying and wounding (her relatives) and breaking into (the house); and (8) *Páishácha*, where a man secretly approaches (a girl) asleep, intoxicated or confused.* The eighth is the lowest form and the most sinful of unions. The *Asura* form is deprecated by Manu,† but is allowed for Vaishyas and Shudras.‡ The *Gandharva* and *Rákshasa* are meant for Kshattriyas and the first four for Brahmans. *Brahma* and *Daiva* are, however, meant exclusively for Brahmans, although the latter is the form most prevalent amongst all castes now. The *Arsha*, though not restricted, is by nature such as can apply to the case of the Brahmans only. The *Prájapatya* form is a counterpart of the *Daiva* marriage which would appear to be open to all castes.

...ow in vogue. The *Brahma* and the *Arsha* rites have practically disappeared. The *Gandharva* is, they say, not meant for the *Kalyuga* and therefore is not recognised. The *Rákhshasa* form seems to have existed till the close of internecine warfare, but the law will not permit it now. The *Páishácha* union is considered illegal. The only forms in use now are (*a*) a combination of the *Daiva* and *Prájapatya* rites, and (*b*) the *Asur* form, *i. e.*, the acceptance of a bride-price, but even where this is done the usual *Daiva* ritual is gone through. The distinctions now drawn in different localities are of the following type. In the Himalayas, the ordinary Hindu form of marriage is called the *Bedi Biyáh*, but when a Brahman, Khatri, Sunar, etc., marries a Kanet girl, *i.e.* when a high caste man takes a low caste wife, the presence of the bridegroom at the wedding ceremonial is dispensed with. His priest and relations go to the bride's house with some representation of his, such as a sword or a knife, the ceremonial is short and the bride is wedded to the weapon or other representation after *Ganesh pujá*. She is brought to the bridegroom's home. This form is known as *Ganesh pujá* marriage. But there is another very simple kind of ceremony called *Rutthi mandí* followed among the low castes, in which four or five men go from the bridegroom's to the bride's house, dress her up, put a *topu* (cap) on her head and bring her home to the bridegroom, without any ritual whatever. It evidently represents the *Prájapatya* type.

...uhammad-...s and Sikhs. 344. There is but one form of marriage among the Muhammadans, *viz.*, *Nikáh*, which is too well known to be described. The majority of the Sikhs celebrate marriages according to the Hindu rites. The more orthodox go by the *Anand* form of marriage, which has now been recognised as legal and will be described further on.

Formalities before Marriage

...reliminary ...eps. 345. No special procedure is followed in the informal arrangements of alliances. Whether the boy's or the girl's side will take the initiative depends upon circumstances. Among the Hindus and Muhammadans alike, the parents are equally anxious to secure good matches for their sons and daughters. Direct communications are out of the question. Messages are usually sent through friends, priests or Bháts, or through the class of menials to whom this duty is specially relegated, *viz.*, the barbers or Mirásis. Whether the match has to be arranged for a girl or a boy, the formal communication is not made till after the matter has been practically settled by the exchange of informal messages.§ At this stage, the boy's people must invariably sue for the hand of the girl and the girl's parents or guardians must take the initiative in confirming the alliance. The proposal on behalf of the boy's parents, etc., is made in various ways. In castes and families where the correspondence of certain aspects shown in the horoscopes of the boy and girl is an essential condition of marriage, the proposal takes the

* Manu III, 27–34. † Ibid, III, 25. ‡ Ibid, III, 24.

§ Except in the case of Dolas, brought to the Ruling Chiefs, *i.e.*, when a person belonging to the same caste, but of a comparatively lower social position, offers his daughter to the Chief and on acceptance of the proposal, takes his daughter to the capital where the marriage is celebrated.

form of sending an extract from the boy's horoscope to the girl's parents. But where this precaution is not considered necessary, as in the western Punjab, a number of the boy's relatives, often males, and sometimes females, wait upon the elders of the girl's family, to communicate the request. The acceptance of the offer by the girl's parents takes the form of either a verbal or a written message to that effect or the *Sagan** is sent straight away.

346. After the informal understanding, a regular ceremony called *Sák*, *Sagái* or *Kurmái* (betrothal) takes place before the marriage. In some respectable families, the exchange of messages alluded to in the preceding paragraph is considered sufficient to complete the betrothal, but very often a regular ceremonial is gone through. Betrothal.

Betrothal is a contract generally between the parents or guardians of the boy and the girl. A grown up male, sometimes enters into the contract personally, if he has no guardians or parents to act for him. The perpetual tutelage of women is, however, strongly asserted in the Province, and so at no age can a woman enter into a contract regarding her own marriage. The details of the betrothal ceremony vary a great deal and are given in the Gazetteer and Customary law of each district and state, but a few general particulars may be mentioned here. It is an almost universal custom, prevailing amongst both Hindus and Muhammadans.

Among the Muhammadans, it usually consists of the boy's father going to the girl's house with a party of relatives, the boy himself accompanying in some places. They take with them the prescribed wardrobe according to their position in life and some ornaments, if possible, for the girl, with sweets and fruit, which are accepted by the girl's father and relatives. The clothes and ornaments are made over to and worn by the girl. A formal blessing (*Duá Khair*) is invoked, and in token of acceptance of the request, the girl's father or guardian gives a *lungi*, *reta* (piece of cloth), a ring or some other present for the boy. Sweets are distributed and some of those brought by the boy's side are returned to be distributed at the boy's house.

Among the Hindus, two divergent customs obtain in the east and west. In the western Punjab, the boy's relatives go to the house of the girl to make the formal request and are met there by the girl's father or guardian and his relatives, who give them presents of sweets, fruits, etc., and certain ritual in the shape of *Ganesh asthápan* and the reading of *Gotráchár*, etc., is observed. They return to the boy's house with the presents and distribute them among their own friends. The procedure differs in accordance with the particular kind of marriage which is under contemplation. In the central Punjab, the *Sagan*, consisting of presents of clothes, fruit and sweets, is sent by the boy's side to the girl's and the compliment is exchanged by the girl's side. The acceptance of both completes the betrothal. In the east, however, the *Sagan* is sent from the girl's side only and the priest who takes it to the boy's house, anoints the boy's head with *tilak*, announces the alliance to the friends and relatives of the boy assembled for the purpose and the betrothal is considered complete. The facilities of locomotion by rail and the extensive use of the post are, however, gradually replacing ceremonial by correspondence and the remittance of monetary presents by means of money orders.

347. Amongst the Muhammadans, the contract of betrothal is revocable at any time before the actual *Nikáh*. If a contract of betrothal be annulled at the request of the girl's guardians they must return the clothes and ornaments presented to the girl at the time of betrothal, and also pay up any other expenses which the boy's side may have incurred in connection therewith. If, on the contrary, the boy's guardians move to have the contract set aside, they cannot recover the clothes, etc., presented to the girl, but are not liable for any damages. Cases of breach of contract of marriage are thus treated from a purely business point of view. The boy's side spend money on the ceremony and are entitled to recover it, if the other side fail to abide by the contract. On the other hand, the girl's side spend no money on the ceremony and consequently can claim none. That the girl's parents should refuse to return the presents made to the girl, when Breach of contract of betrothal. Muhammadans.

* Presents for the boy.

they do not refuse to give her away in accordance with the contract, seems quite equitable.

Hindus.

348. Amongst the Hindus, the contract is not revocable except under certain conditions, *viz.*, if the boy turns out to be incapacitated by some incurable disease or infirmity; and in some places ceremonies of the nature described in Mr. Rose's Census Report,* are performed with a view to obtain a release from the contract of betrothal. The idea seems to have originated with the recognition by Manu of the gift of a girl by word of mouth as tantamount to marriage. But the modern tendency is to treat the betrothal as revocable and numerous instances exist of the annulment of the contract without sufficient cause. In any case, a breach of the betrothal contract makes a party liable to damages, but the receding party is never forced to complete the contract. No money is spent on the betrothal ceremony, except in cases of marriage on payment of money, where the amount received must be refunded by the girl's guardians, if they refuse to abide by the contract and the boy's side are not entitled to recover it, if they back out of the agreement. In cases of *wattá sattá* (exchange) marriages, the annulment of one betrothal annuls all other contracts dependent on it. The custom of accepting consideration for the gift of a girl prevails very largely in the western Punjab. Among the Kirars,† it is the general rule either to take money or to take a girl into the family in return for a girl given away. Cases of *Dharam Nátá*, where no consideration is accepted, are confined to the more prosperous classes.

The usual forms of betrothal in the western Punjab are:—

Class I.—*Dharam Nátá*,

Class II.—*Wattá Sattá* (exchange) which is of three kinds;

(*a*) *Ahmo Sámháná* where each party betroths his girl to a boy in the other party's family,

(*b*) *Trebhanj*, where three betrothals are made in connection with one another, and

(*c*) *Chobhanj*, where four betrothals are made in connection with one another.

In this class of betrothal (*i.e.*, *wattá sattá*) all the parties concerned meet at one place by appointment and enter into the contract of giving the girls, one to the other, after which each girl's guardian gives *gur* or fruit to the guardian of the boy to whom his girl is betrothed. The Brahman, if present, does the *Ganesh sthápan* and reads *Gotráchár*. The *gur* or fruits are taken home and distributed.

Class III.—On payment of money (*takke*).

Bride-price and bride-groom-price.

349. The charging of a price for the bride or the bridegroom is not authorised by the Hindu Shastras. The acceptance of *Kanyá Shulka* (bride-price) is strictly forbidden and the persons contravening the rule are supposed to go on the downward course.‡ The bride is supposed to be given away with befitting clothes and ornaments and a dowry, howsoever great, is not considered objectionable, but when a fixed sum or a certain standard of dowry is demanded by the bridegroom's guardians, as a condition of the acceptance of the girl's hand, the gift amounts to nothing short of *Vara Shulka* (bridegroom-price). In the better classes, both practices are considered highly objectionable, but amongst the masses they prevail in varying degrees, the payment of a bride-price being much more in vogue than the other custom, owing to the deficiency of females. The views of Sir James Wilson, late I.C.S., expressed in the Customary Law of the Shahpur, District, indicate the general state of affairs in the western Punjab, amongst the Hindus and Muhammadans, and they apply almost equally to the rural tracts of the whole of that part of the Province.

Kanya Shulka or bride-price.

350. The Baniás, as a rule, pay no price for a girl up to eight years old; but after that, a hundred rupees have to be presented for every year of the girl's age, *i.e.*, Rs. 900 if she is 9 years old, Rs. 1,000 if 10 years, and so on. But girls have usually to be given away in marriage before they are thirteen, and so the price generally averages between Rs. 900 and Rs. 1,500. In the eastern Punjab and in the hills, the lower classes of Brahmans also charge a bride-price. Poor Jats

* Punjab Census Report, 1901, page 217, paragraph 31.
† A term used for Aroras.
‡ Manu III, 51 and 52.

in the eastern Punjab will accept Rs. 100 to Rs. 200 or sometime as much as four or five hundred. In the central and western Punjab, the practice is more common and the amount varies from Rs. 50 to Rs. 1,500, although the arrangement is made secretly. In the hills, the Kanets and Ghiraths have no objection to accept a bride-price, but the amount is not more than Rs. 50 to Rs. 100. Kanawar women, who are particularly good looking, often fetch as much as Rs. 300. Even the poorer Rajputs of Kangra, who, proud of their heridity, were, at one time, addicted to female infanticide, will now make money quietly over a girl's marriage, usually about Rs. 100. The poorer Khatris in the eastern Punjab, the Sansis and Kambohs of the central Punjab and most castes of the lower order recognize the custom. The price among the Gedris is as low as Rs. 10 to Rs. 20. The richer families excepted, the Kirars of Mianwali and Muzaffargarh, make no bones about it and charge an average price of Rs. 200. The Niázi Pathans will pay Rs. 200 to Rs. 500 for a girl and higher price when the man is old and a grown up wife is needed. The minimum charge among the Khattaks is Rs. 25, although the standard among the Bhangi Khels who are richer, is Rs. 300. But among the Awans, the custom is not so common. The following extracts from some of the District Codes of Customary Law will corroborate the prevalence of the custom in certain castes throughout the Province.

"A girl is looked upon as a valuable piece of property and betrothal is a contract by which the girl's family bind themselves, often for a money consideration, or in exchange for another betrothal, to transfer the ownership of the girl to the boy's family on her reaching a marriageable age. If either of the parties die before the marriage actually takes place the contract is at end, and the boy's family are not, as in Sirsa, considered entitled to claim that the girl should be married to another boy of their family, if her original betrothee should die. The ceremony of marriage actually transfers the ownership of the girl from her agnates to those of the boy."—*Customary Law, Shahpur.*

"It must be understood, of course, that the parents on both sides have already made their enquiries and arrangements, and have settled the consideration which, except among those tribes and families who pretend to superior dignity, is generally paid for the girl by the boy's family."—*Customary Law, Moga, Zira and Ferozepore.*

"The true significance in the replies tending to recognize a right to damages lies in the fact that the custom of selling girls as wives is largely on the increase among all castes especially Khatris. Dower is rarely given by the girl's people, and the prevalence of the custom of what practically amounts to *wife-purchase,* is one of the reasons why bachelors are so common among agricultural castes. If it was not for the fear of the law courts, the girl's people would often keep the money paid at betrothal and then sell the girl elsewhere. It is clear that all tribes in giving their reply to the question are divided between their sense of right, which prompts them to say that betrothals cost nothing and should not involve liability to damages, and their fear of the consequences, if they make the admission too clearly. It is recognized that the custom of *wife purchase* is pernicious and its growing prevalence is deplored, but under stress of the system growing up around them the people are becoming more prone to invoke the dangerous aid of the law courts to save themselves the risk of losing money."—*Customary Law, Ambala District.*

"In some tribes the betrothal and marriage ceremonies suggest an idea of a sale, in which money plays a leading part, and a girl is looked upon as a valuable piece of property. Sales of daughters are not admitted, so arrangements of this nature are not made public."—*Customary Law, Delhi District.*

"The Garewals and other high *gots* of Hindu Jats profess to regard the taking of a consideration for a girl as a sin; but there are not many families in any of the *gots* that refrain from doing it now-a-days. Where money is taken the girl is the commodity to be sold; and the boy's people begin. No *lágis* are sent by them; but the boy's father or some near relation with one or two others, goes to the girl's house and a bargain is struck. The price is said to have been in former times Rs. 40 at the time of betrothal, and Rs. 80 afterwards, at the time of marriage; but as much as Rs. 500 is not at all an uncommon price now. When the bargain has been struck the girl's parents send their *lágis,* or generally one man (*nái*), to the boy's house, and necessary ceremonies are performed."—*Customary Law, Ludhiana District.*

The first thing done is to settle the amount of money which has to be paid. Some people consider it objectionable to give publicity to the payment of money, others do not mind it. In the first case, the formalities observed in case of the *Dharam* betrothal are gone through, and no mention is made in the brotherhood of the payment of money. In some cases where the parties have not enough mutual confidence, mention is made of the payment in the assemblage. Where publicity of the payment is not considered objectionable, the guardian of the boy goes to the house of the girl with a few relations and trustworthy friends of his own. The girl's guardian names the amount which is generally paid in two instalments: (1) at the time of betrothal, and (2) at the time of marriage (to meet the expenses).—*Customary Law, Mianwali District.*

Vara shulka or Bridegroom-price. 351. The practice of charging a bridegroom-price is peculiar to towns and cities, where hypergamous tendencies of the members of higher castes are more in evidence. There is no parallel in this Province to the Kulinism of Bengal, but high caste families of average means often demand a high standard of dowry before they agree to marry their son to a girl of a rich family. Somehow or other, the number of girls is larger in families which are better off and in order to find, for their girls, suitable matches combining good social status with high birth, they have to agree to the demands of the guardians of eligible boys.

The Invitation. 352. The fixing of the date of marriage rests with the bride's father or guardian, and when an auspicious date has been determined after consulting the astrologer, an intimation thereof is sent by the bride's guardian two or three months before the date, in a note usually written on yellow paper or paper sprinkled with saffron and called *pili chitthi* (yellow letter). If the boy's side have no objection to urge, preparations begin to be made on both sides. The regular invitation is, however, sent only a few days before the marriage (usually between 9 and 21 days). The priest, accompanied by the barber or some other attendant, conveys this note which mentions the date, hour and minute at which the marriage ceremony is to be performed, and asks the bridegroom's guardian to come and celebrate the wedding at the appointed time. The number of followers expected, is also sometimes mentioned. The arrival of the priest with this letter is made the occasion of a regular gathering of friends and relatives at the bridegroom's house. Some ceremonies are gone through, after which the priest and the barber return with presents, according to the means of the boy's people.

Superstitions. 353. The anxiety to keep off evil influences is not absent from marriage ceremonies and the custom of cutting the *Jandi* (Prosopis specigera) tree by the bridegroom on his way to the bride's house, during the marriage procession,* which is often said to represent the destruction of enemies, is probably meant to drive away the evil spirits (*Bhuts*), etc., who are supposed to live chiefly on this tree. The custom of wearing an iron ring, the tying of an iron ring in the *Kangná* and *Baddhi*† or keeping a knife about the bridegroom's person, from the commencement of the marriage procession till his return home, which is followed generally throughout the Province by the Hindus and sometimes by the Muhammadans as well, is also mainly a precaution against the interference of the evil spirits. The reverence of the Guru (preceptor) comes into prominence even in connection with marriage. The family priest is indispensable and has to perform certain ceremonies before the bridegroom can be dressed. In the town of Rohtak a Káyastha bridegroom will prostrate himself on the threshold of a Bhát (bard) before starting with his suite (*Barát*) for the bride's house. The original custom apparently was to do reverence at the door of the family priest who was also the *Guru*. In course of time the impoverished priests sold their houses to the Bháts who were in more affluent circumstances. The priests thus becoming houseless, but respect has continued to be shown to the houses which were originally theirs and the offerings are taken by the Bháts who now occupy them.

Marriage Customs.

Hindus. 354. The *Daiva* form being the most favoured, is the one which every Hindu has so far tried to follow. There are differences of detail from caste to caste and place to place, but the common features are, the worship of gods, the burning of the sacrificial fire, the gift of the daughter by the father to the son-in-law (*kanyádán*) and the walking of the pair round the sacrificial fire called *láván* or *phere*. But the marriage procession, which is universally in vogue, appears to be an adoption of the formalities which were probably observed originally, in the case of Kings or Ruling Chiefs only, for amongst all castes from the Brahmans and Rajputs down to the lowest menials, the bridegroom is supposed to be dressed in royal robes and proceeds to the bride's house with as big a retinue and as much display as his means can permit. That in observing the most sacred form

* This custom exists among the Khatris and Aroras.

† The *Kangná* is a band made of *máuli* string in which various articles counteracting evil spiritual influences are tied. It is prepared by seven married women and is worn by the bridegroom, on his right wrist. A similarly prepared band tied with the same purpose on his right ankle is called *baddhi*. *Kangná* and *baddhi* are similarly worn by the bride but on the left wrist and left ankle respectively.

of marriage, the *one* chief event in a man's or woman's life, human vanity should not be satisfied without imitating the most magnificent type of marriage procession, is but natural. The customs connected with the advent of the bridegroom to the bride's house, however, seem to bear traces of curious admixture. The procession is not merely the prototype of a warrior chief attended by his followers, going for the performance of a peaceful religious ceremonial, as his equipment with arms, usually a sword or a dagger (an iron stick is carried when it is not permissible by law to carry a sword, etc.), riding a horse (usually a mare) bearing a regal umbrella (*Chhatar*) and having a retinue of soldiers, etc., with bands and tomtoms and processional decorations, in the case of the richer classes, would show. But the decorations are, as a matter of course, to be plundered on the way by the populace, while those responsible for the management of the procession are supposed to protect them, which obviously denotes that the procession has to fight its way to the bride's house. Then among the Khatris, a sieve is hung across the door of the bride's house and this has to be cut down by the bridegroom with his sword. He has at the same time to protect himself against an old petticoat or pair of trousers which the women of the bride's family assembled at the spot try to throw round his neck. They also attack him with broom-sticks. The comrades of the bridegroom help in defending him. The meaning obviously is that he has to force his way into the house against all obstructions and resistance, while the inmates of the house try to capture him. Then again, while sitting on *khárás* (reversed baskets) preparatory to the *láván*, the bridegroom is hit by his sisters-in-law with little round ornament boxes, jingling with coin and dried fruit. He keeps dodging the missiles and distributing cardamoms and cloves by way of humouring them. Before the formal return of the procession, the bride is carried to the bridegroom's house by night in the lap of the bridegroom's father or some other near relation and brought back informally to accompany the returning procession in state. Among the Aroras of the western Punjab, the bridegroom surrenders at the time of entering the bride's house, the sword or knife carried by him, saying *lai káti de káki* (Take the arm and give the girl), which means that on arrival of the invading force, the gift of the girl was the only means of concluding hostilities.* All these customs seem to be the remnants of marriage by capture (*Rákshasa*)† which must have, at one time, been largely prevalent amongst the warrior classes. In other castes, for instance Brahmans, except those who have imitated the Khatris, most of the Banias, the Káyasthas, etc., the peaceful nature of the proceedings at the bride's house is not disturbed by any mock contests or struggles.

Broadly speaking, the marriage ceremony comprises the following stages:—(1) The reception of the bridegroom at the door, by the bride's father. The bride is often taken out to meet the bridegroom at the door not on the arrival of the marriage procession but later on, when the bridegroom is about to enter the pavilion where the wedding has to be celebrated. Among the Káyasthas she makes three circuits‡ round the bridegroom and goes back. The reception consists of an exchange of courtesies between the bride's father or guardian and the bridegroom, the former welcoming the latter to his house, offering him *pádya* and *arghya* and anointing his forehead with *tilak*, etc. In the western Punjab this ceremony is known as *pishkárá*. The ceremonies begin with the usual worship of Ganesh and other gods after which the sacrificial fire is lit. (2) The father of the bride is then requested by the priest to give his daughter to the bridegroom. He accepts the proposal and with his daughter seated on his left knee and his right hand full of water, a little rice and *kusha* grass makes a sacred offer of the girl, with all the jewelry and equipment which have been previously gifted to her, to the bridegroom, who accepts it with due formality; after which the girl's father demands a promise that the *Kumári* (virgin) given to him must be taken by him in constant companionship in the performance of his duties and the enjoyment of wealth and other pleasures.§ The promise is duly

* The custom may also imply that the alliance precludes the bridegroom taking up arms against the family thereafter.

† This form of marriage was declared legal for a Kshatriya—Manu III, 26. Indeed the form was peculiar to the warrior caste. Ibid, 24.

‡ This is the most loving form of reception tantamount to sacrificing one's self for the other person.

§ The formula in Sanskrit is *Tubhyam dattá kumári dharmecha, arthecha, kamecha twayá iyam paricharniá.*

made. This is the *kanyâdân.* (3) Then follows the *pánigrahan*, which is known as *hathleva* and consists of the couple grasping each other's hand to mark the union, and certain Vedic hymns are recited. The gods who have been invited to the sacrifice are asked to bear testimony to the sacred tie. At this stage is performed the *ashmárohan*, the pair placing one foot each on a stone in token of the firmness of the ground on which they are going to tread in their married life. (4) The pair then, with clasped hands or with the ends of their garments knotted together, go seven* times round the sacrificial fire. This ceremony is called *phere* and implies the consummation of the vows in presence of *agni* and the other sacrificial gods. On completing this, sacrificial rites are performed by the wedded couple. At this stage the pair are, in certain castes, made to see each other's face in a looking glass sent by the bridegroom's people.† This ceremony appears to be intended to acquaint the husband and wife with each others' faces, for, according to custom, the bride does not uncover her face to her husband till long after, or to his people, till her arrival at their home, and is apparently intended to prevent such mistakes as in a comparatively recent case is stated to have ended in a comedy of errors.‡ Another subsidiary ceremony of importance is the *got kunálá* which pertains to the change of the bride's *gotra* to that of the bridegroom. It may be taken as a parallel to the adoption of the latter's family-name.

After these ceremonies and the performance of certain subsidiary rites, the marriage is considered complete. Then follows the feeding of the bride and the bridegroom from one plate which is also a mark of uniting the couple both spiritually and physically. Difficulties, probably legal, arising from the lapse of a fairly long period between the marriage and its consummation, according to the *Shástras*, appears to have led, in some castes, to the addition of a ceremony at the close of the wedding rites, which is equivalent to a religious or legal consummation of marriage, although the actual consummation is deferred nevertheless. It consists of seating the couple together and covering them with one sheet, while certain Vedic hymns and other benedictory compositions are recited, the bride's parents throwing flowers on them as a mark of their blessings. The ceremony lasts only a few minutes and the sheet is removed as soon as the recitation is over.

The other subsidiary ceremonies vary greatly in detail, and it is impossible to give a general description which would cover most or all of them. But a few interesting ones peculiar to certain castes are mentioned further on.

The Arya Samaj (or Vedic) marriage.

The Aryas celebrate the marriage according to Vedic rites. The gift of the daughter *Kanyadán* is made in presence of the sacrificial fire. The *pánigrahan* and *saptpadi* ceremonies are also performed and the circumambulation of the sacred fire, completes the four essential components of the marriage ceremony according to Aryas. The subsidiary ceremonies of *Ganeshpuja* and the worship of the *grahas* are dispensed with, but Vedic recitations are made on a larger scale.

Brahmo marriage.

The Brahmo marriage ceremony bears traces of Western ideas. When a marriage has been arranged, a day is fixed to suit the convenience of the parties and they assemble with their relations and friends at the Brahmo Mandir (church) or at the bride's house. A prayer is first offered by the priest.§ The guardians of the bride and bridegroom make the proposal. The usual questions are then put to the bride and the bridegroom and, after the couple have pledged faith to each other, rings and garlands are exchanged. The preaching of a sermon to the couple completes the marriage which is then registered under Act III of 1872.

* In the central Punjab the number of circumambulations among the Khatris is four, and the Aroras of western Punjab consider only three sufficient. The completion of the marital rites is recognized according to Manu at the seventh step (Manu VII, 227) and until the pair have taken the seventh step, the marriage is incomplete. The seven steps seem to have developed into seven circuits. But certain castes still retain the initial ceremony of making the pair walk seven steps, the bridegroom's father placing gold and silver under each step of the bride. This is known as *saptapadi.*

† Among the Muhammadans, mainly the converts, there is a similar custom, according to which the bride is made to stand behind the bridegroom and the latter is allowed to see the reflexion of her face in the looking-glass.

‡ Two parties returning after the *mukláwa* ceremonies were travelling in the same train. The brides happened to be in the same compartment, and were unattended by other females. One of them was booked for Meerut and the other for Lucknow. The party alighting at Meerut, the nearer station, asked the wrong bride down and took her home while the one wedded to the Meerut boy went on to Lucknow. Had not the former bride been previonsly to Lucknow and known the appearance of the Railway Station, the mistake might not have been discovered for a considerable time. But her suspicions were aroused when she arrived at a strange station and the prompt communication of her suspicions to the elders of the family resulted in the exchange of telegrams and the timely discovery of the error.

§ The priest must not necessarily be a Brahman. At a marriage in Lahore some three years ago the uncle of the bride (Khatri by caste) officiated as priest and in all the others performed during the decade another Prachárak (missionary), a Banya by caste, has officiated.

The marriage according to Dev Samaj is conducted in Sanskrit. It consists of (1) *Sampardan—i.e.*, the gift (which is the equivalent of *Kanyádán*); (2) *Granthi bandhan* or *gath jora—i.e.*, the tying together of the ends of the bride and bridegroom's garments; (3) *Páni grahan* and *gotra parivartan—i.e.*, the clasping of hands and the conversion of the bride's *gotra*; (4) *Shilarohan*, stepping on a stone; (5) *Hom*; (6) *Pradakhshana* (circumambulation of the fire). The bride is to lead three times and the bridegroom once—*i.e.*, altogether four circuits are made. It will be seen that the ritual is an exact prototype of the Hindu ceremony, omitting the worship of *Ganesh*, *Navagrahas*, etc., like the Aryas and slightly altering the wording of the *Veda mantras* used at the occasion. The very mantra "*Om gribhnámi hastam te Saobhagatwáya*"* etc., is read, similarly to the Aryas and orthodox Hindus at the *páni grahan*. In the same way several other *Veda mantras* are read. The *pratigyá* (promise) by the bridegroom in reply to the demands of the bride's father is also identical with the Hindu formulæ. The words used are "*Dharmecha arthecha kámecha, náti charitvayayam.*" (You must take her in constant companionship in the performance of your duties and the enjoyment of wealth and other pleasures mentioned above. It may also be noted that the bride's father makes the gift with water, *kusha* grass and a little rice in his right hand exactly like orthodox Hindus and reads the *Sankalpa* also in an almost identical way. The *Shilárohan* is an exact copy of a subsidary ceremony amongst the orthodox in which the parties pledge their faith to each other, which they declare to be unshakable like the rock they step on. Here again part of a *Veda mantra* is read. But the most curious part is the *Gotra parivartan*, also an orthodox ceremony, whereby the bride is received into the bridegroom's *gotra* (clan or sub-caste), while according to the tenets of the Dev Samaj the institution of caste is completely ignored. The lighting of the sacrificial fire and the circumambulation are properly adhered to, so that the marriage, which cannot be registered according to the Brahmo Marriage Act, may acquire validity in the eye of law. Dev Dharam marriage.

Reform societies like the Radhaswamis have no marriage ceremonies of their own and allow weddings to be celebrated according to the customs of the individuals contracting the union. Amongst the educated classes, the tendency to divest marriage of elaborate ritual is on the increase and the rejection of the Hon'ble Mr. Basu's Marriage Bill which aimed at this, would appear to have caused much disappointment to the more advanced sections. Others.

355. Sikh marriages were in the past celebrated according to the ordinary Hindu rites, performed by Brahmans, with the difference that hymns of the fourth Guru known as the *láwán* were sung simultaneously by the females during the ceremony in place of the Hindu songs. Later on, a dual ceremony was adopted, whereby the Hindu rites were gone through first and then the wedded couple circumambulated the Granth Sahib four times, while the Sikh priest read the *láwán* mentioned above. The orthodox Sikhs of the modern times have, however, completely given up the Hindu ritual and content themselves with the circumambulation of the Granth Sahib and the reading of hymns by the Sikh priest. The conversation regarding the gift and the mutual promises, which is not prescribed in the sacred Granth, is conducted in Panjabi. The *láwán* which are a counterpart of the four *Pherás* (going round the sacrificial fire), but known to the Sikhs as *parkarma*, constitute the binding part of the ceremony; at the conclusion of which, the *Anandbáni* is read and *Karáhparshád* of Re. 1-4 or more is distributed. This ceremony is known as the *Anand* marriage. Marriages are still celebrated in the old style and regular codes have been printed to regulate both the ancient and the modern (*Anand*) forms of marriage. Nuptial rites are as a rule celebrated at night, but the *Anand* ceremony may be performed at any time. Sikh marriage.

A translation of the four *láwán* composed by Guru Rám Das and contained in the Granth Sahib, which are read at Sikh marriages, will be found at pages 334 and 335 of 'The Sikh Religion' by Macauliffe Vol. II.† With due deference to the learned author's interpretation, I venture to give below the The Láwán

* Rig Ved X. 85, 36
† Edition, Oxford, 1909.

meanings as ordinarily understood. It must be borne in mind that the verses were composed on the occasion of the Guru's own marriage.

"I. In the name of God (*Har*); *Balramju* (God) hath in the first *láon* (round) strengthened the path of going forth (attachment to the world), made the soul realize its duty according to Vedas, the voice of Brahma, and to avoid sin.

Hold fast to Dharma (duty or religion) meditate on God's name; for He grants strength to those who recite His name. The Satguru is the true guru. Worship Him and all your sins and troubles will disappear.

That fortunate person attains easily to bliss, and the name of God (Har Har) becomes sweet to him. O people, says Nanak, with the first round commences the nuptial rite (errand of the soul).

II. In the name of God, in the second round, Balramju (God) hath caused union with the Satguru (true guru) Pursha* (spirit). The mind hath become free of delusion and fear, and the dirt of egotism hath been washed away.

He (the soul) hath obtained a pure state, sung the praises of God, seeing God—Ram—before him. God hath caused Himself to pervade the soul. The Lord permeates all.

Within and without, the God is one, on union with God (Har) man rejoices. O, people, says Nanak; in the second round, the *anahadshabd* (soundless sound) has been sounded.†

III. In the name of God; by the third round the mind becomes inclined to repulsion, O God. The fortunate saints have found union with God, O God.

They have found God, who is spotless, sung His praise and uttered His speech from their mouths. By good luck have the saints found Him and have told the unspeakable story of God.

In the heart hath arisen the sound of Har! Har!! Har!!! His name can only be repeated by the destiny recorded in one's forehead. O people, says Nanak; in the third round repulsion arises in the mind.

IV. In the name of God; in the fourth round, the mind hath become peaceful and God hath been found, O *Balramju*. The *Gurmukh* (*i.e.*, one following the path of discipleship as contrasted with *Vimukh* who acts differently) naturally finds God, his mind and body become a source of delight; O God.

He hath become pleasing to God, and acceptable to my Lord, and is absorbed in constant meditation of Him. O Lord, the fruit desired by the heart has been obtained, congratulations of God's name have been sounded.

The Lord God hath completed the rites (errand). Glorious is the manifestation of His name in the heart. O people, says Nanak; the immortal God hath been found in the fourth round."

A dip into the meaning of the verses translated above will make it clear that they were intended to supplement the usual marital rites and were designed to draw the attention of the married couple to the errand of the soul, in order to prevent their total absorption in the pleasures of life in its physical aspect.

The first *Láon* (round) is interpreted to represent the launching of the soul on the *Pravritti márga*, (path of forthgoing or attachment) where it begins to gain experience by taking in knowledge, etc.: adherence to duty is ordained as the safeguard at this stage. The second round is to mark the approach of the disciple to the true Guru and the purification of the mind and the realization of Self. In the third round begins the *Nivritti Márga* (or turning homewards), and the inclination towards *Vairág* (repulsion) now arises in the mind. The contemplation of God now comes uppermost in the mind. In the fourth round, the love of God predominates and the union of the Self with the Supreme is attained. The discourse seem to be closely associated with the division of life into four stages (*ashramas*) and seems to have the fourfold career which the soul has to follow in this world, from the spiritual point of view. It also seems to be based on the theory of four *Sadhanas* (measures): *viz.*, *Viveka* (discrimination) *Vairagya* (repulsion) *Khat-sampatti* (six qualifications of discipleship necessary for the control of the body and mind) and *Mumoksha* (desire for liberation), prescribed by the *Shastras* for the spiritual progress of the soul. The sublimity of the discourse is beyond doubt, and the utility of striking a note of spirituality amidst the zealous rejoicings of the marriage ceremonies, is obvious.

Anandbani. *Anand* is a peace-chant, read at the end of every religious ceremony like the Hindu *Shánti*. It is not meant exclusively for marriage ceremonies. Indeed no auspicious ceremony is viewed as complete without its recital.

Muhammadans. 356. Among the Muhammadans, the ceremonies other than the *Nikáh* connected with marriage are not indispensable. The usual procedure at the wedding is

* The other meaning is the union of the bride with the bridegroom.

† *Anahadshabd* is the voice of silence, which is heard at a fairly high stage of Yoga.

that the marriage procession, consisting of the bridegroom, his male relatives (and also female relatives among the Jats) and friends with a large or small retinue goes to the bride's house, usually in the evening and the *Nikáh* takes place sometime during the night. The bridegroom's guardian takes a suit of clothes and some ornaments for the bride, the bride is dressed in these after the *Nikáh*. The bride's side present a suit of clothes to the bridegroom which he similarly puts on. This changing of clothes however takes place only if the marriage is to be consummated. When, however, the marriage is not to be consummated at once, *i.e.*, when the parties are minors, the changing of clothes does not take place. Sweets are distributed after the *Nikáh* and the procession returns home with the bride, after staying at the bride's house overnight. It is not an uncommon thing for the bridegroom to go to the bride's house with a limited following, have the *Nikáh* read and return without bringing the bride with him. The marriage (*shádi*) including the marriage procession follows after some time, but the *Nikáh* having already been read, the only ceremony performed, is the changing of clothes and the bridegroom's party then returns home with the bride. But whether the marriage is consummated or not and whether or not the clothes are changed, the marriage becomes absolute after the *Nikah* has been read.

Miscellaneous Ceremonies.

357. Certain subsidiary customs which take place before and after the marriage are worth mention. The Khatris of the central Punjab inaugurate the preparation for the feast connected with the marriage with a ceremony called *Chakki Chung*. One month before the marriage, the whole brotherhood assembles at the bridegroom's house, and the priest brings *másh* (phascolus roxburghii) and *chakki* (a small stone mill). The bridegroom grinds the pulse in the mill and the flour so obtained is kneaded and made into little lumps called *baris* which, after being dried, are distributed in the brotherhood. In some parts of the Province the Muhammadans also observe this custom. **Chakki-chung.**

358. Seven or eight days before the date of marriage, the bridegroom and the bride are supposed to be confined to their houses. The former cannot go out till the marriage procession and the latter till the *Doli* ceremony. This is called *Máiyán* or *Sáhe baéthna*. This is obviously a precaution against accidents, but it is also probably intended to avoid exposure to the sun and to enhance the beauty as far as possible. With this view both parties have to rub oil all over the body every morning, after which they are sponged with a mixture of flour and *ghee* called *obatná* or *batná* before taking their bath. This process is known as *tel obatná* or *tel batná* and is calculated to beautify the complexion and the skin. Neither party is supposed to change clothes during the period, so that by the time it is over, they are wearing very dirty clothes, and consequently the sudden change to dazzling costumes has a strikingly marked effect. **Maiyan, etc.**

The *Mehndi* ceremony is also performed during this period, when the hands and feet of the bride and bridegroom are painted with *Mehndi* (Lawsonia inermis) and the process is repeated every evening till the date of marriage. The last two customs are general, the *Mehndi* called *Hiná bandi* is very common even amongst the Muhammadans.

359. The clothes and ornaments made for the bride by the bridegroom's guardian are exhibited to the public, in a procession, on the third day after marriage and taken to the bride's house, and the dowry given to the bride by her parents or guardians is exhibited there the next day. The clothes and jewelry are placed on an ornamental charpoy, which is an indispensable article, and the other gifts are placed under and around it. The ceremony is observed in all castes of the Hindus (even in the Reformers) and is also followed by a majority of the Muhammadan castes, specially the converts from Hinduism. **Vari and khat.**

360. The bride's relations appear to have a right to test the intelligence of the bridegroom and either a few hours before the advent of the marriage procession, when the bridegroom goes informally to the bride's house or on the night of the marriage, he is required to recite verses to the females of the bride's **Chhand**

house and gets a rupee or more for each verse that he can quote. This is called *Chhand Kahvái.* In the Káyasthas of eastern Punjab, the bridegroom is also required the next day to give a display of his retentive faculties in the way of poetic recitations.

Sia Supari.. 361. Again a day or two after the celebration of the marriage, the bride's party in the central Punjab particularly among the Khatris, tie a betel nut and certain other things in a piece of cloth and conceal them in the house of one of their menials (*viz.*, the smith, carpenter, potter, etc.,) and the bridegroom is required to find it. He has to go from one menial's house to another and to ask for their assistance, tipping them if necessary, until he eventually discovers the articles called *Siá Supári* *

Ghori. 362. On the arrival of the marriage procession, the bridegroom does not dismount until the bride wrapped up in a blanket has been passed under the mare†. This is apparently a sign of submission. This custom is peculiar to the Khatris and certain other castes.

Lassi mundri or kangna khelna. 363. The *Lassi Mundri or Kangna Khelná* consists of filling a tray with whey or diluted milk and throwing a ring, a rupee or some other articles‡ into it. The tray is placed before the couple and they are required to hunt simultaneously for the object named by those present. Whoever picks it up first is considered victorious and is lionised. This ceremony is performed at the bride's house before the return of the bridegroom's party and is repeated at the bridegroom's house.

Khadukne. 364. The ceremony called *Khadukne*, which is probably peculiar to the Khatris of the central Punjab, takes place at the bridegroom's house on his return with the bride. Little cups of kneaded flour with lids made of the same material are placed before the bride and the bridegroom. The one uncovers the cups and the other is supposed to replace the lids as quickly as they are taken off.

Mutthi Kholna. 365. The parties have to enter into a trial of physical strength at this stage. A rupee is in turn placed in the palm of each and the hand closed. The other is asked to take the rupee out of the fist.

Some of these ceremonies are obviously intended either to test the comparative shrewdness of the bride and bridegroom or to familiarize them to engaging in common pursuits.

Consummation of Marriage. 366. In the case of early marriage, deferred consummation necessitates a separate ceremony to mark the completion of connubial relationship. The ceremony is known as *Gauná* or *Mukláwá* and is performed by the Hindus as well as such of the Muhammadans as still cling to some Hindu customs. The latter have few formalities except the gift of clothing, jewelry, &c., by the woman's parents and the commencement of conjugal life by the husband and wife.

Among the Hindus, there are rejoicings on both sides similar to those on the occasion of marriage, the bridegroom goes to the bride's house alone or with a very limited following and after the usual worship of *Ganesh*, &c., some sort of a ceremony purporting to unite the parties further, is gone through. In the eastern Punjab they are seated on two wooden boards (*Patrás*) and after the recital of certain *Vedic* hymns the boards are exchanged (this is called *Patrápher*); the ends of the garments of the two are knotted together (*gath jora* or *gandh chitrává*) and the bridegroom walks off with the bride. The *Patrápher* and the ritual are peculiar to the eastern Punjab, but the rest of the ceremony is general, although the details vary from place to place. The custom represents the *Garbhadhán Sanskár*, and is celebrated usually in the 1st, 3rd, 5th, 7th or some odd year after the marriage, except the 13th which is considered inauspicious.

Repetition of marriage ceremonies. 367. Marriage, according to Hindu Shastras, being mainly a religious tie, child-bearing is allowed primarily only to a limited extent. Sexual relationship is ordained with the object of securing a male offspring and when a female and a male child and at most two sons have been begotten, the sexual phase of the marriage relationship is supposed to end. These ordinances are not observed at the present day, but traces thereof are still found

* The object probably is to introduce the menial dependents of the bride's family to the bridegroom.
† This is why the bridegroom rides a mare and not a horse.
‡ In some castes the *kangná* is at this time untied by the bride and bridegroom from the hands of each other and placed in the tray with other articles.

in a number of customs. For a Brahman particularly, the sexual relationship is supposed to end when the first son is born, for the son is considered to be the Self, born under the name of a *putra** (son). The wife producing the Self becomes the mother of the Self and consequently is, after producing the son, to be respected by the husband like his own mother. This injunction is only meant for the Brahmans, but the performance of the funeral rites of the husband in the fifth month of the first pregnancy prevailing in some places among the Kochhar Khatris seems to be nothing more or less than a remnant of this idea.

Dev káj.

Another outcome of the above mentioned idea is a ceremony called *dev káj* probably a corruption of *daiva kárya* (ceremony prescribed by the gods), in which the husband and wife go through the formalities of marriage a second time, after the birth of the first son and sometimes of the second, but invariably before the tonsure ceremony of the first. The custom which is on the wane still prevails among the *Dháighar*,† *Báhri*, *Bunjáhi*, *Khukhrain* and other Khatris, some Aroras, mainly *Utrádhis*, some other castes like the Kamboh and even amongst the Brahmans in certain localities of the western Punjab. Some time after the birth of the son, the mother goes away to her parents or is literally kicked out by the husband and goes to her parents, or to some relations, as may have been previously arranged. The husband then goes with a regular marriage procession on an auspicious day and brings back his wife after going through the marriage ceremony. The ceremony is performed in a temple or on the banks of a river, at some other sacred place or in the husband's own house. The marriage procession is organised only when the ceremony has to be celebrated at the wife's parental home. When such is the case, all details of the wedding ceremony are gone through with the exception that the bridegroom does not wear the *Mukat* and bears no *Chhattar* (umbrella). The brotherhood are entertained, but for a shorter period, and, perhaps less sumptuously than at the first marriage. The marriage procession stops at the house of the woman's father only for one night and the party is fed on nothing but milk and rice.

Some people think that this celebration marks the rejoicing on the attainment of the object of the marriage, *viz.*, the birth of a son, while others believe that it originated with Ráma marrying Sitá a second time on her being purified by fire after her return from Lanka. These explanations appear, however, less likely than the one given above. In some places the Aroras do not celebrate the *dev káj* if the home of the girl's parents lies on the same side of the river, as that of her husband, and others perform it only if two sisters have been married at one and the same time. In such cases, the marriage of the younger sister is not considered complete until the *dev káj* has been performed.

The wedding after twenty confinements.

A similar custom which seems to have disappeared is laid down by the Smritis. *Karka* and *Gadadhara* commenting on the rules laid down in *Kátyáyana Grihya Sutras*,‡ that a *kumári* should be married, define *kumári* as a virgin (*Akshatayoni*) and differentiate her from a woman who has brought forth twenty children and has consequently to be remarried to the husband. According to the authority cited by them, the relation of a husband and wife terminated after twenty confinements and the couple could not live as man and wife unless they contracted a fresh marriage.

Widow marriage.

General.

368. The marriage of widows is not allowed by the Hindu *Shástras*.§ Restricted widow marriage appears to have existed in Vedic times|| and Manu, no doubt, permits the procreation of progeny by the brother-in-law or some blood relation of the husband's family under certain rigid restrictions (Manu IX, 59 - 61), and it is possible that this provision may have been applicable to widows as well as the wives of husbands who were incapable of procreation, but reading the passage with verse 68, it appears that this permission was not countenanced at the time of the compilation. In any case, *Niyoga* seems to have been strictly prohibited for the *Dwijás* (twice born)¶ and although not expressly allowed for the Shudras, yet

* Paragraph 375, motherkin, also see Manu IX, 8.
† In Montgomery, Sharakpur and Bhera.
‡ Kand I, Kandiká IV. § Manu V, 161. || Rigveda X, 40-2.
¶ Manu IX, 64.

the passage referred to would appear to imply that. The practice of *Niyoga*, in the case of married women, does not exist as a recognized custom, even though females of loose morals may take the law in their own hands in the event of impotence, or other disabilities, of the husband. Only in one case does Manu permit *Niyoga*, *viz.*, when the (intended) husband of a maiden die after troth has been plighted.* This seems to relate to the instance in which the intended husband to whom a girl has been betrothed, dies before the marriage actually takes place, and shows that in one sense the betrothal was considered tantamount to marriage, *i. e.*, when the word was once given, the relation of husband and wife was established. The rule is not strictly enforced now, but where possible the girl is married, without the imposition of any limitations, to the brother of the deceased. When however, the deceased intended husband leaves no brother or when owing to other circumstances it is not possible to give the girl to his brother, no exception is taken.

The feeling against widow-marriage evinced by Manu has continued unchecked to this day, in so much so that its transgression has resulted in the degradation of individuals and whole clans or groups to a lower status. To this day (the advanced section excepted) castes allowing widow marriage are supposed to rank below the status of *Dwijas*† and the custom is confined mainly to the castes not entitled to wear the sacred thread. The custom is common amongst the Jats and other agricultural castes, artisans and the menial classes and the practice most common is for a widow to marry the deceased husband's brother.

In such cases no distinction is made as to whether the husband's brother is older or younger than the deceased, although preferably the widow is married to a younger member of the family.

Among the Muhammadans, the Shar'a does not prohibit widow remarriage, but the Sayads and Sheikhs (of foreign extraction) in the eastern Punjab and the Rajputs and converted Sheikhs in general are averse to the custom obviously owing to the traditions relating to the Hindu castes of high status. The Gáre Rajputs of Karnal are a notable instance of the degradation following widow marriage among the Muhammadan Rajputs.

Karewa.

369. Muhammadan widows are married by the usual *Nikáh* formalities. The ceremony most prevalent amongst the Hindus and Sikhs is that called *Karáo* or *Chádarandázi* in the eastern Punjab and *Karewa* or *Chaddar Páná* in the rest of the Province. Few formalities are observed. The main point is that the parties should agree to the relationship of husband and wife, or that the parents or guardian of the woman should consent to her being taken in wedlock by the intending husband. The widow is usually dressed in red and presented by the husband with bracelets, nosering (*nath*), earrings (*báli*) or some other emblems of wedded life. Where the formality of *Chádarandázi* is observed, the man and woman are seated together and a white sheet is thrown over the pair by some Brahman, Sadhu or elder of the brotherhood and the presents above referred to are made to the woman or a rupee is placed in her hand. The occasion is celebrated by a feast.

But very often, no formality at all is observed and, if a bride-price has to be paid as is generally the case, the mere fact of the woman being brought home by the husband after the payment is considered sufficient to mark the commencement of their matrimonial relation.

Figures of certain castes.

370. Looking at the number of widows by castes, the Aggarwals appear to be in the worst position having the largest proportion of widows, 51 per mille, in the age-period 12—20 and 28 per mille at the ages 20—40. In the higher ages too 605 per mille of their females are widows. This is the highest figure except that for the Ghiraths, whose case seems to be a peculiar one. They have a low proportion of widows at the ages 5—20, owing to the permissibility of widow marriage, but the comparative abundance of females in the tract and particularly in the caste (932 per mille of males) makes it impossible for the older widows to get remarried, and consequently the Ghiraths have no lack of widows at the ages of 40 and over.

* Manu IX, 69.

† The adoption of the custom is alleged to have been the cause of degradation of Mahtons who claim to be Rajputs (see Chapter XI).

The number of widows is also very large among the Khatris (see Subsidiary Table V). The lowest proportion at the ages 20 to 40 is found in the castes named in the margin, who all allow widow remarriage. The Jhinwars present an interesting case. They have 14 widows per mille during the age-period 5—12 which is larger than in any other caste but in consequence of the custom of *Karewa* prevailing amongst them, there are only 17 widows amongst them at the ages of 12—20 against 51 among the Aggarwals, and the proportion amongst the former is not very large in the higher ages either, being 523 per mille.

Biloch	42
Kamboh (Montgomery District)	32
Dhobi, western Punjab ...	68
Bawaria	71
Arain	71
Chuhra	72
Lohar, western Punjab ...	72

Mock Marriage.

371. The custom of mock marriage, *i.e.*, going through a form of marriage with an animal, tree or other inanimate object, which prevails among certain castes of the Hindus more or less throughout the Province, is based upon fear of ill luck. Mock marriages take place (1) when a widower wishes to marry a third* wife, and (2) when the horoscope of a girl shows that the influence of certain stars is likely to lead to early widowhood.

Classes of mock marriage.

372. In cases of the former kind, the mock marriage is celebrated in the western Punjab with a sheep, in the central Punjab with the Ber *(Zizyphus jujuba)* tree or sometimes with the Pipal *(Ficus religiosa)* and in the eastern Punjab with the Ak (*Calotropis procera*) bush. The fear of ill luck is due partly to the suspicion, caused by the death of the two former wives, *viz.*, that the wife of the man whosoever she might be, is destined to die, and particularly the wife taken by the third marriage, which is considered to be peculiarly inauspicious. The number 'three' is an ominous one probably because it is related to the third destructive aspect of the *Trimurti* (the three-fold manifestation of God) and this mysterious significance appears to be at the root of the objection to calling out three when weighing grain—a scruple which is dying out now; to three people starting together on a journey, and to the superstitions about a son born after three daughters (Trikhal), etc. But it is also due partly to the belief that the jealousy of the spirit of the first wife is instrumental in causing the death of the subsequent wives. It is for this latter reason that when a widower has to marry a second time, a miniature picture of the first wife, either cased in silver or gold or engraved on a silver or gold plate is hung round the neck of the bride at the wedding ceremonies. When a picture cannot be obtained or engraved, the name of the deceased wife is substituted for the picture.† The idea seems to be to humour the spirit of the first wife, by proving the fidelity of the husband, who in marrying the second wife pretends to really marry the picture or name of the deceased wife, thus identifying the second wife with the first. In the central Punjab, at a second marriage, the bride is dressed like a milk-maid (*Gujri*) or a flower-seller (*Málan*) and given a servile nickname such as *Gujri, Málan, Jatto, Mehri*, etc. The object of this apparently is to convince the spirit of the deceased wife, that the female being married is not a real *patni* (wife) but a *dási* (slave-girl). But when the death of the second wife shows, that the device was unsuccessful, a mock marriage is resorted to, at the third occasion. The bridegroom is sometimes taken out to a tree of the above mentioned variety, which is bedecked with clothes and jewelry, and he is made to go round it, with the usual incantations, as if he were going through the *Lávân* ceremony. After, completing this preliminary step, he proceeds to the bride's house, to celebrate the formal marriage with the bride, which is supposed to be a nominal one or equivalent to a fourth. But in most cases, a twig (or in the western Punjab), a sheep is taken to the bride's house, where it is anointed and bedecked with clothes and ornaments to represent a wife, and at every stage of the ceremony, the bridegroom goes through the forms, first with this mock-wife and then with the real bride. It is interesting to watch the bedecked sheep sitting on the *khárás* (reversed baskets) with a bridegroom and being led by him round the sacrificial fire while the real bride sits by. All these formalities are peculiar to the third marriage, and if the third wife also dies and a fourth one has to be married, no mock marriage is usually deemed necessary, as the evil influence

Mock marriage of widowers.

* In the hills the fourth wife is considered unlucky instead of the third.

† This custom is peculiar to the Aroras of the western Punjab.

of the first wife is believed to have spent itself. In the western Punjab, however, a black dog or some other black animal is taken round the *bedi* at the fourth marriage, by way of warding off evil influence. These practices are noticed most among the *Banias*, *Aroras*, *Khatris* and some minor castes. This form of marriage is recognised by the Hindu Shástras. There is a separate *paddhati* (ritual) for mock marriages, known as *Arki Viváh Paddhati*—the ritual of marriage with the *Ak*.

Mock marriage of girls.

373. In mock marriages of the second kind, a pitcher full of water is dressed like a boy and the girl is taken through the ceremonies of marriage with this pseudo-bridegroom. The ceremonies are then repeated with the real bridegroom by way of an informal marriage and it is supposed that the effect of the evil star would befall the pitcher and not the bridegroom, thus averting the disaster of early widowhood. This type of mock marriage is called *kumbh viváh* (pot marriage) and is confined to the Banias of eastern Punjab.* The ritual relating to this kind of marriage is called the *Kumbhi Viváh Paddhati*.

MISCELLANEOUS CUSTOMS.

Restrictions on marriage. Hindus.

374. The caste is usually the endogamous group within which a Hindu must marry. But most of the castes have now got smaller groups outside which the persons belonging to one of them may not marry. *Gaur* and *Sáraswat* Brahmans cannot, for instance, intermarry nor is intermarriage possible between the *Utrádhi* and *Dakhna Aroras*. An alliance between a *Bhatnágar* and a *Máthur Káyastha* is impossible, and so on. On the other hand, there is an exogamous group based usually upon the *Gotra*, within which a man cannot marry. The nature of the endogamous and exogamous groups is discussed in Chapher XI (Castes).

In the lower castes, the descendants of a common ancestor are reckoned as forming the exogamous group. This restricted circle appears to be invariably based in one way or another upon the idea of kinship by lineal male descent. Descendants of brothers are collaterals, but disciples of the same Guru are reckoned as brothers (*Gur-bháis*) and descendants of these co-disciples are treated as nothing short of collaterals. The same idea appears to have developed into a prohibition to marry within the same village, owing to the fact that most villages were originally peopled by the same tribe, sub-tribe or sub-caste and the communal tie grew so strong that foreigners taking up their abode in the village got assimilated in the sub-caste, sub-tribe, etc., and all inhabitants of one village even including menials came to be regarded as brothers. In the eastern Punjab, where the strength of the communal tie is still maintained in a tangible form, every inhabitant of a village will, at the marriage of the girl, call her *our* daughter and a girl is not uncommonly known as the daughter of such and such a village. In the other parts of the Province, however, the practice has disappeared. On the contrary, there are still some endogamous geographical limits outside which a girl must not be given in marriage, *e.g.*, it is considered very extraordinary for a girl of Delhi to be married outside the city, according to the saying—"*Dilli ki larki aur Mathra ki gáe, Koi nirbhág hi báhar jáe*". (A girl of Delhi and a cow of Mathra, is very unlucky if required to go out). The chiefs of the Phulkian States are said to have agreed by mutual treaty, not to allow a Jat girl to go outside their States. This may partly have been a measure to prevent depletion of the already insufficient supply of females, but it is also likely that the measure may be based upon endogamous ideas. Besides the collaterals (*sapindás* or persons of one's own *gotra*) the Hindus are supposed to avoid the *gotras* of mother's father, father's mother's father, and mother's mother's father, *i e.*, four *gotras* altogether ; but as the prohibited circle grows larger and larger and the endogamous group contracts, the necessity of curtailing the restricted degrees becomes imminent. In practice, therefore, we see that there are very few families and hardly any sub-castes or castes who actually leave out the four *gotras* in contracting alliances, although most Hindus will, on being questioned, say that they do. Practically, however, only two *gotras* are avoided, *viz.*, one's own and that of the mother's father. But small group avoid only the collaterals, *i.e.*, the father's *got*, *e.g.*, the Mohyál Brahmans do not mind marrying in the family of one of the collaterals of the mother's father. It is considered inadvisable to take a girl from the family into which a daughter of

* It has been reported only from Karnal.

one's own family has been married,* but this injunction is very commonly ignored and marriages by exchange are very common almost throughout the Province. In many castes, for instance amongst the Jats, *sapindás, i.e.*, collaterals, are avoided only within seven generations. Marriages outside the caste, although permitted by Manu according to the process of *Anuloma* (*i.e.*, a male of a higher caste marrying a female of a lower caste), are yet now altogether out of the question and any person marrying outside his endogamous group, renders himself liable to excommunication. The only exceptions are the bodies of Reformers, who are gaining rapidly in strength. Amongst them, inter-caste marriages are by no means objectionable and one often sees in the papers matrimonial notices of the following type :—

" Wanted :—Match for a young educated Khatri (Hindu) of independent means, drawing handsome salary. Girl should be 16 years or over, educated and beautiful. No caste restrictions."

The prohibited degrees for marriage are simple amongst the Sikhs. A man must marry within his own caste, and the collaterals of the father and the mother's father should ordinarily be avoided. **Sikhs.**

Among the Muhammadans, marriages are generally confined to one's own tribe, caste or sub-caste, and where possible, alliances are arranged between the brother's and sister's offspring as a means of retaining within the same family, the property inherited by the boy and the girl. There are thus no exogamous groups, but the rule of endogamy is fairly general. The convert castes, however, deprecate cousin marriages, and as far as possible marry outside the circle of near collaterals. An interesting case is reported from the Hoshiarpur District, where some four years ago, in a Muhammadan Rajput village near Jejon, a girl about 18 years old refused to marry her first cousin, to whom she had been betrothed, on the ground that she considered him to be her brother and urged that the Shar'a must have been planned when there were not enough families to marry from. **Muhammadans.**

Marrying outside one's caste or tribe is not against the Muhammadan law but is looked upon as a breach of social rules. The first wife must be taken from within the endogamous group or some tribe or caste of an equal or higher status. Subsequent marriages are regarded as informal and the restrictions do not apply to them as a rule.

375. There are no traces of mother-kin in this Province. Adoptive or other kinds of sons are of course recognized by the Hindu Shástras, in exceptional cases; but ordinarily a son must be begotten by the father from his own wife. The Sanskrit word *Súna* (son) which means begotten, occurs in the earliest hymns of the *Rigveda* and the idea is connected with that of a father (*piteva súnave*).† In the *Shástras*, the idea of son-ship has been highly developed. Marriage is a *Sanskár* (sacrament) and the son has secular as well as religious duties to perform towards the father. Then it is said " *Angádangát sambhavasi hridayádadhi jáyase, átmávái putrnámási jivatwam sharadah shatam*" (Thou art produced from each limb and born out of the heart, indeed Thou art the self named the son, live thou a hundred autumns).‡ This formula is recited at the *Náma Karna Sanskár* (name-giving) being addressed by the father to the son, and is intended to signify the recognition of the son by the father. A Hindu is not supposed to be admitted into society until this *Sanskár* has been performed. So far therefore as the Hindu Shástras are concerned, the connection between son-ship and marriage seems to be absolute. **Mother-kin.**

In the form of polyandry prevailing in this Province, the sons begotten by the husbands are all called the sons of the oldest husband or each of them is assigned to one of the husbands; but they are not known as the sons of the mother. Mother-kin does not appear to be an Aryan institution. Nor is there any trace here now, of the custom of the *Vahikás* mentioned in the *Mahábhárta* (*Karna Parva*). Nowhere does the sister's son inherit in preference to the deceased person's own son.

* Amongst the Muhammadans, it is a common practice to exchange daughters.
† Rigveda I, I. 9.
‡ Nirukta III, 4.

The share taken by the mother's brother and the father's sister in marriage ceremonies seems to be due to other causes than the effects of mother-kin in the primitive stages of civilization. At the completion of the *brahmacharya áshrama* (student life) in the days when the *áshrama dharma* was duly enforced, the father did not urge the return of his son from his preceptor's hermitage. But the tender feelings of the mother could not bear the separation of the son, longer than was absolutely necessary. She therefore sent her brother, than whom, she could have no trustier messenger, to the preceptor's hermitage, to persuade the boy to return home with the preceptor's permission, with a view to enter the second, *i. e., the grihasta* (household) *áshrama*. At this juncture, the mother's brother promised to arrange the marriage of the boy. The ceremony called *samáwartana* is still celebrated at the conclusion of the *yagyopavita* (sacred thread) investiture. It is in fulfilment of the promise made by him, that the mother's brother takes a share in the arrangement and celebration of the boy's marriage. The general interest of the maternal grandfather's house in the grand-children is moreover natural. Although the *Patria Potesta* ends when the daughter is given away in marriage, yet the father's interest in the daughter does not cease and although, having given her away as a sacred gift, he has no claim over her or her husband, (he keeps giving presents to them but cannot receive any), yet he has a claim on his daughter's sons though in a smaller degree than on his son's sons. He can accept presents from the daughter's sons, eat at their house and the latter have the right to perform his *shrádh* after his death. It is on this principle that his son, *i.e.*, the maternal uncle shares with his sister's husband, of course to a limited extent, the gifts received from the parents of the girl, to whom his sister's son is married. Where a bride-price is paid, the mother's brother seldom, in this Province, receives a share unless, of course, the alliance has been arranged by him. The father's sister comes in as a daughter of the family and is entitled to share in all festivities concerning her brothers. For instance she, and, in her absence, the bridegroom's sister, has a right to demand a gift from her brother or father as the case may be, before allowing the party to start on the marriage procession or to enter their home with the bride, on return from the marriage. As the senior lady, entitled to receive gifts, the father's sister is asked to perform all remunerative ceremonies in preference to others.

Functions performed by certain kins in ceremonials.

376. Special functions are assigned to certain relations in certain ceremonials. The maternal uncle takes an important part in the marriage of both a boy and a girl and in other sacramental ceremonies concerning the boy. The maternal grandfather of a boy or a girl is treated as the elder *samdhi (sambandhi)* or *Kuram* at a marriage and has to contribute gifts at a girl's marriage while he partakes of the gifts received, at a boy's marriage. The younger brother of a boy has to officiate as his junior (*sarbáhla*) at his marriage and the bride's younger sisters act as her bride's-maids.

Marriage by service.

377. The familiar form of marriage by service found in this Province, is that in which a daughter is married to a *ghar-jawái* (resident son-in-law) who has to live permanently with the girl's parents and work for them at their profession—agriculture, trade or whatever it may be. This happens only when the girl's father has no son. The work done by the son-in-law may be taken as the bride-price, but he gets a return for it, in so far that he either inherits the property of his father-in-law, retaining his own *got* (family name) or more generally his eldest son is adopted by his father-in-law, who is thus able to continue his lineal male descent, while the son-in-law gains by one of his sons inheriting the property of his father-in-law. The younger sons retain the *got* of their own family. In the latter case, one of the daughter's sons is adopted into the family but all her children do not belong to the mother's clan as of right. The co-existence of this custom with a strong sense of the agnatic tie and the adoption of a boy other than the daughter's son, usually from among the collaterals, to my mind, preclude the idea of the custom being a relic of the matriarchate.

The only other trace of marriage by service, which I have been able to find is in the custom of persistent request called *Chákari* (service) connected with betrothal, which prevails among certain sub-castes of Khatris in the city of Lahore. The mother of the boy in this case does the needful. She pays frequent

visits to the girl's house—generally a visit a day—and offers to do all kinds of work for the eldest lady. After a few visits, the girl's mother understands the object and takes steps to cut them short unless she is agreeable to the alliance. After a time the subject is broached to the girl's mother and when she accepts the arrangement, the visits cease. This custom may either be a relic of marriage by service or may indicate the general feeling that it is the duty of the boy's parents to beg for the hand of the would-be bride. But what may be more appropriately called marriage by service is found in the Chamba State, where Gurkhas —retired soldiers or others—marry Kanawari or other hill women on the condition of taking up permanent residence there. The husband works as a cultivator for the wife if the land belongs to her or for her father, if he is alive. The women who are rather good looking captivate these servant husbands of comparatively advanced years and make them sweat and toil the whole day long. The offspring of such marriages inherits the property of sonless proprietors but acquires no right in the presence of lineal male heirs.

378. Polyandry or the custom of a woman having more husbands than one at one time, is peculiar to the Himalayas. It exists in the Kulu Sub-Division, the Bashahr State (Simla Hill States) and to a smaller extent in the Nahan, Mandi and Suket States. The custom is common among the Kanets of the higher hills, but the lower castes also practise it and the Rajputs and other castes residing in the tracts where this custom is prevalent, also appear to have been influenced by it. **Polyandry**

The polyandry practised is generally of the fraternal type, known as Tibetan. All the brothers in a family have usually one joint wife. But only full brothers can do so, although in some cases, step-brothers and cousins who are on as intimate terms as full brothers, are allowed to share the common wife. In rare cases, persons belonging to different families, marry a joint wife, by agreement and merge their separate properties into a joint holding.

The wife is married by a ceremony resembling marriage by capture (*Rákshasa*). The rule about access to the wife is different in different places. The elder brother usually has the preference, and it is only in his absence that the younger brother can enjoy her company. But where the younger brothers go out for trade or on other business and one of them comes back periodically, the eldest brother allows him the exclusive use of the wife during his short visit. Where, however, all the brothers stay at home, the wife not unfrequently bestows her favours on all of them equally, by turn, one evening being reserved for each. The house usually has two rooms, one for the wife and the other for the husbands. When one brother goes into the wife's room, he leaves his shoes or hat (*topu*) at the door, which is equivalent to the notice 'engaged,' and if another brother wishes to visit the wife, he has, on seeing the signal to return to the men's apartment.

All the sons of the wife by whichsoever husband begotten, are generally called the sons of the eldest brother, but the son calls all the husbands of his mother, as his fathers. Indeed, the larger the number of fathers, the prouder the son feels. In some places, the first son is supposed to belong to the eldest husband, the second to the second, and so on, even though the second husband may have been absent at the time of conception of the second son. In other cases, the wife is permitted to name the father of each boy, and if she is not particularly scrupulous, she names each time, the richest of the brothers as the father of the boy. The brothers may, if necessary, marry a second or a third joint wife or one of the brothers who may have gone out, may marry a separate wife there. When he returns home, it depends on the choice of the wife whether she will remain the exclusive wife of the husband who married her or become the joint property of the family. Cases are known in which a family of 3 brothers has 3 or as many as 4 joint wives.

Polyandry is regarded as the remnant of a primitive society, forming a link between promiscuity and monogamy, and this seems borne out by facts in the tribes still in the earlier stages of civilization. But there is also another way of looking at the origin of the custom. The earliest significant mention of the custom is the solitary instance of the Pándavas and their wife Draupadi, in the Mahábhárta. The exclamation of *Kunti*, when

she had given wrong orders for the joint enjoyment of what turned out to be a princess "*Kashtammayábháshitam*" (Oh, what a hard thing I have said), and the fear of being the cause of sin;—"*sádharmabhitá parichintayanti,*" (she anxious with the fear of sin and reflecting) and her request to *Yudhishtara* to advise so that her utterance may not prove untrue and yet sin may not touch the daughter of the king of Pánchála;—(*mayá katham nánritamuktamadya bhavet kurúnámrishabha-braviḥí, Pánchál rájasya sutámadharmo nachopavartéta navihrametcha*)* and the discussion on the subject of legality of the marriage of one woman with five husbands in the Mahábhárta would show that the proposal was not warranted by the *Vedas* and *Shástras* and was opposed to all usage. Indeed *Vyása* clearly said: "This practice, O king, being opposed to usage and to *Vedas*, hath become obsolete."† Presuming that the practice had existed in the primitive stage of society (long antecedent to the *Vedic* period) as evidenced by the above remark of *Vyása* and by the instance of *Jatálá* (who had seven husbands) quoted by *Yudhishtar*, in *Adhyáya* 198, it must have long ceased to exist. The obvious inference from the Mahábhárata is, that every one condemned the practice as opposed to law and usage, but that in spite of its impropriety, it was allowed in this solitary case in submission to the commands of *Kunti* and in view of the explanation given by *Vyása* that all this was pre-ordained. Then the five *Pandavas* are explained to be the incarnations, *Arjuna* of *Indra*, *Yudhishtara* of *Dharma*, *Bhím* of *Pavan*, *Nakul* and *Sahadeva* of *Ashwini Kumárs*. Had the custom been in vogue, there would have been no necessity for the discussion and for the supernatural explanation, nor would the rebuke of *Karna* regarding Draupadi having more than one husband‡ have been called for. It may be noted, that in spite of her marriage and bearing children, *Draupadi* is looked upon as one of the five§ virgins and worshipped along with the other four. And with the exception of the two solitary instances of *Jatála* and *Draupadi*, not a single case of polyandry has been mentioned in the *Shástras*. Might it not then be, that fraternal polyandry, as it now exists, is a degenerated form of joint family (of several brothers, only the eldest of whom is married) degenerated owing to abuse of the liberty allowed to the younger brother with the wife of the eldest, and a consequence of the deterioration of morality, accelerated by the consciousness amongst castes which permit the marriage of an elder brother's widow with one of his younger brothers, that she might some day become the wife and possession of any of them? In any case, the custom does not appear to be of *Aryan* origin and existed among them only in exceptional cases. It is obviously a Tibetan custom|| and since the tracts wherein it is found have long been under strong Tibetan influence, it was evidently imported from Tibet and appears to have been readily adopted by the Kanets and other castes (who allow widow marriage) residing in the tract. The locality of *Pánchála* is doubtful. Some identify it with a place near Farrukhábád (U.P.) while, according to *Tantra Shástra*, it was west and north of *Kurukshetra* and 20 *yojanas* from *Indraprastha*. This account is confusing. Then again three *Pánchála Deshas* are mentioned in the Mahábhárta.¶ Most of the references seem to locate *Pánchála* somewhere in the North near the hills. Perhaps the Province may have been situated in the neighbourhood of the *Pantsál* of Kashmir. If so, it might be possible to say that even in the days of the Mahábhárta, polyandry was permissible only in *Pánchála*, a tract contiguous to Tibet. In a Panjabi ballad about the invasion of Nadir Shah which has been secured by the Hon'ble Mr. Maclagan and will probably be published shortly a peculiar trait of the Mongolian bands following Nadir Shah is said to have been the fact of 10 brothers enjoying one wife. This popular impression regarding the invaders, is a strong evidence of the custom being of Mongolian origin. The custom tends to prevent from partition, the holdings which from force of circumstances, are extremely small, and in some States, the partition of joint property has had to be penalized to prevent the disintegration thereof. But the facilities of communi-

* Mahábhárata Adiparva, adhyáya 193.
† *Ibid*, 197-199.
‡ Mahábhárata Sabha Parva. LXVII, 33-36.
§ The five virgins are (1) Ahalya, (2) Draupadi, (3) Tara, (4) Sita, and (5) Mandodari.
|| See p. 88, Shering's Western Tibet and the British Borderland.
¶ Bhisham Parva x, 38, 41 and 47.

cation with the rest of the Province where the practice does not exist, and is actually looked down upon, together with the influence exerted by Western education, have had an appreciable effect in discouraging the custom. The following quotation from the *Tribune*, dated the 7th June 1911, will show that efforts have been made in the Simla Hills for eradicating this evil and primitive custom.

"The following notice is being widely circulated in the Simla Hill States. The marriage custom of polyandry prevailing in the Simla District is not only obnoxious and demoralizing in its effect but is revolting to all educated people who bestow any thought on the social improvement of the hillmen. It is unnecessary to dilate on the evils resulting from this disgraceful and shameful practice, and it is high time that this pernicious custom, which is not countenanced by any Hindu Law-giver, should be done away with altogether. Something has no doubt been done by the Himalaya Vidya Prabodhini Sabha, Simla, in getting up small gatherings and explaining the disadvantages of this custom to the ignorant masses, but they are in a great degree indebted to Mr. A. B. Kettlewell, the Deputy Commissioner of the District, for the interest displayed by him in trying to check the prevalence of the custom, and they cannot adequately tender their heartfelt thanks for his kindness. It is, indeed, hoped that through his influence and assistance and with the co-operation of the leading men in the Hill States, the desired end will be gained in the near future. His Highness the Raja of Keonthal, has graciously accepted the presidentship of the Sabha and the members and office bearers also feel that his influence and useful suggestions will be of the utmost value in attaining the desired end."

The Jats in some of the eastern Punjab districts are stated to have followed the custom, though without full recognition; but enquiries show that it has completely died out and that although, an elder brother will still connive at his younger brother taking a certain amount of liberty with his wife, he will not, now, wink at connubial relationship between them. The Panjabi proverb—"*Garib di rann jane khane di bhábi*" [The poor man's wife is every Dick, Tom and Harry's sister-in-law (brother's wife)] shows that among the rural population consisting mostly of Jats, a certain amount of liberty (resented in the case of outsiders) was allowed to brothers of the husband,* but this type of polyandry appears to have been the result of abuse of the privilege above alluded to.

At the Census of 1901 statistics were collected to show the number of husbands married in polyandric castes in Kangra and Bashahr (see Subsidiary Table XVIII to Chapter IV of the Punjab Census Report, 1901). No such figures have been obtained this time, but the excess of married males over females in the sub-divisions named in the margin, is a clear indication of the prevalence of this custom, in the Nahan and Bashahr States. The figures of the polyandric people in the Kullu Sub-Division or in the small Lahul tract in Chamba, do not appear to be large enough to affect the total statistics of even the smaller units.

	Married.	
Nahan State.	Males.	Females.
Total	43,568	36,868
Nahan	3,500	3,255
Pawta	7,128	5,912
Rainka	21,661	15,915
Bashahr State.		
Rampur ...	8,314	7,351
Chini	3,992	3,609
Delath	340	336

Polyandry is confined to the Upper Himalayas—*i.e.*, Spiti, Lahul and Siraj in Kullu; Chamba Lahul in Chamba, Siraj in Mandi, Rampur, Chini (including Kanawar) and the upper minor States in Bashahr (State) and the trans-Giri part of the Nahan State.

379. Among the Hindus there is no limit to the number of wives which a man may marry. Manu (IX, 85) seems to allow more wives than one. The usual practice, however, is that except the Ruling chiefs who generally have numerous wives, a man may have but one, and does not marry a second wife during the lifetime of the first, unless the latter fails to bear a son, suffers from some infirmity or disease making her unfit to keep the house, is false to her husband, or there is some disagreement between her and her husband (or his parents) for some other reason. Taking a second wife under such circumstances is permitted by Manu (IX, 80 and 81). In the last mentioned case, the second wife may be married, with or without the consent of the first. The sister of the first wife is seldom given in marriage to her husband during her lifetime, although at the death of Polygamy.

* The elder brother's wife is supposed to look after the younger brothers, while according to custom the younger brother's wife does not appear before the elder brother.

the elder sister, a young sister is often married to the same man, and among the Ruling chiefs, instance of two sisters being given in marriage at the same time to the same man are not uncommon.

Among the castes (Jats, &c.) which allow widow marriage, polygamy is permitted in certain cases. In order to keep the family property, a deceased brother's wife has to be remarried by *karewa* to her husband's surviving brother. There is no objection to the widow marrying her deceased husband's elder brother, but if there is a younger brother, an alliance with him is considered preferable.

Amongst the Muhammadans, a man may have four wives living at any one time, but ordinarily a Muhammadan has but one wife. Except in the educated classes, however, the first thing a Muhammadan will do, when he can afford a luxury is to marry a second wife, and if means permit, he will very soon go to the full limit of four. In the western Punjab, among the richer Muhammadans polygamy is the rule, rather than the exception. The first wife is married within the early years of youth at the choice of the parents. The second marriage based usually on some love affair takes place as soon as the son gains independence. Then follows the marriage of his own choice in mature years, and a fourth wife is generally married when the first one or two grow old. It is not uncommon to nominally divorce the first or second wife, to bring a fifth one within the fold of the *Shar'a* (law). The divorced wife nevertheless, remains under her former husband's protection. But even where this custom is very prevalent, as in the western Punjab, having more wives than one is looked upon with disfavour, according to the saying :—*Dún zálín dá vanara, jún dún kuttián vich súr ;* which means, "husband of two wives is like a pig between two dogs."

The Muhammadan Rajputs of the Punjab, while admitting the license given by the Shar'a state that the Customary Law forbids a man to marry a second wife unless his first wife fails to give birth to a son.

Hypergamy. 380. The process of *Anuloma* permitted (but not prescribed) by Manu, by which a male member of a higher *varna* could take a wife from a lower *varna*, may be said to contain the germs of hypergamy. But the term, as now understood, is restricted to marriage within the endogamous group which is the nearest approach to the *varna* of old, and as such, has no connection with the union of one *varna* with another referred to by Manu. Hypergamy is regarded as the ideal choice so far as the female is concerned. It seems to be the outcome of a desire to find the most suitable match for a daughter, and while the practice seems to have begun in attempts of individuals to give their daughters into families of higher social status, it crystallized into a rigid rule, the disregard of which came to be penalized. The bonds of the whole social fabric being now in a state of relaxation, owing partly to the spread of education and partly to mercenary considerations, radical changes in social status are taking place, and instances are not wanting of men of high social standing giving their daughters into families of a much lower status, who possess wealth or prospects, or to promising young men of education, but of low birth who belong to the same caste or sub-caste, *i.e.*, to the same endogamous group.

Its origin. The usage is held by some to have originated with the invading races, who brought few women with them and made wives of captives from among the people whom they conquered. So far as the Hindus are concerned, this view is opposed to the theory that the Aryans brought their women with them.

Moreover once the Aryans had established themselves, the custom should have died out as the later invasions were by Muhammadans, with whom marriage was not allowed and took place only in exceptional cases by force or by coercive persuasion. On the contrary, the system appears to have developed most vigorously in more recent times and particularly in tracts, least open to foreign invasion, *e.g.* Bengal. It must, therefore, be due principally to some other cause. Hypergamy in one form or another, prevails throughout the world. In Europe, for instance, a girl of high birth marrying a man of lower status, meets with universal disapproval and reprobation. On the other hand, a man marrying a wife from a lower social grade, meets with less severe criticism. Amongst the Muhammadans in India, hypergamy is equally marked in inter-tribal marriages. A Sayad can, for istance, take a wife from any other caste or tribe but no other

caste may marry a Sayad girl. The Qureshi comes next. Similarly, where Pathans are in power, they will take a Biloch or Jat wife but will not give their daughters outside their own tribe. In south-west Punjab, the Biloch treats all other tribes in a similar manner. With these foreign elements, therefore, the custom is based mainly on the pride of conquest. But the preference for the priestly class seems to be due, rather, to respect of status derived from various traditions.

In India, where the selection of husbands for their daughters, is entirely a parental concern uninfluenced by the feelings of the chief contracting party, it is only natural that they should wish to provide the best possible home for their female children who are to depend for their happiness on the earnings and social position of their would-be husbands. Now the gradation of sub-castes within the limits of an endogamous caste, depends largely upon the status acquired by those groups, at one time or another, by learning, authority or wealth. Indeed many of the groups owe their exclusive existence to one or the other of these causes. Wishing to marry a daughter into a higher sub-caste or caste is nothing more or less than a desire to provide happiness for the daughter and higher social status for her children. Had the status of sub-castes changed with the rise or fall in the literary, administrative or fiscal scale, the evil effects of the custom would never have come into prominence. But for orthodox people like the Hindus, it was difficult to forget the status once acquired by a family and it crystallized, in course of time, into a permanent high sub-caste, irrespective of the comparative ignorance or poverty of the members for the time being. Indeed the ignorant and poor adhered more tenaciously to the empty relics of ancient greatness. Moreover in a society where degradation was the rule and elevation the exception, the circle of groups of high status, who maintained their purity, grew smaller and smaller within each society. The development of Rajputs (sons of kings) into a separate class from Khatris noticed in Chapter XI and the restriction of intermarriage of the ruling Rajput Chiefs within a still more limited circle, are evidences of the effects of the above process.

Divorce.

381. Divorce is a recognized institution amongst the Muhammadans and Christians, but with the Hindus, Sikhs and Jains no such custom is authorised.

Hindus, Jains and Sikhs.

Marriage, according to the Hindu Shastras, is a sacred union intended not merely for the procreation of species or mutual happiness but also for the performance of religious duties ; and is irrevocable. Mutual fidelity terminating with death alone is inculcated (Manu, IX, 101). By being assimilated to the husband's family (*gotra*), the wife is supposed to become incapable of disclaiming her connection with that *gotra* and uniting herself to another, " for once only is a girl given in marriage, once only one says, " Let me give" (Manu, IX, 47). There are provisions for a wife being overmarried (Manu, IX, 80-81), the husband keeping away from the wife (Manu, IX, I, 77) or her being punished and even devoured by dogs for infidelity (Manu, VIII, 371), but a wife overmarried must be looked after. The wife may be abandoned if she was married to her husband under deceit or without his knowledge or if she is corrupt (Manu, IX, 72-73), but even when abandoned she remains his wife. On the contrary, a husband even if immoral (*Vishilah kám Vrittová*) is, according to Manu, to be respected by a good wife. Cases of a woman marrying a second time, if deserted by her husband or separated from him at her own desire, are alluded to by Manu, but they were looked upon with disfavour and the offspring of the second husband was known as *punarbhava* (Manu, IX, 175). It is believed by some Sanskrit scholars that the position of women fell from that in the Vedic and Epic times, till under the Brahmanic influence it became one of degradation, etc. The *Sati* and child-widowhood are quoted as instances of the life of woman becoming one long imprisonment, but others, though regarding compulsory *Sati* as a cruel custom, express the highest admiration for the heroic termination of the true love of the real subject.* On the other hand, the system resulting in enforced widowhood would appear to have its redeeming feature in the absence of enforced maidenhood. The respect of woman shown in the Vedas is found in the Epics and was developed in the later Shastras. " Where women are honoured, there the gods

* See the interesting article on the Woman Soul of India, by E. M. Cesaresco, in the *East and West* for January 1911, pp. 17 *et seq.*

rejoice ; but where they are not honoured there all rites are fruitless. Where women grieve that family quickly perishes, but where they do not grieve that ever prospers."* Individual cases excepted, woman, to this day, plays a most important part in the social and religious life of a householder, a fact which is only too well known to Hindus who have had the advantage of an elderly lady in the family. It is held by Letourneau,† that the subordinate position of woman (as in Hindu society) is a mark of the earlier stages of civilization, and that the process of development of woman's rights finally results in the recognition of the institution of divorce. The drift of modern society would appear to support this conclusion, but it is a question whether there will not be a reaction and whether experience will not lead people to revert to the primitive state of society in which the wife did not merely respect her husband as an equal but adored him as the embodiment of all that is good, indeed as God in man, and the husband looked upon the wife as the predestined partner of his home whom it was a sacred duty to please and protect.

The Jains and Sikhs follow the Hindus, but in all the other religions, marriage, though a religious ceremony, is yet a social union capable of being terminated at the husband's will or at the instance of the wife.

Among the lower castes (specially menials) of Hindus and Sikhs, a wife is sometimes given up on account of infidelity without any ceremony, but usually on payment of a sum of money. This only happens when she carries on a *liaison* with some other man and the husband is powerless to stop it. The husband then accepts a price, for the wife, more or less than that paid by him, and the man who pays the money marries the woman by *karewa*. A custom which may be considered equivalent to divorce exists in the western Punjab and other tracts, among those people who have, on account of paucity of females in their brotherhood, to buy females brought in from other parts of the Province or country and marry them with only a nominal ceremony and sometimes with none. In such cases the husband, if he disapproves of the wife, usually passes her on to somebody else at a smaller price than that he paid for her.

Muhammadans.

Amongst Muhammadans a wife may be divorced for infidelity, disobedience, blasphemy or without assigned cause, and the annulment is effected by saying, to the wife, in the presence of two witnesses, "I divorce thee." If this is said once or twice, the woman can be remarried to her former husband. But if repeated three times, the divorce becomes absolute and irrevocable, and the woman must marry some one else and be divorced by him, before she can return to her former husband. Among the converts from Hinduism, however, the higher castes still cherish their traditions about the indissolubility of marriage, and some of the Muhammadan tribes of foreign extraction also disapprove of divorce. Among the Shias divorce is rare and the long procedure prescribed usually acts as an obstacle to adopting this extreme step.

Premarital communism.

382. Premarital communism was apparently not unknown to early legislators. Manu, for instance, provided for the gift of a girl who had lost her virginity. But the recognition of the position of the son of an unmarried girl as a member of the family, though not as an heir, obviously refers to the case of offspring from a *dasi* (slave-girl) not formally married, and does not appear to validate sexual relationship before marriage, nor is such freedom allowed now as a matter of course, in any part of the Province ; although among the menial classes, it is not uncommon for a grown up girl, who is not married sufficiently early, to elope with a lover and then for the latter to arrange to pay for her hand and to celebrate a regular marriage. The practice also extends to certain castes of a better status who do not give their girls in marriage early. Cases of this type of abduction are common amongst the Khattaks and to some extent amongst the Niázi Pathans of the Mianwali District and the Jats of the western Punjab. Among the Khattaks of the Isakhel Tahsil, the practice is recognized more or less as a custom (called *udhálá*) and in one village called Mitha Khattak, there are few wives who were not married by this process. The girl is abducted by the man of her choice or is allowed by the parents to be taken away by the man

* Manu, III, 56-57.

† Evolution of Marriage and Family, pp. 247-248.

most suited to be her husband. The relatives of the man then approach the girl's parents to arrange the terms on which she might be given away to her seducer. The couple do not return until all details have been settled, when they are brought back and married with due ceremony. If an agreement cannot be arrived at, the man is permitted to return the woman, on payment of a penalty usually Rs. 15 to Rs. 25 to be determined by the brotherhood, who have to be presented with a sheep for a feast. On payment of the penalty which is called *sharam*, the man is re-admitted to the society without the least stigma. The girl is thought none the worse of for her temporary disappearance. Indeed it is considered a distinction for a girl to have had more lovers than one, before her marriage, and to have eloped with everyone of them. For, the more a girl is sought after the more attractive is she considered and a fitter object to be won. But even among communities who allow this usage, the elopement of a girl with a man not belonging to the tribe is strongly objected to. In the Bhangikhel Khattaks, who set a high value on a wife, a heavier penalty is imposed if a Khattak girl is abducted by a menial, *viz.*, carpenter, smith, etc. (the sum is fixed in the Customary law at Rs. 500). But in the case of a Khattak abducting a Khattak girl or the daughter of a menial, the penalty is lighter (Rs. 300). The difference in the prices has been fixed arbitrarily with reference to the respective social status of the land-owning classes and the menials, but the real cause of the distinction seems to be, that connubial liberty is allowed only within the tribe. This custom is peculiar to the tract above referred to and does not appear to exist anywhere else in the Province. Among the Hindus, abduction, though occurring to a considerable extent in the lower classes, is nowhere recognized. Among the Jats of the central and eastern Punjab and among the higher castes, nothing gives greater offence than the abduction of an unmarried girl, and instances in which Pathans, Rajputs, Jats, etc., have murdered the abducted girl or her seducer or both, are not rare.

Freedom after marriage.

383. As a matter of principle, a wife is expected by all religions and castes to be perfectly chaste and true to her husband. But it is an open secret that laxity of morals prevails amongst all grades of society to a large or small extent. The menial classes do not as a rule take serious notice of the looseness of their women's character and there are certain castes like the Pernas, Mirasis, etc., whose women make a profession of prostitution. But even among some castes who do not connive at such liberty (for instance, the Pathans and Jats in the western Punjab), a son born to a wife during her elopement is not disowned by her husband, if she eventually comes back to his protection. There are instances of such sons born from a lover during a wife's abduction having been recognized and having inherited the property of his mother's lawful husband. In the castes (Hindu or Muhammadan) which do not allow widow-marriage, the son has to be owned of necessity in such cases. A case akin to this is that in which a widow marries a second husband and is delivered of a child shortly after the marriage. This son is in most places owned by the second husband instead of being treated as a step-son, no matter by whom he may have been begotten. The idea underlying these two customs seems to be that the woman is considered to be the property of the husband and consequently the husband is supposed to have the right to own the child born in the wedlock. If he disowns the child, he has also to discard the wife. On the other hand, the desire to have a male offspring, which accounts for the custom of *Niyoga*, among the Hindus, mentioned by Manu, though with disapproval, and which among the working classes is based upon the necessity of having more working hands, seems to have gone a long way to popularise the acceptance of illegitimate sons. These facts would show that the custom does not necessarily imply acquiescence in the infidelity of wives. The toleration by menial classes of the adultery of their wives with their superiors is based upon the force of circumstances. Where abduction is more seriously dealt with, the penalty for abducting a married woman is heavier than that for eloping with a virgin or a widow. The Niazi Pathans of Mianwali, for instance, demand two *sharams* (girls) in lieu of one virgin or widow abducted and four *sharams* (girls) with or without damages in lieu of one married woman.

Promiscuity.

384. In his Primitive Paternity, Hartland observes* that father-right in its origin has nothing to do with the consciousness of blood relationship and supports this view by a consideration of the sexual relation of the peoples in the lower culture. He alludes to instances of sexual liberty before or after marriage in attending upon guests. This custom prevails in the eastern parts of Chamba where to this day the duties of hospitality in the case of a male guest do not end with feeding him and making him comfortable, but in the evening, the females of the house anoint his forehead and body with *sandal* or other odoriferous substances and wait on him to the exclusion of the males. Sexual liberty is thus invited and no offence is taken of it, at all events, in respect of married females. The offspring resulting from such unions is distinguished in no way from the other children of the host. But here again, the idea of the product of either the land or the seed, belonging to the owner of the land seems to be at the bottom of the acknowledgment of the offspring. It is only another instance of freedom after marriage. But in dealing with customs, the low morality of unmarried females in certain tracts should be left out of account. The great antiquity of the civilization of this part of the country has obliterated all traces of the relation of sexes in the primitive condition of society, but a story given in the *Mahábhárta* is of interest as showing that the theory of promiscuity preceding monogamy is not opposed to the traditions of olden times which were then known. *Svetaketu*, son of *Rishi Uddálaka*, was taken aback at an unknown person asking his mother, in presence of his father and himself to accompany him for enjoyment. *Uddálaka* showed no signs of annoyance nor did he stop his wife. Questioned by the enraged *Svetaketu*, *Uddálaka* explained that in the old times women were unrestrained and independent, enjoying themselves as best they liked, that they did not then adhere to their husbands and yet they were not regarded as commiting a sin, for that was the sanctioned usage of old.† On this *Svetaketu* resolved to stop the indecent usage and he introduced monogamy.‡

Influence of civilization on sexual morality.

385. The general belief is that contact with a higher civilization improves the standard of sexual morality amongst a more backward people, and this appears true to a very considerable extent; for on the one hand the spread of education in this Province has driven away the polyandric inclination of the Jats in many districts; and even in the higher hills where polyandry is a recognised institution, strenuous efforts are being made to abolish it. But it also seems to be more or less true that the creation of the ideas of female liberty in a semi-educated state of society and the enforcement of a law in which the woman is not held criminal, when she is abducted or enticed away, has certainly had a marked effect in lowering the standard of chastity among women. Whether owing to the lenient treatment of criminals in offences against marriage laws or to a paucity of females, cases of that type have been largely on the increase and the following remarks of His Honour the Lieutenant-Governor in the review of the Criminal Administration Report, 1909-10, throw much light on the subject.

* * * * *

"Our Courts still manifest an utter inability to deal with matrimonial cases. Of 12,059 persons brought to trial for offences under sections 493—98, Indian Penal Code, only 783 were convicted. There is no doubt that in the future some form of legislation will be necessary to protect the contract of matrimony by registration or some more tangible form than is done at present. His Honour is fully aware that such legislation could only be originated by the people, but it is quite obvious that when the omission of the ceremony even with a virgin is not seldom condoned, the data that the courts have to work on, in matrimonial cases are lamentably meagre. The decrease in morality which appears to have followed the falling off in the number of women in the Province, which is so marked a feature of the recent Census, is much to be regretted, and the whole question is one for the earnest consideration of active and earnest social Reformers."

Purdah system.

386. The social Reformers of the day generally condemn the Purdah system (seclusion of women) as a foreign institution dating from the Muhammadan invasions. But this view is apparently erroneous. Traces of the system though not in its present form are found at least as far back as the Epic period and in the

* Vol II., p. 102.
† Mahábhárta Adiparva CXXII, 3 and 4.
‡ Ibid, verses 8 *et seq.*

Code of Manu. The perpetual tutelage of women is advocated by Manu. "The father protects her in childhood, the husband in youth, the son in old age, hence a woman is never fit for independence."* Then it is laid down that woman should be preserved even from very ordinary social intercourse (with males).† She must not be taught by other than the father, uncle or brother,‡ and she can only be educated at home,§ *i.e.*, education of females at schools was prohibited. Amongst the six faults of a woman pointed out by Manu, one is *Atanam*‖ which means wandering outside the house ; so that a woman was not expected to go about unrestricted in streets, etc. That covering the face (*Ghund*) was not unknown even in very early times, appears from the passage in the *Ramayana*¶ where it is said that Sita, when she came to Rama in a public assemblage, after the fall of Lanka, had covered her face with a cloth out of modesty ; and the idea of a veil is found in the passage of the same book where Rama asks Vibhishana to bring Sita without trying to remove the men from the way, which he was trying to do, for he said, "A woman's virtue is her best veil."** Rama also explained†† that on six occasions, *viz.*, in distress, famine, war, *Swayambar* (marriage by selection), Yajna and marriage, it is not objectionable for a woman to be seen. The obvious inference is that on other occasions it was considered improper for a woman to appear in public. The code of morality preached, also appears to have been very high. For instance, when Sita had been carried off by Ravana and Rama asked Lakshmana to go in search of her, the latter expressed his inability to recognize her, for he had never seen her arms or face, but was only familiar with her feet having constantly seen them when bowing to her.‡‡ There are also traces of it in the Mahabharta, for Draupadi appeared before Narada with a veiled face.§§ Similarly it is said in the *Panch Tantra* that a man should look upon the wives of others like his own mother. It is difficult to maintain in the face of all the above facts, that the seclusion of woman is a recent innovation. Amongst the Hindus, this custom is still universal to a certain degree, for in every grade of society, even among the poorest classes, an unmarried girl is not allowed to go about unrestricted, while the married women will conceal their faces from the elder male members of the family or from those whom they respect. Abuses have no doubt crept in, and at the present day, while the rule is observed in the case of the elders of the family and sometimes also in case of the husband when he meets the wife in presence of others, yet the women do not mind appearing with faces uncovered before others with whom they should, according to the old rules, show more reserve. Nevertheless the custom is very old. With the Muhammadans, the case is somewhat different. According to the *Shar'a* (Muhammadan law) a woman may not appear before a person, whom it is possible for her to marry, but the seclusion of women is confined only to the well-to-do classes. Except some of the Hindu converts, who still adhere to their old customs, the masses of the Muhammadans and particularly the poorer classes make no pretence of *Purdah.* The Sayads, Qureshis, Pathans, Mughals, Biloches and other high castes or tribes keep their women in seclusion, but Sayads and Qureshis excepted, the rule is not universal. For instance, the Niázi Pathan peasants in the Mianwali District or the Biloch agriculturists of Muzaffargarh have no scruples about their women appearing in public. The well-to-do people, of course, observe strict *Purdah.* Even the Pawinda women of Afghanistan who come down with their husbands during the winter, go about with faces unveiled, while compared with them the labouring classes of the Hindus do make at least a pretence of reserve by concealing their faces from their elderly kith and kin, at all events, at certain occasions. Even at the present day, therefore, the *Purdah* system though most strictly enforced by some Muhammadans is not a general usage amongst them like the Hindus. It is therefore, not correct to say that the Hindus have borrowed the custom from the Muhammadans.

387. The practice of circumcision is general among the Muhammadans. It was started by Hazrat Ibráhim ‖‖ who had himself circumcised at the age of **Circumcision.**

* Manu IX 3.
† Manu IX 5.
‡ Yama Smiriti.
§ Harita Dharm Sutra.
‖ Manu IX 13.
¶ Balmiki Ramayan VI 11734.
** Balmiki Ramayan VI 11734. Ibid 27.
†† Balmiki Ramayan VI 11734. Ibid 26.
‡‡ Balmiki Ramayan IV 26·14.
§§ Mahabharta Adiparva CCIX,
‖‖ For the order to Ibráhim see first Book of Moses, XVI—9—14.

80 and then submitted his son Hazrat Ismáil to the operation, on the seventh day of his birth.

Males. 388. The Prophet had his grandsons, Hassan and Hussain circumcised similarly on the seventh day of the birth of each (see *Hadis Abuharaira*). In the *Korán*, the term *Hunafan* or *Hanifan* is interpreted as one who has been circumcised (*Sipara I*, *Raq.* 16).* The strict observers of the *Shar'a*, still perform the ceremony on or before the seventh day of a boy's birth along with the *Aqiqá*.† But the rule with the masses seems to be that it may take place at any time before the age of puberty, and so the people who have not the wherewithal to celebrate the ceremony early, postpone it to a convenient time not later than the twelfth year of the boy's age. The usual practice, however, seems to be to perform the operation between the second and the eighth year. The ceremony is made the occasion of festivities on a large or small scale, as means permit, but it is celebrated every where with rejoicings, as a step towards marriage, and is usually called *Shádi* (literally rejoicings, but used commonly for marriage) and sometimes *Chhoti Shádi* or the small marriage. The operation consists of the removal of the prepuce and is usually performed by the barber. A thin piece of wood—like a pencil—is introduced into the foreskin, to ascertain the length of the prepuce, which is then drawn forward, placed between a split bamboo (*bhagiári*) and removed by a sharp razor. The boy is often drugged before the time fixed for the operation. A little *bhang* (cannabis sativa) being generally administered either in the form of taffy or mixed in *sharbat* (sweet water). Tom-toms are beaten at the time of the operation and some sort of music is played obviously as a mark of rejoicing but, perhaps, also to drown the cries of the child. The boy's attention is diverted to some object while the barber goes quickly through the operation, and a handful of sugar is put into his mouth to appease his wrath at his subjection to the pain. He is then seated in a bucket full of water to stop the bleeding. Various devices are now employed in order to minimise the pain. The commonest innovation is the application of cocain to benumb the part to be excised, and the more sensitive and enlightened parents sometimes have the operation performed under chloroform. The ceremony is attended with a feast and the distribution of gifts, etc., almost on the same scale as at a wedding.

Females. 389. Circumcision of females is so little known in the Province that certain Deputy Commissioners were taken aback at the enquiry which they thought was likely to offend the feelings of the Muhammadans. In the notes received from the Census Commissioner, it was said that the practice was known to exist in Baluchistan and Baroda, but a Muhammadan official of very high position remarked that he would not be surprised if the reports from these two Provinces were the creations of the imaginations of the reporters. Enquiries have, however shown that the practice exists in one of the Districts of the Province, *viz.*, Dera Ghazi Khan. The Deputy Commissioner at first reported that the practice was confined to the Jampur Tahsil which was an exception, but a subsequent report has given the information generally for the whole District. It appears to be primarily a Biloch custom, but has been adopted more or less generally throughout the District in consequence of the strong Biloch influence. In the eighties the practice appears to have been common among the Jats of Muzaffargarh and was not unknown in Multan as the following extracts will show:—

"The custom of circumcising females by excision of the tip of the clitoris, is common among the Musalman Jat peasantry of Muzaffargarh. It appears to be regarded as a religious rite, and not to be based upon any idea that the operation tends to preserve the chastity of women. A correspondent informs me that the same custom prevails in Bombay, especially among the older women. (Denzil Ibbetson.)"‡

"*Female circumcision.* A case of the kind occurred in the city of Multan some time ago, and attracted considerable attention, being so unusual. The operation was self-inflicted,

* Reference is made to Hazrat Ibrahim in III, 15. IV·1, V·15, VII·15, VIII·7, 16, XIV 22, but further on the custom is mentioned without allusion to him (XVII 11, XXI·7, XXX 23).

† On the seventh day of birth the child's head is shaved. Two goats or sheep in the case of a male and one animal in the case of a female child are sacrificed simultaneously. The meat is cooked and distributed to friends, etc., none of the family partaking of it. The crop of hair is weighed against silver which is given away to the poor. The blood of the slaughtered animal, the skin, the bones, etc., and all leavings are buried in a pit inside the house together with the crop of hair.

‡ Punjab Notes and Queries for 1884-85, Vol. I, page 57, para. 677.

and had certainly no religious bearing. Vanity was the motive. This information was received from a Multan Muhammadan. (M. Millet)"*

The operation consists of removing the *clitoris* and *labia minora* and is performed by the wives of barbers or Mirásis. It is never accompanied by infibulation,† as the object is not to prevent sexual intercourse.

Reasons for the practice.

390. Unlike the circumcision of male children, the operation in case of girls is not ascribed to the *Shar'a*, the object mentioned in the Dera Ghazi Khan report is to keep the private parts free of impurity and to facilitate early conception. But those well versed in the *Shar'a* hold that it prescribes the circumcision of both male and female children.‡ The operation is stated to be the outcome of jealousy between the two wives of Hazrat Ibrahim, Hájara cutting off a portion of the private parts of her co-wife Sairá out of vengeance and with a view to minimise her passion for the husband. But ever since then it became a rule prescribed for the Hanafis and the descendants of Ibrahim.§ It is laid down that by removing only a small portion, the face becomes bright and the passion for the husband increases and when too much is cut off, the female becomes incapable of cohabitation. But the people among whom the custom is in vogue follow it as a matter of course without knowing the *rationale* of it.

The circumcision of female children is not made an occasion of public show like that of the males.

Circumcision among Tibetans.

391. It is said that the Tibetans generally circumcise the boys, but enquiries made at Kulu and Bashahr do not disclose the existence of this practice except among the Muhammadans. The information, however, relates to the inhabitants of western Tibet, who alone are in touch with the tracts above mentioned, and it is possible that the custom may exist among the inhabitants of eastern Tibet.

Restriction on the use of the name of certain kin.

392. There are certain relations whose names may not be mentioned among the Hindus, *e.g.*, a husband may not mention his wife's name nor the wife her husband's. The usual way to get over the difficulty is by saying so and so's father or mother. Nor may a daughter-in-law mention her father-in-law's name, or that of any other elder relation of her husband, she can only mention them by the term of relationship, the form of address being generally the same as that used by the husband. The custom prevails amongst the Muhammadans, only where they have been closely associated with the Hindus or are still largely under the influence of Hindu tradition.

BIRTH CUSTOMS.

Puberty ceremonies.

393. The celebration of the *Rajodarshna Sanskára* at the first appearance of the menses has gone out of vogue, but in the Himalayas certain rites which aim at the early impregnation of young married girls are still observed. In Simla certain *Mantras* are written by a Brahman on two pieces of paper at the occasion and one of these is tied round the neck and the other round the waist of the girl. Among the Bohras of Suket, the girl bathes after 4 days and some fruits are placed in her lap, *Ganesh puja* is performed and *Babrus* (sweet cakes) are distributed among the friends and relatives. The father of the girl sends her some sweets and a *baggá* (suit of clothes). The following quotation refers to an interesting ceremony performed at the first menstruation after consummation of marriage :—

"The first menstruation after the marriage has been consummated, is the occasion of a strict *tabu* in Mandi. The wife must touch no one, and should not even see any one, to secure which, she is shut up in a dark room. She must not use milk, oil or meat, and while she is still impure the following rite is performed :—On a day chosen as auspicious by a Brahman, all the wife's female relatives assemble, and the kinswomen wash her head

* Punjab Notes and Queries for 1884-85, Vol. II, page 21, para. 128.

† In the old days infibulation appears to have been resorted to by sensitive and over-suspicious husbands to prevent the infidelity of their wives during their absence. Indigenous stories of this nature, which relate to both Hindus and Muhammadans, describe the stitching together of the *labia* by means of a metallic ring, when the husband went out for a longish period and the ring was not supposed to be removed till he returned home. But no traces of the practice are found now and from the total absence of any account of the process in the ancient Hindu books, it appears likely, that the practice was of comparatively recent origin and of short duration.

‡ Major A. C. Elliot, Deputy Commissioner, Gurdaspur, who seems to have made a special study of the subject, refers to the dictum of Sir Richard Burton that circumcision of females was universal in all Muhammadan countries, and says that the excision of the *clitoris* is accompanied by elongation of the *labia minora* and not by excision of the latter part. He ascribes the practice to—(1) the desire of the operator to obtain a fee for both sexes, (2) the prevention of hysteria from sexual causes. But the practice does not prevail in his district and his conclusions are based on information connected with the Negroes of Africa.

§ Tarikh-i-Tabri, Vol. I, page 67, Edition Newal Kishore Press, and Rozat-us-Safa, Vol. 1 page 37, Edition 1883.

with *gondhana*. Then, after she has bathed, five cakes of flour, walnuts and pomegranates are put in her lap, with a pretty child, in order that she too may bear such a child. Looking into its face she gives it some money and cakes, and then the family priest makes her worship *Ganpati*. In return he receives a fee in money, with the things offered to the Goddess. The women spend the ensuing night in singing." *

Rites during pregnancy.

394. Of the 3 *Sanskáras* relating to pregnancy, the first *Garbhadhán* has practically become a dead letter. Traces of it remain in the formalities observed at the consummation of marriage. Of the other two, a semblance is still maintained with different details in different localities, in respect of first conception, but the ceremonies are more in the form of rejoicings and the announcement of the interesting state. The first ceremony is performed in the third month of pregnancy. The woman's parents send presents of sweets and other eatables to her mother-in-law, who distributes them in the brotherhood. This is called *Chhoti Ritán* (the lesser rites). In the seventh month again the same formality is repeated on a more elaborate scale, and the presents of eatables are accompanied by a suit of clothes for the pregnant woman and often by jewelry and cash. In some places, the gifts include a suit of clothes for the husband, some ornament for his mother and some toys for the expected child. The pregnant woman puts on the clothes intended for her and the sweets, etc., are distributed to the brotherhood. The custom is often followed by the Muhammadans as well. In the Ambala District, for instance, the parents send sugar, *ghi*, *mehndi*, flour and clothes for the daughter. The food stuffs are cooked and distributed to the brotherhood and a white cock is sacrificed after touching it against the pregnant woman's abdomen. In the Muzaffargarh District, the presents are sometimes sent through a midwife who is expected to divine the sex of the child at the time of making them over. The ceremony is called *Satmása* or *Sátván* in the eastern, *Ritán* in the central, and *Gur dena* in the western Punjab. In the hills it is celebrated in the eighth month instead of in the seventh. Charms are used abundantly for the protection of the mother and the fœtus, and are tied round the waist and the neck of the pregnant woman in the fifth, seventh and ninth month of pregnancy.†

Effect of Eclipses on pregnant women.

395. Great precautions are taken during the Solar and Lunar eclipses. A pregnant woman is not supposed to work during an eclipse and is often not allowed even to move, as it is believed that any movement of the mother is likely to affect the appearance of the child in the womb. In Suket, the woman is confined in a room and given some confused threads to disentangle, the conviction being that the least attention towards the eclipse would deform the child.‡

Prohibited foods before or after child-birth.

396. Before child-birth, purgatives and laxative food are generally avoided especially in the advanced stages of pregnancy. In the first few days after delivery she is given nutritious and heating food such as *ghi*, milk, almonds and other nuts, and *sonth* (dried ginger), *Ajwáin* (Ptychotis Ajwain) and *zira* (cummin) are largely used. A very favourite dish is *Panjíri* (a confection of *ghi*, sugar, almonds, raisins, dates, cocoanut, *sonth*, resin, etc.). Cummin is supposed to increase milk. After eleven or twelve days, ordinary diet may be taken by the mother, but for some 40 days she is required to eat plenty of *ghi* and sugar. Stimulating and indigestible articles of food are prohibited. The regulation of diet is stricter after than before confinement. The restrictions are of course comparatively lax in the case of a female child.

Seclusion of women after child-birth.

397. After delivery, the patient is confined to the room for a number of days. Among the Muhammadans, the limit is ten days, although neither the mother nor the baby may leave the house for forty days among the Hindus, Jains and Sikhs. The prescribed period of confinement is eleven or thirteen days, but among the poorer classes, the woman sometimes comes out after the sixth day. For the first five days, *i. e.*, till the mother has had her first bath, strict seclusion is observed. Only a few selected persons, usually one or two elderly women in the family who are present at the time of confinement, are allowed in the room, besides the midwife. No stranger even of the female sex may go in and the other male and female members of the family may not step inside the door of the

‡ Article by Mr. H. A. Rose, in the Journal of the Anthropological Institute of Great Britain and Ireland Vol. XXXV, July-December. 1905, page 271.

† For local details see Journal of the Anthropological Institute Vol. XXXV, 1905, pages 271 *et seq.*

‡ There is also a belief that the shadow of a pregnant woman, falling on a running snake benumbs it and prevents its escape.

room. Women in the monthly courses, those who have suffered from abortion or are subject to *athrá* (*i. e.*, whose children die in early age) are specially precluded. A cat must on no account be allowed to enter the room. All these precautions are taken to prevent the evil influence of malevolent spirits, although they may have been originally based on hygienic principles. The room must never be in utter darkness and so a lamp is kept burning throughout the night. A little fire is kept smouldering in the room for the burning of incense from time to time, which though believed to drive off evil spirits, really serves to disinfect the air. A curious belief is reported from Lahore, *viz.* that if a woman, who has given birth to a male child sees, within 40 days of her confinement, another woman who has brought forth a female, less than 40 days before, the former will draw the milk of the latter—*i. e.*, the latter's milk will dry up to the benefit of the former. For this reason women emerging from their confinement scrupulously avoid meeting others in the same state.

Customs connected with ideas of reincarnation.

398. In the Hissar District, Bishnois bury dead infants at the threshold, in the belief that it would facilitate the return of the soul to the mother. The practice is also in vogue in the Kangra District, where the body is buried in front of the back door. In some places it is believed that, if the child dies in infancy and the mother drops her milk for 2 or 3 days on the ground, the soul of the child comes back to be born again. For this purpose milk diluted with water is placed in a small earthern pot and offered to the dead child's spirit for three consecutive evenings. There is also a belief in the Ambala and Gujrat Districts that if jackals and dogs dig out the dead body of the child and bring it towards the town or village, it means that the child will return to its mother, but if they take it to some other side, the soul will reincarnate in some other family. For this purpose, the second day after the infant's death, the mother goes out early in the morning to see whether the dogs have brought the body towards the village. When the child is being taken away for burial the mother cuts off and preserves a piece of its garment with a view to persuade the soul to return to her. Barren women or those who have lost children in infancy tear a piece off the clothing of a dead child and stitch it to their wearing apparel, believing that the soul of the child will return to them instead of its own mother. On this account, people take great care not to lose the clothes of dead children, and some bury them in the house.

Conduct of the father at child-birth.

399. There is no trace of the couvade in the Punjab, but the husband is often asked to assist at the confinement in more ways than one. When the delivery is delayed, the husband is made to stroll about on the roof of the room of confinement, to jump over the bed of the patient, to pull the great toes of the patient or to flap about his chadar (sheet) facing the west.* In the acute stages of labour, the trouser-string of the husband is washed in water and given to the patient to drink.† A piece of the horn of a stag is sometimes tied round the abdomen. All these processes are supposed to expedite delivery and they probably act by startling the nervous system and dislodging the fœtus from the position in which it may have stuck. These customs prevail mostly among the uneducated classes.

Rites on feeding children for the first time.

400. The rites on feeding children for the first time may be divided into two heads; (*a*) feeding on the mother's milk, and (*b*) allowing the baby to taste other food.

(*a*). The suckling of the newborn is usually delayed for 10 to 12 hours. The first thing given to the baby is a potion (*ghutti*) of the nature of a purgative intended to wash out the impurities in the stomach and bowels and to prepare the digestive organs for food. It is usually administered by some elderly female of the family. The baby is supposed to imbibe the nature and habits of this first feeder. The prescription varies with different localities, castes and even families, but the commonest of those in use are given in the margin. The potion is ad-

(1) *Saunf* (Aniseed).
Amaltás (Cassia Pod).
Banafshá (Viola Serpeus).
Ajwáin (Ptychotis Ajwain).
Rose leaves and old *Gur* (black sugar).

(2) *Saunf*.
Banafshá.
Khaggá.
Inderjao.
Sena.
Sugar.

(3) *Ajwain*.
Suhágá (Borax).
Inderjao (wrightea antidysentcrica).
Amaltás.
Dandandána (Ricinus communis) and sugar,

(4) *Ghi* (clarified butter).

(5) Sugar and water.

(6) Honey.

(7) *Ajwain* and *Gur*.

(8) *Ajwain* and *Suhágá*.

* Peculiar to Muhammadans only. Any act done facing the *Kaba* has a special efficacy.

† Among the Muhammadans, the loincloth (*Tahmat*) is often washed instead of the trouser string.

ministered by means of a cloth wick which the baby learns to suck. These are the only remnants of the *Játakarma* sacrament at which the child was made to taste honey and *ghi* from a gold spoon. The warrior castes and tribes used to stir the *ghutti* with a sword, in order to instil courage and the love of arms in the child, but the Arms Act has practically put a stop to the custom. The Biloches of Dera Ghazi Khan who still possess swords, however, wash one with water and give a little of it to the baby before even the *ghutti*. is administered. Before the baby is suckled for the first time, the breasts of the mother are washed by her husband's sister or in her absence by some unmarried girl of the family who receives a cash present called *Than Dhulái*. The custom is performed by both Hindus and Muhammadans, throughout the Province.

(*b*). No solid food is given to the baby until after he has cut some of his teeth—*i.e.*, till about the sixth month.* Among the Hindus, the orthodox still perform the *Annapráshana Sanskár*. *Khir* (rice cooked in milk) is prepared and the baby is fed on it from a silver tray with a silver or gold spoon. The poorer people feed him with a rupee. The occasion known as *Khir Chatái* is observed as one of rejoicing, the brotherhood are fed and alms are distributed. The unorthodox and the Muhammadans are, however, not particular and begin feeding the baby on articles other than milk, without any ceremony.

Superstitions regarding illness, etc., of infants.

401. Among the masses, most diseases of children are ascribed primarily to the effects of the evil eye or the influence of some evil spirit. Spiritual remedies are, therefore, sought before resorting to medical treatment. Matters are, however, changing now and the use of medicines is being substituted more and more for charms and incantations.

Infantile pneumonia is widely believed to be due to the child being possessed by some evil spirit of the crematorium, which can be driven away only by a spell (known chiefly to sweepers, chamárs, fakirs and sádhus).

One of the antidotes for the effects of the evil eye is to take three or seven chillies, wave them round the head of the child and throw them into the fire. If the chillies produce the usual pungent smell, the suspicion about the evil eye is unfounded, but if they give no smell whatever, the diagnosis is confirmed. Whatever the explanation may be, I have myself seen chillies burnt in this way without producing any pungent fumes and the child restored to his normal condition immediately after. Amulets, the claws of the tiger, bear or the owl, or other similar articles are hung round the child's neck on a black thread, to ward off evil influences, and a black mark is usually made on the forehead every morning for the same purpose. Numerous other devices are adopted to protect the children against evil influences.

Sneezing is generally considered conducive to health but, if frequent, it is taken as the prognosis of some ailment, such as cold, fever, etc. When sneezing is accompanied by fever it is generally followed by small-pox, measles, etc. Frequent sneezing is also sometimes attributed to the evil eye, and if the child sneezes just before sucking, it is considered ominous for the maternal uncle.

Grinding of teeth augurs some calamity to the parents or illness of the child, but the Meos of Gurgaon consider the former as indicative of the grinding down of the enemies† and as forestalling some victory over them. This belief also prevails in the Hoshiarpur District in general, and among the Rajputs in particular, and is shared by the Biloches of Dera Ghazi Khan. But the trick is everywhere else considered ominous if performed by a girl. In Hoshiarpur and Dera Ghazi Khan it portends starvation and misery for her.

The remedy employed to stop the grinding of teeth, is to put in the mouth of the child, while he or she is asleep, some dust or sand usually taken from under the hinge of a door. A feather of the blue jay is sometimes tied round the neck or suspended from the ear of the youngster. Passing a child through the strings at the foot of a charpoy (*dáwan*) is also supposed to cure him of the habit.

Hiccough is taken as a mark of good appetite and sound health.

The appearance of the first teeth in the upper jaw is believed to be very inauspicious for the maternal uncle of the child and likely to prevent

* The *Annapráshana Sanskár* was to be performed in the 6th month —Manu II, 34.

† The belief in the eastern Punjab, generally, is that if a male child grinds his teeth, he will destroy the enemies, but if a female does so she will destroy her relations, specially her brothers.

his visiting the sister's house. To counteract the evil effect, he goes to the village of his sister with a barber, stopping on the boundary of the village and sends his companion to fetch the child and his mother. The uncle then strikes the teeth of the child gently with a bronze vessel and returns to his village without talking to the mother but making over the vessel with a rupee in it to her. Making a baby sleep towards the foot of the charpoy is supposed to result in his cutting the upper teeth first.

A child born with a tooth or two is considered unlucky for its parents and they are sometimes broken immediately after birth. On the other hand *dánton samet paida huá hai* (born with his teeth cut) when used of a child, means that he is very precocious.

The usual time for teething is supposed to be not less than five months after birth. A child cutting his teeth in the third month is unlucky for any sisters that may follow him. If he cuts them in the fourth month, it is injurious to the mother, and if in the fifth, he is dangerous for the grandmother.

An infant must not be lifted above one's head until he is 6 months old, otherwise he gets diarrhœa. If he is pulled up by the wrists, he begins to suffer from sore eyes.

Purification ceremonies. Hindus.

402. Among the Hindus, a woman is supposed to be in a state of impurity for a period of 10 to 17 days after childbirth, according to the status of the caste or local usage. For instance, among the Brahmans, the purification ceremony is performed on the 11th day, while amongst the Chhimbas, Kumhars, Nais, &c., the time of impurity lasts for 17 days. In the eastern Punjab the period is generally limited to 10 days.

The purification ceremony begins with bathing the mother and the baby, washing the clothes and cleaning the room occupied by them. The family priest or some other Brahman invited for the purpose prepares the *Pancha Gavya* * which is drunk in small quantities by the mother and baby as well as the other members of the family, and sprinkled about in the room of confinement. When possible Ganges water (*Gangájal*) is added to the mixture and among the Vaishnavas, *Tulsidal* or a leaf of the Sacred Tulsi (ocymum sanctum) is also put in. The *Námakarana* rites are performed in the higher castes and Brahmans are fed in all cases, as means permit. The family members are then considered purified and can eat and drink with other people of the brotherhood.

Muhammadans.

The Muhammadans do not perform any special ceremonies for the purification of a woman after child-birth, but in most cases the mother and the child bathe at intervals during the period of confinement, according to the Hindu custom—*i. e.*, on the 5th or 7th, 11th or 13th, 20th or 21st, and 40th day. The period of impurity according to the Muahmmadan Shar'á is ten days, but in some places the woman is considered to be free of impurity after seven days.

Unlucky children.

403. In the Punjab Census Report of 1901† Mr. Rose has mentioned certain instances of unlucky children, but in order to understand the popular notions as regards certain children being lucky or unlucky, considerations based upon astrology must not be confused with those which are the results of experience. The day on and the hour at which a child is born is supposed to have a certain significance as to how his fate (*sanchit* or the accumulation of past *Karma*) will affect him and others with whom he is connected. Each of the twelve signs of the Zodiac (*Ráshi*) is said to be under the influence of one or more planets and the particular combination existing at the time of a child's birth, coupled with the *Nakshatra*, *Yoga*, &c., obtaining at the moment determines the luck or ill-luck of the child so far as he himself, his father, mother, brothers or other near relations are concerned. A discussion of the subject would be beyond the scope of this book, but I might mention as an example that a son born in *Khat Múl* (*i.e.*, one of the six *Múl Nakshatras*) is considered fatal to the father and is not kept in the house. As soon as possible, he is sent away to some other place to be brought up by some other woman. He is brought back when he has attained his majority. Children born in *Múla* are often dedicated to temples. The other class of beliefs consists of what are called superstitions, usually based on the experience, in a few cases, of similar nature, when an inference is drawn by the

* A mixture of five products of the cow, *viz.*, its milk, curds, butter, dung and urine.

† Chapter V, para. 34, pp. 214-215.

method of induction and bequeathed to posterity as an infallible rule. Under this category falls the inauspicious Trikhal, a son following three girls.

Trikhal. 404. The Trikhal is considered to be unlucky for the parents. The following are among the devices resorted to for averting the evil:—(1) Immediately after his birth, a hue and cry is raised outside the house saying '*Trikhal di duhái*' (save us O Trikhal). (2) The centre of a bronze plate is broken and all but the rim removed. The baby is then passed through this rim. (3) An opening is made in the roof of the room where the birth takes place and the baby is pulled out of it. * (4) Oil is poured on one of the roof gutters (*parnálá*). (5) A *músal* (large wooden pestle) is thrown on the roof. (6) The baby is passed under the door sill. (7) Water is poured on his head through a sieve.

All these devices seem to be intended to mark the occasion as uncommon so as to take the inauspicious birth out of the category of ordinary occurrences.

There are other superstitions of a similar nature and numerous little marks or signs are interpreted as ominous. For instance, a boy or a girl with a *Nágan* (a mark or a circle of hair shaped like a snake) on the forehead or back is considered destructive to the mother-in-law, and so is a girl with dimpled cheeks. If the soles of a girl's feet do not lie flat on the ground, she is sure to see her husband dead, and a child who is born feet forward is unlucky for the mother. In the last mentioned case the explanation is simple, for the risk of complications in reversed births is naturally great.

The belief of the people in these symptoms was so great that the parents were sometimes willing to give the child away to fakirs or to pretend to give it away and then buy it for a nominal price. It is possible that in some cases, the child may have been even put to death or wilfully neglected. But the conviction of the masses in the efficacy of prayer, worship and charms in nullifying the evil effects of such ill omens, was so deep rooted that for every one of the cases an antidote was always forthcoming as in the case of *Trikhal*, and consequently the necessity of putting an unlucky child out of the way seldom arose. Such beliefs are, however, now fading away.

Supernatural power of the first born. 405. The supernatural power ascribed to the first born is not due to his being unlucky,† but the idea underlying the belief seems to be that being the first product of the parents, he inherits the spiritual powers (or magnetism) in a high degree. The success of such persons in stopping rain and hail and in stupifying snakes is proverbial. It is believed that a first child born with feet forward can cure backache by kicking the patient in the back, on a crossing.

Ideas about twins. 406. In most places, the birth of twins is disapproved, and in some localities it is supposed to portend evil for the family. But it is considered particularly auspicious in Karnal, Kangra, Nahan and Simla. In Karnal, it is believed that a woman who gives birth to twin boys goes straight to heaven after death. But even there, the birth of a boy and a girl as twins is considered unlucky. In no case is the occasion one of extra rejoicing, for the odds are supposed to be against the survival of the twins. To begin with, it is very difficult for the mother to look after two babies and to feed them on her own milk. There is a firm conviction that the illness of one of them reacts sympathetically on the other, and that if one of the two dies, the fate of the other is also sealed. It is believed that if the twins have separate umbellical cords, they may live independently of each other, while if they have only one, their life is completely interdependent. The twin born last is considered the elder of the two, on the assumption that the fœtus higher up must have been conceived first. ‡

Disposal of the body of a child dying in infancy. 407. The Muhammadans dispose of the body of a child dying in infancy in the same way as that of an adult. For still-born children, no funeral prayers are offered. Among the Hindus, the body of a child dying in infancy is either buried or drowned in a river, if one happens to be near by. According to *Yágya Valka* § a child under 2 years should be buried on death,

* The saying *chhatphárke niklea* (so and so forced his way through the roof) is equivalent to ascribing an uncommon origin.

† An explanation of the custom of performing funeral rites of a man in the fifth month of the first pregnancy of his wife is given in paragraph 367.

‡ A sporting gentleman illustrates the idea by a simile of the old muzzle-loading musket. He says that if two bullets are loaded in a barrel, the one put in last comes out first.

§ Práyashchittádhyaya, Chapter 1, verses 1 and 2.—*Yagyavalka Smriti.*

and cremated if older. According to other authorities, a baby dying before sucking milk or the performance of *Nám karana* sacrament—*i. e.* within 11 or 13 days of birth, should be buried. After that and up to five years, the dead child should be drowned if possible, but buried if no river is at hand. Children older than five years must be cremated. The practice, however, varies greatly with different castes and the limit for burial ranges from 2 or 3 months in Hoshiarpur to 12 years in Hissar; and in many places, the tonsure ceremony is taken as the turning point. In Bahawalpur, however, a dead child is not cremated unless he has been invested with the sacred thread.

Treatment of women dying in child-birth.

408. Amongst the Muhammadans, women dying in child-birth are treated in the same way as others, but in some places, the Korán is recited for three or four days in the house where the death has occurred.

Among the Hindus, it is believed that a woman dying after child-birth and before the termination of the period of impurity, assumes the form of a ghost-vampire *(bhut)* usually female *(churel)*, haunts the house and has no peace. Precaution is taken to prevent her return to the house to torment her surviving relations. Iron nails are driven into the ground round her at the places where she dies, where her body is bathed, and where it is cremated. This is called, *kílná*. In some localities powdered chillies are put into the eyes of the corpse, to prevent the ghost from seeing its way back to the house, and rapeseed *(sarson)* is scattered along the way by which the corpse is taken to the cremation ground, as it is supposed to repel evil spirits.

At the same time various measures are taken to secure the emancipation of the departed soul. One of the rites is that, called *Narainibal.* On the 11th day after death, six Brahmans are called and with their assistance the family gods are worshipped for five successive days. Each of the Brahmans is presented with a pitcher, an oil lamp *(chirágh)*, a towel (each of them has to be of different cloth and colour), a small quantity of pulse (of different varieties), a copper and a gold *murti* (image), a cocoanut, with some barley, sugar, milk and *ghi* (clarified butter) and earth from seven different places and seven kinds of herbs, leaves of seven different trees with five sacred threads are provided to accomplish the ritual. In some places Brahmans are employed to recite hymns for 40 days (this is called *Jap* or *Varni*). The funeral rites are also repeated at some sacred place such as Pehowá *(Kurakshetra)* in the Karnal District, the Ganges, or Gayá.

In the Simla District the body of a woman dying in child-birth is washed 21 times with cowdung, 21 times with earth, 21 times with cow's urine, 21 times with *panchgavya* and 21 times with fresh water.

In the hills, particularly in Chamba, if a woman dies during confinement but before child-birth or in an advanced stage of pregnancy, the child is not allowed to be burnt in the womb. It is considered a sin to burn a son with the mother. The abdomen is, therefore, ripped open and the child is taken out of the womb by a sweeper and burnt separately. In well-to-do families this work is done by some menial woman who acquires the right of being fed throughout her lifetime. The practice must have originated in the detection, at some time, of a living child in the womb and its successful extraction alive.

Name-giving Hindus.

409. The *Náma karana sanskára* or the name-giving ceremony has to be performed on the 11th day after a child's birth, but it is usually celebrated on the *prásni* or the 13th day. The regular ritual is confined to well-to-do families. The principal feature is the recognition of the son by the father as his own, and proclaiming the name which is given at the time or in some cases has been given on the fifth or sixth day after birth. Ordinarily a Brahman performs the usual worship of *Ganesh* and *Navagrahas* and gives the child a name according to the Zodiacal mansion under the influence of which he was born.

The name called the *Janma-nám* (birth name) or *Ráshi-nám* (astronomical name) is kept secret and is not used thereafter except at the performance of religious ceremonies. The grandfather of the baby or some other elder member of the family gives the child another name, which is known as *Prasiddh-nám* (the reputed name) or *bolta nám* (the name that is spoken). If a Brahman is not at hand, some senior member of the family performs the first half of the ceremony, the worship being dispensed with, and the masses generally adopt the latter course even when inviting a Brahman is practicable. Except in the or-

thodox well-to-do families or the higher castes, few formalities are observed in the case of a female child; and the elder female member of the family does the needful without much éclat.

Nature of names. According to the Shastras the first part of a Brahman's name should indicate holiness; of a Kshatriya, power; of a Vaishya, wealth; and of a Shudra, contempt. The second part of a Brahman's name should imply blessing (*Sharmavád*), of the Kshatriya preservation, of the Vaishya prosperity, and of the Shudra humble attendance.* The rule about the Brahmans has become obsolete.

In former days one could know the caste of a man from his name in many cases, because all names suggestive of learning and wisdom such as Ved Vias, Rikhi Kesh, were used by the Brahmans, and those suggestive of bravery and strength by the Kshattriyas, *e.g.*, Bhimsen, Prithi Nath. Names suggestive of wealth were used by Vaishyas such as Dhanpat, Lakhpat, Karori Lál, Hazári, and the names of the lowest castes were such as Ghania, Lehna, Nihálá. But now-a-days, the tendency to give a child the best name suggestive of learning and high birth is increasing in every quarter. Names such as Sawan, Chetu, Bisakhi, Maghar, Phaggu, Mangal, Budhu, Atu, &c., which used to be given according to the names of months and days of birth are going out of fashion. Despicable names such as Kura, Chhajju, Gandhilá, &c., are now very rarely used. But sometimes the child is still named after the *Nakshatra* in which it is born such as Mula. In naming a child one thing, which is always kept in view, is to avoid names resembling that of an ancestor living or dead. A few names of the prescribed Brahman type are still come across, such as Nityánand, Parmánand, Sudarshana Sharma. But they are becoming rare. The present ones usually imply, the name of some *God, such as* Shiva Shankara, Uma Shankara, Churá Mani, Chandra Mani (Shiva), Suraj Narain; or the grace of some god or goddess—*e.g.*, Jwálá Sahái, Shambhu Náth, Prabhu Datt. But Kshattriya names such as Bhim Sen, Arjun Nath, Vaishya names of the type of Chunilal, and Shudra names such as Narain Das, Banarsi Das, Ganda Ram are not uncommon among the Brahmans and many of the names have no clear meaning. Among the other castes, names are given indiscriminately, the only distinction observed being that the menial castes usually have monosyllabic names, *e.g.* Mallu, Mohan, Totá, Ghisá, Káshi, &c. The Shudra names often end with Das, but with increasing prosperity, the nature of their names is undergoing change according to the saying '*Is máyá ke tin nám, Parsá, Parsú, Pars Ram*' (wealth has three names Parsá, Parsú and Pars Rám)—*i.e.*, by means of wealth Parsá, a menial name gets gradually converted into Pars Rám which would suit any Khatri or Brahman. The ordinance regarding the name of women is one for all castes. It should, be agreeable, soft, clear, captivating, auspicious and ending in long vowels resembling words of benediction. In practice the name of a girl often follows that of her brother or some other male relation. For instance, Radha Ram's sister will be called Radhi and Shib Dyal's sister Shib Devi, and so on. But the first part usually implies some thing auspicious and the suffix is Rani, Devi, Kishori, Wanti, Kaur, or the like (Kaur being peculiar to the central Punjab and has apparently a Sikh origin). High sounding Sanskrit names such as Gáyatri, Sáwitri, Sushilá are now replacing the old fashioned Panjabi or Hindi names of the type of Jaidevi, Kauri, Ruri, among the educated classes. Even in the rural tracts, the names are improving and Mahindar Kaur, Kishan Kaur, &c., are being substituted for Gulabi, Nihálo, &c. In some castes and localities the name of a girl is changed at her wedding ceremony, obviously on the principle that at the time of being given away (*Dán*) she loses all connection with her parents' household—even her name.

Muhammadans. Amongst the Muhammadans, the child is given a name on the second, third or seventh day after birth, but in some cases on the 14th or 21st. Ordinarily a senior male member of the family proposes a name of his choice, but some people open the Koran at random and give a name beginning with the first or last letter of the page. Others read the first seven lines on the right page and pick out a suitable name. The Sunnis prefer a name containing the name of God, or Muhammad or some other Prophet, such as Muhammad Yusaf, Muhammad Ismáil, Nur

* Manu, II, 13, 32.

Muhammad, Abdul Rahim, Ghulam Qasim, etc. The Shia names generally must include Ali, Hassan or Hussain, *e.g.* Raza Ali, Hassan Ali, Muhammad Hussain, Karamat Hussain. In cases when the birth of a child is considered to be due to the prayers of some saint, the child is named after him—*e.g.* Pir Bakhsh. Names are also sometimes given after the months, festivals or days on which the child is born, such as Ramzan, Juma, Idu, Shabrati, Muharram Ali, etc.

In some well-educated families, the names given signify the date and year of birth according to the *Abjad* calculation, and are called *Tárikhi nám* (chronological names). The Shar'a permits the naming of a child even when it is in the mother's womb, and people do it by proposing two alternate names, one male and the other female and confirm the appropriate one on the birth of the child. The practice seems to be based on the theory that a woman quick with child dying before child-birth becomes a martyr (*Shahid*) and that the child if named also attains martyrdom.

In the higher castes such as Sayad, Pathan, Biloch, particularly in the western Punjab, a male child is usually given the name of one of his ancestors. In several genealogical tables, two names follow each other for generations, the grandfather's being repeated each time in the case of the grandson, provided that the grandfather is not alive. No regular ceremony is performed for the purpose of name giving, unless it happens to fall on the day of *Aqiqa*.

Among the Sikhs as well as among the Hindus believing in Guru Nanak's teachings, the name selected for a child is that beginning with the first letter on a page of the Granth Sahib opened at random. The suffix Singh is usually added at the Pahol which, among the Kesdhari Sikhs, is administered at the time of name giving. When a man takes the Pahol in advanced life, and his name is such as would not admit of being prefixed to 'Singh,' it is altered to some similar Sikh name. For instance, Khushi Ram becomes Khushal Singh, Gurditta Mal, Gurdit Singh. Sikhs.

410. With the Hindus, ear-piercing (*Karna bhedana*) is a regular *Sanskár* (sacrament), although the ceremony is now performed with few formalities. The tonsure or sacred thread ceremony cannot be performed till the ears of a boy have been pierced.* The operation is performed in case of children of both sexes on an auspicious day either within thirteen days of birth, in the third or fifth month or after a year. But when it has not been possible to discharge the duty earlier, the ear-piercing is performed along with the tonsure ceremony. Among the Aroras, it is deferred till about the age of ten and effected at the time of *Yagyopavit*. Ear piercing.

The popular beliefs about ear-piercing are—(1) that it prolongs life, (2) that the custom originated with the piercing of Balram's ears by his father Vasudeva in fulfilment of a vow made to *Sheshnág* (the serpent god), (3) that if the children of a woman die in infancy, the piercing of the right nostril or the right ear (the latter in two places) of the infant by the midwife, immediately after birth insures its life and (4) that it prevents stomachic disorders.†

The nostril and the cartilage of the ears are pierced for astrological reasons in order to avert the evil effects of certain *grahas* (stars). Moon in an unfavourable aspect necessitates a hole in the right nostril and adversely placed *Mangal* (Mars) may be appeased by one in the left nostril. The cartilage of the nose is pierced merely for beauty, a pendant of emerald being worn by infants and young children both male and female.

In the case of female children, the piercing of one or the other nostril is essential as the nose-ring (*nath*) worn at marriage is a sign of wedlock,‡ and must consequently be done at an auspicious time. The piercing of the upper cartilage of the ear is merely for wearing ornaments. The operation

* The rays of the Sun must be visible through the holes pierced in the ears of a Hindu, for Deval says in Himádri, an old book: "If the rays of the Sun do not pass through a Brahman's ear lobes, on seeing him accumulations of good deeds vainsh repeatedly." (See Paraskaragrihya Sutra, compiled under direction of Sir Krishan Partap Sharma, K.C.I.E., of Hathnora, Edition Medical Hall Press, Sambat 1952, p. 239). According to Sushruta, the lobe of a child's ear is to be pierced at the point of the natural hole (*Daiva Krite Chhidre*) which is easily visible if the lobe is stretched against the rays of the Sun. If pierced at the proper spot the ear does not bleed.

† Peculiar to the Hoshiarpur District.

‡ In the Brahmans of Kashmir, a hole is pierced through the cartilage, in the centre of the ear and a pendant hung therefrom at marriage represents the emblem of wed-lock. I have not been able to trace the custom in any other caste in the Punjab, but the existence of the custom elsewhere may lead to an important discovery of tribal affinity.

is performed either with a needle and blue thread by a female of the house, or with a sharp pointed zinc ring by a professional ear-piercer, usually a Banjárá. The local goldsmith is sometimes asked to officiate when no professional ear-piercer is at hand.

The Muhammadans pierce the ears and nose of the girls similarly to the Hindus, although mainly for the sake of beauty. The belief that ear-piercing secures immunity to the child against harm also prevails among them.* The ears of boys are however not pierced, except in a few castes or families who retain strong traces of their early Hindu origin and traditions.

TERMS OF RELATIONSHIP.

Terms of relationship.

411. The terms employed to denote the more important relations are practically the same in all Sanskritic dialects, and castes of tribal origin have got so completely assimilated in this Province, that the variations in terminology are, generally speaking, by locality and not by caste. I have selected the following dialects for comparison :—Dogri (as spoken in the Kangra Hills), Hindi and Urdu (eastern Punjab), Panjábi (standard), Pothwári (Lahndá) and Jatki or Multani (Lahndá). A more or less exhaustive list is appended to this Chapter as Subsidiary Table VI. I tried to obtain lists of terms used by the Sansis, Dumnas and Changars, but it appeared that there was little difference between these and the other local dialects. These have consequently been omitted from the Subsidiary Table. The elaborate ceremonials and the far reaching restrictions of marriage among the Hindus appear to have resulted in a complicated terminology intended to distinguish, as far as possible, the blood relationship on the male and female side. Separate terms are generally used for two generations upwards or downwards, *e.g.*, *báp*, *dádá*, or *betá*, *potá*, after which the prefix *par* is added to denote the removal by one generation and *par par* by two. The term *nakar* or *sakar* is sometimes used in the case of ancestors more than three generations high, but in the central Punjab relations in the third generation are considered unimportant, "*par peá te sák geá* " (when *par* is added the relation ends) and obviously on the same principle, the term *pardádá* (great-grandfather) is seldom used in the western Punjab. The father is called *peo* or *piu*, in Lahndá, *báp* in Urdu, and *pitá* in Hindi, but in Multan he is also called *bábu*. Curiously, however, the form of address in *Urdu* and *Lahndá* is "*abbá*," while in Panjábi, the father is addressed as *bápu*, which is probably the same as *báp* or *bábu*. The terms *peo*, *báp* and *abbá*, have, therefore, got fairly mixed up. The Hindu townspeople of the eastern Punjab alone use the Sanskrit appellation of *pitá*. The terms used for father's father and father's mother, are the same, but while Urdu, Hindi and Panjábi differentiate between father's elder (*táú*, *táyá*) and younger brother (*cháchá* or *chachá*) and their wives (*tái* or *cháchi*) no such difference is made in Lahndá, the terms *cháchá* and *cháchi* being applied to both elder and younger brothers of the father and their wives, respectively. It is, however, noteworthy that the dialects of *Lahndá* still retain the unalloyed Sanskrit terms *pitriyá* (Sanskrit *pitrivya*) and *pitráni*, and the terms are used more largely by castes like the Awans, who though completely converted to Islám, bear strong traces of Hindu tradition. Similarly in the Lahndá dialects of the north-west Punjab, father's brother's son is called *pitrer*, and in the south-west there is a special term *soter* for uncle's son (probably a corruption of *sahodar*=born of the same womb), while in Panjábi, Hindi and Urdu, the cousin is simply called *chacherá bhái* or *bhrá*.

The father's sister is generally known as *phupphi* and her husband *phúpha* or *phupphar*, but the former is also called *bhuá* in Hindi and Panjábi, and *buá* in Multani. In the case of the father's sister's child again, the Lahndá dialects have a special term (*phupher*) while in Hindi or Panjábi, he is called *phupera bhái* or *bhrá*. It is either that the Lahndá dialects abbreviated the compound name or they retained the distinction which became less marked in the more eastern districts. The term for step-mother, is *matrei* everywhere, but she is sometimes addressed as *mási*—*i.e.*, mother's sister. Her children are known everywhere by a compound term *matreá bhrá* or *matrei bhain*. In Urdu and Hindi alone is the term different, being *saotelí máu* and her children *saotelá bhái* or *saoteli bahin*. Mother's son from a different father is unknown to high caste Hindus, but among the

* Among the converts from Hinduism, the women still wear the *nath* (nose-ring) on occasions, as a mark of married life.

lower castes who allow widow marriage, and amongst the Muhammadans, such brothers and sisters are not distinguished from the other step-brothers and step-sisters except in Lahndá, where these are designated by such compound words as *má dáun bhirá* or *mán jáyá bhirá*. Among the relations on the mother's side, the term for the mother's sister and her husband, mother's brother and his wife, mother's mother and her father, are practically the same, but similarly to the case of father's sister's children, the sons and daughters of the mother's sister or brothers have special names only in the western Punjab. There is not much difference between the names by which the brother, the sister, the brother's wife, the brother's children, the sister's husband and her children are called, although the form of address for an elder brother's wife is *bhábi* and for the younger brother's wife *bahú*, in Urdu and Hindi. The wife has got varying names. In Urdu she is called *bivi*, in Hindi *bahú* or *lugái*, in Panjábi *vohti*, in Dogri *lári*, and in Lahndá *jani*, *trimat*, *sawáni*, *tabbar* or *zál*. Then again the terms for wife's father, mother's sister, sister's husband* and brother are the same everywhere, but the wife's brother's wife is called *salajh* in Hindi, *saláh* in Dogri, *sálehár* in Panjábi, *saliháj* in north-west Lahndá and *salehass* in south-west Lahndá. The wife's son from a former husband is called *gailar* in Hindi, *pichhlag* in Panjábi and Lahndá, but in the south-west Punjab, no distinction is made between him and the co-wife's son. For husband, Urdu has the Persian words *kháwind* or *shauhar*; Hindi has *gharwálá*, *málik* or *pati*, Panjábi has *gharwálá* or *khasam*, Dogri *barká*, north-west Lahndá *janá*, *gharwálá*, *khasam* or *musálá* and south-west Lahndá *pae*. The co-wife is everywhere known as *saokan* but in the western Punjab she is also called *paháj* (probably from *pae* meaning husband, *i.e.*, husband's wife) and her son has a name *sakuttar* in Lahndá while in Multani alone, her daughter has also got a special term *sukí*. The son is *puttr* or *puttar* everywhere, and the son's wife is *núnh*, with slight difference of pronunciation, but Urdu and Hindi have *beta* for son and *bahu* for son's wife. The son's wife's or daughter's husband's parents are *samdhi* (*sambandhi*) and *samdhan* (*sambandhan*) in Urdu and Hindi, *Kuram*, *Kuramni* in Panjábi and north-west Lahndá, but in Multani they are known as *sen* or *sakke*. The daughter is *dhi* everywhere except in Hindi or Urdu where she is also known as *beti*, feminine of *betá*. The daughter's husband is known by some corruption of *jámátr* (Sanskrit) —*i. e.*, *dámád* or *janwái* in Urdu and Hindi, *Jawái* in Panjábi and *Jawái* or *Jawátrá* in Lahndá. In north-west Punjab, he is also called *mehmán* (guest). There is no difference between the terms used for daughter's son or daughter. The relationship of a daughter's son's wife is recognised though by a compound word—*viz.*, Hindi, *dohat bahu*, Panjábi or Lahndá *dohtreo núh*. Similarly, the son's daughter's husband is *potreo jawái*, daughter's daughter's husband is *dohtreo jawái* and brother's daughter's husband is *bhatrio jawái*, sister's daughter's husband is *bhaneo jawái*, brother's son's wife is *bhatreo núh* and sister's son's wife is *bhaneo núh*. In the Lahndá dialects, relationship with the husband or wife's distant kin is not very minutely differentiated, but in Hindi and Panjábi, the relations of a husband or wife are particularized by adding a suffix *asrá* (Hindi) and *eohrá* (Panjábi) for males *asri* and *ehass* for females—*e. g.*, *dádasrá* and *dadeohrá* for husband's or wife's father's father, *nánasrá*, *naneohrá*, for wife's mother's father, etc. A list of the terms of relationship which are common to all the dialects above alluded to, is given in the margin.

Terms of relationship.	*Terms commonly used throughout the Punjab.*
Father's fathor.	Dádá.
Father's younger brother.	Cáchá.
Father's sister.	Phuphi, Bhuá or Buá.
Father's sister's husband.	Phuphar or Buai.
Mother.	Mán or Má.
Mother's sister.	Mási or Máosi.
Mother's brother.	Mámá.
Mother's brother's wife.	Mámi.
Mother's father.	Náná.
Mother's mother.	Náni.
Mother's father's father.	Parnáná.
Mother's father's mother.	Parnáni.
Wife's or husband's father.	Susrá or Saobra.
Wife's or husband's mother.	Sás or Sass
Wife's brother.	Sála.
Wife's sister.	Sáli.
Wife's sister's husband.	Sádhú or Sándhu.
Daughter.	Beti or Dhi.
Son.	Beta or Putr.

* In Urdu alone is a special term *hamzulf* used, but that is a Persian word.

SUBSIDIARY TABLE I.

Distribution by Civil Condition of 1,000 of each Sex, Religion and main age-period at each of the last four Censuses.

Religion and Age.	Male. Unmarried.				Male. Married.				Male. Widowed.				Female. Unmarried.				Female. Married.				Female. Widowed.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ALL RELIGIONS.																								
0—5 ...	999	999	998	992	1	1	1	8	...	...	1	...	999	999	997	974	1	1	3	26	...	...	...	...
5—10 ...	986	989	975		13	11	24		1	...	1		957	963	925		41	36	73		2	1	2	
10—15 ...	911	911	845	882	84	87	151	115	5	2	4	3	706	713	532	632	287	283	459	362	7	4	9	6
15—20 ...	706	699	578	654	275	290	404	334	19	11	18	12	203	227	92	157	773	755	879	821	24	18	29	22
20—40 ...	261	252	196	251	661	695	738	697	78	53	66	52	20	19	10	14	882	896	857	888	98	85	133	98
40—60 ...	77	79	74	90	718	767	725	753	205	154	201	157	8	5	5	5	585	608	482	583	407	387	513	412
60 and over	63	62	64	70	535	587	541	592	402	351	395	338	11	4	5	5	221	217	183	209	768	779	812	786
HINDU.																								
0—5 ...	998	999	998	988	2	1	2	12	...	...	...	...	998	998	996	962	2	2	4	37	...	...	...	1
5—10 ...	978	983	964		21	16	35		1	1	1		934	944	892		63	55	106		3	1	2	
10—15 ...	874	875	795	845	119	122	200	151	7	3	5	4	598	609	399	532	392	385	591	459	10	6	10	9
15—20 ...	640	629	525	603	336	357	455	381	24	14	20	16	110	121	39	87	856	855	928	884	34	24	33	29
20—40 ...	240	238	194	245	673	701	734	695	87	61	72	60	10	8	4	7	863	887	839	874	127	105	157	119
40—60 ...	91	98	92	106	683	728	688	717	226	174	220	177	5	2	3	2	525	565	434	537	470	433	563	461
60 and over	76	80	82	87	508	550	507	558	416	370	411	355	7	2	3	2	179	184	148	181	814	814	849	817
SIKH.																								
0—5 ...	1,000	1,000	995	992	...	...	1	8	...	...	4	...	999	999	994	978	1	1	3	22	...	...	3	...
5—10 ...	988	992	970		11	8	24		1	...	6		965	970	924		32	29	69		3	1	7	
10—15 ...	915	907	822	873	78	91	168	125	7	2	10	2	703	704	507	627	289	293	471	368	8	3	22	5
15—20 ...	717	676	551	636	263	314	422	334	20	10	27	10	171	189	55	129	807	798	895	854	22	13	50	17
20—40 ...	292	267	212	267	616	686	711	685	92	47	77	48	12	8	5	8	694	923	859	914	94	69	136	78
40—60 ...	115	111	111	125	654	743	685	720	231	146	204	155	5	2	6	2	594	663	532	634	401	335	462	364
60 and over	101	98	99	100	460	546	484	546	439	356	417	354	7	2	7	2	235	244	216	244	758	754	777	754
JAIN.																								
0—5 ...	999	1,000	996	990	1	...	2	10	...	...	...	...	997	999	996	987	2	1	4	13	1	...	...	...
5—10 ...	974	990	974		24	9	25		2	1	1		980	979	957		15	20	42		5	1	1	
10—15 ...	888	829	684	768	103	169	312	230	9	2	4	2	740	677	466	584	243	318	524	407	17	5	10	9
15—20 ...	543	464	403	435	428	521	565	540	29	15	32	25	123	91	31	80	814	881	918	888	63	28	51	32
20—40 ..	244	231	193	205	633	680	694	700	123	89	113	95	12	6	4	8	770	860	798	844	218	134	198	148
40—60 ...	125	123	115	120	558	602	566	614	317	275	319	266	11	3	2	4	456	538	415	501	533	459	583	495
60 and over	107	103	84	108	332	404	331	395	561	493	585	497	13	6	2	5	172	159	119	180	815	835	879	815
MUHAMMADAN.																								
0—5 ...	1,000	1,000	999	995	...	...	1	5	..	...	...	...	999	999	998	983	1	1	2	17	...	...	...	...
5—10 ...	990	993	985		9	7	14		1	...	1		970	978	952		28	22	47		2	...	1	
10—15 ...	936	944	898	919	61	55	99	79	3	1	3	2	779	802	662	721	216	195	332	275	5	3	6	4
15—20 ...	759	769	636	710	228	223	349	281	13	8	15	9	281	327	146	227	702	661	832	757	17	12	22	16
20—40 ..	264	257	188	249	667	695	753	706	69	48	59	45	28	30	15	21	805	899	874	897	77	71	111	82
40—60 .	56	54	49	66	761	810	769	796	183	136	182	138	11	7	6	7	627	637	518	618	362	356	476	375
60 and over	45	40	41	51	572	625	581	629	383	335	378	320	13	6	6	7	246	239	205	229	741	755	789	764
CHRISTIAN.																								
0—5 ...	999	1,000	998	998	1	...	1	2	...	...	1	...	999	999	999	997	1	1	1	3	...	...	...	...
5—10 ...	994	995	987		5	5	8		1	...	5		983	994	982		15	6	16		2	...	2	
10—15 ...	955	966	954	966	42	33	44	34	3	1	2	...	841	877	835	971	156	122	164	27	3	1	1	2
15—20 ...	782	849	816	921	205	145	172	76	13	6	12	3	423	507	431	692	564	482	559	305	13	11	10	3
20—40 ...	492	718	765	825	465	267	221	162	43	15	14	13	93	124	121	120	845	833	822	826	62	43	57	54
40—60 ...	58	70	88	177	768	821	780	714	174	109	132	109	34	55	56	38	693	657	613	652	273	288	331	310
60 and over	38	31	29	87	581	650	640	558	381	319	331	355	24	33	21	14	343	277	274	233	633	690	705	753

NOTE.—Separate figures for age-periods 0—5 and 5—10 of 1881 are not available.

SUBSIDIARY TABLE II.

Distribution by Civil Condition of 1,000 of each sex at certain ages in each Religion and Natural Division.

Religion and Natural Division.	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	MALES.																	
PUNJAB.																		
All Religions	528	388	84	999	1	...	986	13	1	911	84	5	363	572	65	73	669	258
Hindu	501	407	92	998	2	...	978	21	1	874	119	7	336	592	72	88	639	273
Sikh	542	360	98	1,000	...	...	988	11	1	915	78	7	397	529	74	111	600	289
Jain	495	380	125	999	1	...	974	24	2	888	103	9	314	585	101	121	514	365
Muhammadan	543	382	75	1,000	...	...	990	9	1	936	61	3	373	570	57	53	708	239
Christian	620	324	56	999	1	...	994	5	1	955	42	3	538	424	38	53	719	228
INDO-GANGETIC PLAIN WEST																		
All Religions	512	391	97	999	1	...	982	16	2	884	109	7	341	582	77	81	625	294
Hindu	492	408	100	999	1	...	975	23	2	845	145	10	314	605	81	90	610	300
Sikh	542	356	102	1,000	...	...	988	11	1	917	77	6	401	522	77	114	584	302
Jain	487	389	124	999	1	..	970	28	2	878	114	8	296	603	101	118	513	369
Muhammadan	518	392	90	1,000	...	...	986	13	1	910	85	5	341	588	71	51	665	284
Christian	613	332	55	996	4	...	989	9	2	942	53	5	541	418	41	72	723	205
HIMALAYAN.																		
All Religions	484	445	71	993	7	...	972	27	1	906	91	3	353	598	49	67	736	197
Hindu	485	445	70	993	7	...	972	27	1	908	89	3	354	598	48	66	739	195
Sikh	443	473	84	996	...	4	965	33	2	894	104	2	311	632	57	72	700	228
Jain	542	307	151	1,000	...	...	1,000	...	...	957	43	...	483	352	165	164	545	291
Muhammadan	464	450	86	1,000	...	...	964	34	2	861	133	6	334	602	64	70	695	235
Christian	655	305	40	976	24	...	979	17	4	994	6	...	622	355	23	135	714	151
SUB-HIMALAYAN.																		
All Religions	530	379	91	1,000	...	...	987	12	1	919	76	5	369	562	69	72	655	273
Hindu	517	378	105	1,000	...	...	980	18	2	895	100	5	365	556	79	102	595	303
Sikh	527	369	104	1,000	...	...	986	12	2	903	84	13	387	533	80	113	605	282
Jain	542	331	127	998	2	..	995	2	3	939	50	11	417	485	98	141	508	351
Muhammadan	533	384	83	1,000	...	.	989	10	1	932	65	3	360	578	62	49	694	257
Christian	641	299	60	1,000	...	...	996	3	1	954	44	2	586	378	36	46	686	268
NORTH-WEST DRY AREA.																		
All Religions	571	373	56	1,000	..	...	994	5	1	962	37	1	409	550	41	63	747	190
Hindu	548	386	66	999	1	...	993	7	...	948	50	2	381	569	50	87	695	218
Sikh	563	374	63	999	1	...	991	8	1	930	67	3	388	567	45	88	698	214
Jain	469	428	103	1,000	...	...	1,000	...	...	941	29	30	277	657	66	55	630	315
Muhammadan	575	371	54	1,000	...	...	995	5	...	966	33	1	417	545	38	57	759	184
Christian	582	369	49	1,000	...	...	997	2	1	968	30	2	396	566	38	30	780	190
	FEMALES.																	
PUNJAB.																		
All Religions	377	480	143	999	1	...	957	41	2	706	287	7	58	860	82	9	490	501
Hindu	336	496	168	998	2	...	934	63	3	598	392	10	32	861	107	6	438	556
Sikh	354	495	151	999	1	...	965	32	3	703	289	8	44	876	80	6	497	497
Jain	350	439	211	997	2	1	980	15	5	740	243	17	37	780	183	11	395	594
Muhammadan	410	466	124	999	1	...	970	28	2	779	216	5	79	856	65	12	525	463
Christian	488	428	84	999	1	...	983	15	2	841	156	3	161	787	52	32	609	359
INDO-GANGETIC PLAIN WEST																		
All Religions	357	490	153	999	1	...	949	48	3	658	333	9	46	862	92	7	469	524
Hindu	332	502	166	998	2	...	935	62	3	579	410	11	28	864	108	4	444	552
Sikh	349	495	156	1,000	...	...	968	29	3	709	284	7	46	873	81	6	488	506
Jain	343	445	212	996	2	2	978	16	6	729	252	19	32	782	186	11	395	594
Muhammadan	386	476	138	999	1	...	956	41	3	722	271	7	67	856	77	11	488	501
Christian	452	456	92	999	1	...	973	26	1	803	191	6	150	797	53	43	562	395
HIMALAYAN.																		
All Religions	319	508	173	996	4	...	918	79	3	585	405	10	42	859	99	10	425	565
Hindu	316	508	176	996	4	...	919	78	3	583	406	11	40	859	101	10	421	569
Sikh	297	561	142	1,000	...	...	893	105	2	493	497	10	16	932	52	1	469	530
Jain	431	340	229	1,000	...	..	960	40	...	833	167	...	70	737	193	33	167	800
Muhammadan	343	530	127	996	4	...	889	108	3	549	443	8	40	899	61	8	482	510
Christian	634	306	60	1,000	...	..	1,000	...	...	997	3	...	433	538	29	173	517	310
SUB-HIMALAYAN.																		
All Religions	374	479	147	999	1	...	952	45	3	696	297	7	56	860	84	9	491	500
Hinda	337	486	177	999	1	...	923	73	4	593	396	11	29	856	115	6	433	561
Sikh	340	505	155	1,000	...	...	949	47	4	648	343	9	29	887	84	6	503	491
Jain	382	411	207	1,000	...	...	992	8	...	809	185	6	70	752	178	12	410	578
Muhammadan	393	474	133	999	1	...	963	35	2	746	249	5	70	859	71	10	515	475
Christian	483	424	93	1,000	...	...	980	18	2	805	191	4	99	841	60	20	565	415
NORTH-WEST DRY AREA.																		
All Religions	439	452	109	999	1	...	985	14	1	846	152	2	91	854	55	12	555	433
Hindu	400	456	144	998	2	...	972	26	2	756	239	5	49	861	90	7	451	542
Sikh	414	473	113	999	1	...	980	19	1	773	223	4	61	877	62	6	549	445
Jain	412	447	141	1,000	...	...	979	21	...	654	308	38	34	907	59	..	283	717
Muhammadan	447	450	103	999	1	...	987	12	1	865	133	2	100	852	48	14	570	416
Christian	529	414	57	998	2	...	996	2	2	939	60	1	253	706	41	25	753	222

SUBSIDIARY TABLE III.

Distribution by main age periods and Civil Condition of 10,000 of each Sex and Religion.

Religion and age.	Males. Unmarried.	Males. Married.	Males. Widowed.	Females. Unmarried.	Females. Married.	Females. Widowed.	Religion and age.	Males. Unmarried.	Males. Married.	Males. Widowed.	Females. Unmarried.	Females. Married.	Females. Widowed.
1	2	3	4	5	6	7	1	2	3	4	5	6	7
ALL RELIGIONS.							JAIN.						
All ages ...	5,278	3,880	842	3,773	4,800	1,427	All ages ...	4,953	3,799	1,248	3,500	4,392	2,108
0—10 ...	2,589	19	2	2,798	58	4	0—10 ...	2,236	29	3	2,485	21	8
10—15 ...	1,084	99	6	726	295	8	10—15 ...	1,100	128	11	837	274	20
15—40 ...	1,441	2,267	257	230	3,380	323	15—40 ...	1,350	2,513	432	153	3,217	755
40 and over ...	164	1,495	577	19	1,067	1,092	40 and over ...	267	1,129	802	25	880	1,325
HINDU.							MUHAMMADAN.						
All ages ...	5,006	4 069	925	3,357	4,965	1,678	All ages ...	5,426	3,823	751	4,103	4,661	1,236
0—10 ...	2,393	28	2	2,598	85	4	0—10 ...	2,755	13	1	2,962	43	3
10—15 ..	1,019	139	8	615	403	11	10—15 ...	1,132	73	4	811	224	5
15—40 ...	1,396	2,461	300	131	3,510	434	15—40 ...	1,422	2,173	217	305	3,282	248
40 and over ...	198	1,441	615	13	967	1,229	40 and over ...	117	1,564	529	25	1,112	980
SIKH.							CHRISTIAN.						
All ages ...	5,415	3,604	981	3,544	4,944	1,512	All ages ...	6,204	3,235	561	4,886	4,278	836
0—10 ...	2,492	14	2	2,672	41	4	0—10 ...	2,632	8	2	3,321	26	3
10—15 ...	1,088	92	8	685	282	7	10—15 ...	956	42	3	892	165	4
15—40 ...	1,576	2,099	295	173	3,433	311	15—40 ...	2,529	1,992	177	617	3,020	200
40 and over ...	259	1,399	676	14	1,188	1,190	40 and over ...	87	1,193	379	56	1,067	629

SUBSIDIARY TABLE IV.

Proportion of the sexes by Civil Condition at certain ages for Religions and Natural Divisions.

Natural Division and Religion.	Number of females per 1,000 males. All ages. Unmarried.	All ages. Married.	All ages. Widowed.	0—10. Unmarried.	0—10. Married.	0—10. Widowed.	10—15. Unmarried.	10—15. Married.	10—15. Widowed.	15—40. Unmarried.	15—40. Married.	15—40. Widowed.	40 and over. Unmarried.	40 and over. Married.	40 and over. Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
PUNJAB.															
All Religions	584	1,010	1,384	882	2,566	1,839	547	2,426	1,035	130	1,217	1,029	96	583	1,545
Hindu	550	1,000	1,488	890	2,493	1,747	495	2,375	1,066	77	1,169	1,187	52	550	1,640
Sikh	488	1,023	1,150	800	2,238	1,658	470	2,281	659	82	1,220	788	39	633	1,313
Jain	601	983	1,436	945	622	2,571	647	1,818	1,500	97	1,088	1,485	78	663	1,405
Muhammadan	630	1,016	1,372	896	2,788	2,032	597	2,542	1,189	179	1,259	952	174	592	1,544
Christian	557	936	1,054	893	2,341	1,143	660	2,751	969	173	1,073	797	456	633	1,175
INDO-GANGETIC PLAIN WEST.															
All Religions	553	995	1,259	863	2,390	1,659	507	2,078	858	105	1,147	933	70	601	1,424
Hindu	542	989	1,329	871	2,256	1,408	479	1,971	791	70	1,112	1,041	151	509	1,432
Sikh	473	1,022	1,128	784	2,008	1,799	458	2,176	779	82	1,207	756	38	646	1,295
Jain	603	980	1,461	935	569	3,000	643	1,710	1,773	89	1,072	1,518	80	680	1,421
Muhammadan	609	991	1,241	890	2,859	2,034	557	2,243	1,035	158	1,165	871	174	591	1,414
Christian	523	973	1,187	869	1,755	444	609	2,571	933	171	1,171	799	438	569	1,416
HIMALAYAN.															
All Religions	593	1,027	2,216	967	2,415	3.040	531	3.654	2.805	111	1,325	1,877	124	471	2,345
Hindu	592	1,035	2,289	966	2,390	3,326	528	3,738	2,982	104	1,340	1,969	119	472	2,408
Sikh	477	843	1,210	886	2,813	333	350	3,021	3,000	34	1,001	624	12	424	1,472
Jain	595	825	1,129	1,139	*1,000	...	909	4,000	...	91	1,313	733	111	167	1,500
Muhammadan	568	901	1,129	970	3,147	1,273	507	2,656	1,036	87	1,093	701	68	426	1,333
Christian	1,021	1,060	1,581	1,347	...	...	1,212	500	...	679	1,477	1,227	1,069	613	1,730
SUB-HIMALAYAN.															
All Religions	584	1,045	1,335	884	3,223	1,855	539	2,764	1,181	125	1,272	1,019	95	600	1,465
Hindu	518	1,024	1,348	865	3,368	1,878	466	2,788	1,540	62	1,198	1,136	45	566	1,438
Sikh	496	1,054	1,145	829	3,266	1,391	462	2,612	444	59	1,290	819	40	662	1,296
Jain	577	1,016	1,328	961	1,500	...	667	2,909	400	129	1,188	1,396	71	644	1,315
Muhammadan	632	1,546	1,373	898	3,091	2,035	580	2,768	1,304	172	1,309	994	164	610	1,521
Christian	502	947	1,029	934	4,864	1,714	653	3,358	1,154	83	1,083	794	315	598	1,128
NORTH-WEST DRY AREA															
All Religions	635	999	1,589	896	2,345	2,216	635	2.939	1.570	185	1,284	1,116	152	574	1,763
Hindu	585	948	1,752	914	3,387	3,171	583	3,461	1,792	97	1,149	1,379	59	501	1,921
Sikh	569	981	1,401	839	1,679	1,789	563	2,262	852	122	1,196	1,063	55	583	1,536
Jain	800	949	1,242	1,303	*1,000	...	531	8,000	1,000	105	1,200	778	...	283	1,435
Muhammadan	648	1,011	1,577	898	2,211	2,062	648	2,917	1,656	202	1,323	1,058	183	583	1,758
Christian	696	861	884	820	1,857	2,000	672	1,375	500	464	908	775	669	770	929

* No males in this age period and 1 female only.

SUBSIDIARY TABLE V.

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

Caste.	Locality.	Distribution of 1,000 males of each age by civil condition. All ages. Unmarried.	All ages. Married.	All ages. Widowed.	0—5. Unmarried.	0—5. Married.	0—5. Widowed.	5—12. Unmarried.	5—12. Married.	5—12. Widowed.	12—20. Unmarried.	12—20. Married.	12—20. Widowed.	20—40. Unmarried.	20—40. Married.	20—40. Widowed.	40 and over. Unmarried.	40 and over. Married.	40 and over. Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Aggarwal ...	Punjab ...	502	382	116	999	1	...	981	18	1	662	319	19	243	644	113	124	520	356
	Eastern Punjab ...	482	394	124	999	1	...	978	21	1	634	345	21	223	658	119	114	517	369
	Phulkian States ..	537	355	108	1,000	...	...	983	16	1	697	287	16	286	606	108	147	504	349
Ahir ...	Punjab ...	484	419	97	999	1	...	978	21	1	683	301	16	209	701	90	78	636	286
	Delhi Division ...	483	414	103	1,000	...	...	977	22	1	670	313	17	209	696	95	76	620	304
Arain ...	Punjab ...	514	394	92	1,000	...	...	967	32	1	761	228	11	224	688	88	42	671	287
	Central Punjab Plains	506	397	97	1,000	...	...	962	36	2	744	244	12	214	692	94	41	660	299
Arora ...	Punjab ...	546	379	75	1,000	...	...	993	6	1	847	148	5	274	657	69	88	675	237
	Central Punjab Plains	555	368	77	1,000	...	...	992	7	1	867	127	6	280	643	77	89	670	241
	Western Punjab ...	540	387	73	1,000	...	...	994	5	1	833	162	5	272	665	63	87	679	234
Awan ...	Punjab ...	560	375	65	1,000	...	...	994	6	...	902	94	4	275	667	58	39	745	216
	Western Punjab ...	566	378	56	1,000	...	...	997	3	...	919	78	3	278	674	48	36	774	190
Barwala ...	Punjab ...	516	385	99	1,000	...	...	985	14	1	789	199	12	177	729	94	34	642	324
	Lahore Division ...	521	376	103	1,000	...	...	987	12	1	799	189	12	183	721	96	33	626	341
Bawaria ...	Punjab ...	517	428	55	1,000	...	...	987	12	1	798	188	14	124	825	51	34	779	187
	Ferozepore District ...	497	448	55	1,000	...	...	986	13	1	771	196	33	96	851	53	21	803	176
	Bahawalpur State ...	506	442	52	1,000	...	...	990	8	2	910	87	3	173	801	26	29	779	192
Bharai ...	Punjab ...	500	401	99	1,000	...	...	970	28	2	755	229	16	199	705	96	52	653	295
	Central Punjab Plains	500	397	103	1,000	...	...	969	28	3	756	226	18	198	703	99	51	643	306
Biloch ...	Punjab ...	564	388	48	1,000	...	...	993	6	1	896	101	3	282	679	39	44	796	160
	Western Punjab ...	563	390	47	1,000	...	...	993	6	1	899	98	3	280	682	38	42	801	157
Brahman ...	Punjab ...	520	370	110	999	1	...	983	15	2	778	205	17	302	598	100	126	572	302
Chamar ...	Punjab ...	456	453	91	999	1	...	932	65	3	631	349	20	149	764	87	41	675	284
Chhimba ...	Punjab ...	504	386	110	1,000	...	...	977	21	2	751	228	21	232	665	103	77	610	313
	Central Punjab Plains	513	377	110	1,000	...	...	981	17	2	765	215	20	229	665	106	76	606	318
Chuhra ...	Punjab ...	540	387	73	1,000	...	...	981	18	1	793	194	13	191	732	77	37	709	254
	Eastern Punjab ...	476	438	86	998	2	...	940	56	4	625	350	25	135	778	87	34	672	294
	Central Punjab Plains	553	375	72	1,000	...	...	989	10	1	832	158	10	200	724	76	37	711	252
Dagi and Koli	Punjab ...	431	506	63	986	14	...	943	56	1	700	284	16	171	770	59	37	798	165
	Central Punjab Hills...	459	481	60	997	3	...	975	25	...	760	227	13	186	759	55	40	800	160
Dhanak ...	Punjab ...	411	508	81	997	3	...	859	133	8	494	478	28	88	841	71	33	698	269
	Eastern Punjab ...	402	509	89	997	3	...	840	151	9	474	494	32	86	835	79	35	677	288
Dhobi ...	Punjab ...	515	399	86	999	1	...	984	15	1	797	190	13	228	689	83	49	693	258
	Western Punjab ...	545	386	69	1,000	...	...	996	4	...	897	98	5	265	671	64	40	746	214
Dogar ...	Punjab ...	565	348	87	999	1	...	985	14	1	855	132	13	305	617	78	62	637	301
	Central Punjab Plains	569	344	87	1,000	...	...	987	12	1	864	124	12	312	613	75	64	631	305
Dumna ...	Punjab ...	488	433	79	997	3	...	962	36	2	738	252	10	191	728	81	51	718	231
	Central Punjab Hills...	474	445	81	1,000	...	...	966	30	4	758	229	13	225	693	82	58	732	210
	Gurdaspur District ...	513	409	78	1,000	...	...	980	19	1	742	250	8	168	749	83	46	698	256
Faqir ...	Punjab ...	535	363	102	1,000	...	...	967	31	2	718	265	17	293	604	103	201	528	271
Ghirath ...	Punjab ...	531	392	77	1,000	...	...	992	8	...	870	126	4	240	689	71	46	715	239
	Kangra District ...	531	395	74	1,000	...	...	994	6	...	874	123	3	239	694	67	43	725	232
Gujar ...	Punjab ...	501	408	91	999	1	...	953	45	2	749	237	14	238	680	82	75	651	274
Harni ...	Punjab ...	489	383	128	1,000	...	...	951	49	...	630	350	20	206	670	124	34	551	415
	Ludhiana District ...	523	352	125	1,000	...	..	969	31	...	768	223	9	216	660	124	28	586	386
Jat ...	Punjab ...	547	366	87	1,000	...	...	979	20	1	799	187	14	302	617	81	91	640	269
Jhinwar ...	Punjab ...	492	396	112	1,000	...	...	974	24	2	744	238	18	200	686	114	53	619	328
	Central Punjab Plains	501	387	112	1,000	...	...	974	23	3	744	236	20	186	695	119	49	617	334
Jogi Rawal ...	Punjab ...	544	357	99	1,000	..	...	979	20	1	805	176	19	225	667	108	70	628	302
	Central Punjab Plains	553	348	99	1,000	...	...	979	20	1	813	173	14	208	680	112	54	625	321
Julaha ...	Punjab ...	517	396	87	1,000	...	...	986	13	1	832	159	9	233	690	77	47	687	266
	Kangra District ...	484	444	72	1,000	...	...	988	12	...	847	149	4	219	733	48	47	741	212
Kamboh ...	Punjab ...	519	388	93	1,000	...	...	983	16	1	770	218	12	203	710	87	51	648	301
	Montgomery District	607	350	43	1,000	...	...	999	1	...	922	78	...	297	680	23	26	794	180
	Central Punjab Plains	509	396	95	1,000	...	...	981	18	1	749	239	12	177	732	91	46	648	306
Kanet ...	Punjab ...	449	490	61	987	13	...	944	55	1	741	250	9	210	740	50	53	781	166
	Central Punjab Hills...	469	471	60	998	2	...	973	26	1	780	211	9	225	725	50	57	779	164
Kashmiri ...	Punjab ...	523	393	84	1,000	...	...	990	9	1	865	129	6	241	681	78	46	700	254
	Lahore Division ...	512	397	91	1,000	...	...	993	6	1	866	126	8	225	688	87	43	693	264
	Rawalpindi Division...	539	385	76	1,000	...	...	989	11	...	878	119	3	253	681	66	43	719	238
Khatri ...	Punjab ...	552	364	84	1,000	...	...	989	10	1	844	148	8	324	603	73	126	618	256
	Central Punjab Plains	561	353	86	1,000	...	...	990	9	1	844	148	8	337	590	73	142	588	270
	Western Punjab ...	549	380	71	1,000	...	...	991	8	1	868	128	4	297	645	58	89	691	220
Khoja ...	Punjab ...	549	386	65	1,000	...	...	992	8	...	832	158	10	212	723	65	52	732	216
	Central Punjab Plains	542	388	70	999	1	...	990	9	1	818	174	8	188	741	71	55	715	230
Khokhar ...	Punjab ...	562	370	68	1,000	...	...	991	9	...	904	92	4	315	628	57	67	716	217
	Western Punjab ...	567	367	66	1,000	...	...	990	9	1	920	77	3	322	623	55	62	725	213
Kumhar ...	Punjab ..	517	401	82	1,000	...	...	982	17	1	778	210	12	213	707	80	45	695	260
	Eastern Punjab ...	450	451	99	998	1	1	958	38	4	640	330	24	132	772	96	38	664	298
	Central Punjab Plains	522	393	85	1,000	...	...	982	17	1	783	206	11	216	699	85	45	686	269
	Western Punjab ...	556	383	61	1,000	...	...	995	4	1	887	109	4	258	690	52	44	750	206

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Distribution by Civil Condition of 1,000 of each sex

Caste.	Locality.	DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																	
		All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Aggarwal ...	Punjab ...	335	450	215	998	2	...	952	44	4	269	680	51	6	766	228	4	391	605
	Eastern Punjab ...	321	462	217	997	3	...	945	50	5	247	703	50	6	765	229	5	398	597
	Phulkian States ...	355	425	220	998	2	...	957	40	3	290	650	60	1	759	240	...	369	631
Ahir ...	Punjab ...	335	512	153	999	1	...	918	80	2	221	760	19	4	894	102	2	499	499
	Delhi Division ...	329	510	161	1,000	...	...	913	86	1	237	744	19	3	886	111	2	490	508
Arain ...	Punjab ...	402	484	114	999	1	...	910	88	2	411	578	11	24	905	71	8	553	439
	Central Punjab Plains	398	488	114	999	1	...	899	99	2	390	598	12	23	907	70	8	555	437
Arora ...	Punjab ...	388	444	168	999	1	...	967	32	1	464	518	18	12	852	136	5	428	567
	Central Punjab Plains	391	448	161	1,000	...	...	971	28	1	516	467	17	14	851	135	4	460	536
	Western Punjab ...	385	442	173	999	1	...	965	34	1	428	554	18	11	853	136	5	408	587
Awan ...	Punjab ...	424	450	126	1,000	...	...	976	23	1	562	429	9	35	885	80	11	525	464
	Western Punjab ...	428	446	126	1,000	...	...	986	13	1	577	415	8	38	883	79	11	525	464
Barwala ...	Punjab ...	400	484	116	1,000	...	...	931	68	1	378	614	8	14	908	78	9	550	441
	Lahore Division ...	405	477	118	1,000	...	...	941	58	1	415	580	5	13	909	78	9	538	453
Bawaria ...	Punjab ...	448	462	90	999	1	...	970	28	2	414	578	8	33	896	71	21	590	389
	Ferozepore District ...	427	490	83	1,000	...	...	977	23	...	386	610	4	12	923	65	30	579	391
	Bahawalpur State ...	468	445	87	1,000	...	...	993	7	...	480	520	...	31	874	95	10	683	307
Bharai ...	Punjab ...	354	505	141	998	2	...	870	126	4	309	678	13	16	899	85	7	495	498
	Central Punjab Plains	354	505	141	998	2	...	871	125	4	311	675	14	16	902	82	7	497	496
Biloch ...	Punjab ...	423	481	96	999	1	...	981	18	1	478	515	7	21	937	42	9	610	381
	Western Punjab ...	420	484	96	999	1	...	982	17	1	468	525	7	20	939	41	9	611	380
Brahman ...	Punjab ...	317	450	233	998	2	...	908	88	4	277	676	47	8	778	214	5	361	634
Chamar ...	Punjab ...	320	542	138	998	2	...	808	188	4	193	788	19	6	903	91	3	472	525
Chhimba ...	Punjab ...	362	491	147	999	1	...	934	63	3	348	628	24	15	883	102	7	503	490
	Central Punjab Plains	366	487	147	1,000	...	...	942	55	3	352	622	26	13	881	106	8	513	479
Chubra ...	Punjab ...	417	476	107	999	1	...	937	61	2	395	594	11	20	908	72	5	537	458
	Eastern Punjab ...	367	522	111	995	5	...	855	142	3	304	683	13	7	900	93	4	520	476
	Central Punjab Plains	425	467	108	1,000	...	...	955	43	2	415	575	10	22	910	68	5	535	460
Dagi and Koli	Punjab ..	316	546	138	996	4	...	882	117	1	279	698	23	18	909	73	12	523	465
	Central Punjab Hills	339	523	138	999	1	...	930	69	1	341	634	25	22	903	75	16	518	466
Dhanak ...	Punjab ...	280	598	122	991	9	...	638	356	6	97	884	19	4	914	82	4	500	496
	Eastern Punjab ...	272	602	126	991	9	...	615	378	7	96	882	22	5	910	85	5	492	503
Dhobi ...	Punjab ...	395	483	122	999	1	...	950	48	2	428	560	12	21	904	75	10	532	458
	Western Punjab ...	424	459	117	1,000	...	...	986	14	...	541	450	9	28	904	68	12	536	452
Dogar ...	Punjab ...	416	437	147	998	2	...	952	45	3	522	463	15	22	862	116	8	455	537
	Central Punjab Plains	419	433	148	1,000	...	...	960	37	3	541	445	14	24	862	114	7	455	538
Dumna ...	Punjab ...	332	525	143	999	1	...	832	164	4	224	756	20	10	883	107	8	467	525
	Central Punjab Hills...	312	529	159	999	1	...	838	158	4	233	736	31	18	866	116	13	442	545
	Gurdaspur District ...	347	516	137	1,000	...	...	823	174	3	216	770	14	3	884	113	5	464	531
Faqir ...	Punjab ...	376	492	132	999	1	..	891	107	2	337	647	16	18	895	87	13	506	481
Ghirath ...	Punjab ...	362	470	168	1,000	...	...	943	55	2	275	709	16	5	876	119	3	368	629
	Kangra District ...	358	473	169	1,000	...	...	944	54	2	258	726	16	4	876	120	2	353	645
Gujar ...	Punjab ...	344	518	138	999	1	...	849	147	4	335	649	16	18	902	80	7	507	486
Harni ...	Punjab ...	408	473	119	1,000	...	..	928	72	...	425	572	3	7	899	94	13	518	469
	Ludhiana District ...	402	472	126	1,000	...	...	970	30	...	427	573	...	14	910	76	17	523	460
Jat ...	Punjab ...	376	487	137	999	1	...	937	61	2	433	555	12	18	902	80	7	507	486
Jhinwar ...	Punjab ...	356	496	148	999	1	...	898	88	14	305	678	17	13	885	102	5	472	523
	Central Punjab Plains	376	494	130	1,000	...	...	923	74	3	338	650	12	21	896	83	7	506	487
Jogi-Rawal ...	Punjab ...	377	474	149	999	1	...	907	91	2	397	579	24	24	890	86	12	470	518
	Central Punjab Plains	380	470	150	999	1	...	903	94	3	395	583	22	18	899	83	9	471	520
Julaha ...	Punjab ...	394	480	126	999	1	...	942	56	2	438	551	11	24	900	76	7	520	473
	Kangra District ...	316	523	161	999	1	...	890	106	4	193	796	11	7	887	106	4	436	560
Kamboh ...	Punjab ..	401	480	119	999	1	...	930	68	2	434	554	12	16	904	80	5	543	452
	Montgomery District	536	392	72	999	1	...	999	1	...	795	205	...	42	926	32	11	622	367
	Central Punjab Plains	392	493	115	1,000	...	...	919	79	2	392	596	12	12	914	74	6	556	438
Kanet ...	Punjab ...	324	520	156	995	5	...	884	114	2	355	626	19	34	878	88	17	479	504
	Central Punjab Hills...	338	506	156	998	2	...	909	89	2	392	588	20	40	870	90	19	480	501
Kashmiri ...	Punjab ...	387	458	155	999	1	...	958	41	1	479	507	14	23	879	98	10	472	518
	Lahore Division ...	390	454	156	1,000	...	...	969	30	1	475	511	14	16	886	98	11	459	530
	Rawalpindi Division...	387	462	151	999	1	...	948	50	2	498	489	13	29	879	92	9	493	498
Khatri ...	Punjab ...	354	448	198	1,000	...	...	939	55	6	383	595	22	9	827	164	5	395	600
	Central Punjab Plains	363	440	197	1,000	...	...	941	50	9	419	559	22	8	824	168	6	397	597
	Western Punjab ...	345	457	198	1,000	...	...	939	58	3	339	640	21	8	838	154	5	395	600
Khoja ...	Punjab ...	423	461	116	999	1	..	958	41	1	510	479	11	37	882	81	10	551	439
	Central Punjab Plains	415	470	115	1,000	...	...	946	53	1	469	520	11	41	869	90	8	580	412
Khokhar ...	Punjab ...	446	439	115	1,000	...	...	987	12	1	619	369	12	46	877	77	19	548	433
	Western Punjab ...	445	439	116	1,000	...	...	989	11	...	628	362	10	47	876	77	17	547	436
Kumhar ...	Punjab ...	384	482	134	999	1	...	939	59	2	393	596	11	17	895	88	6	507	487
	Eastern Punjab ...	311	533	156	996	4	...	881	117	2	226	755	19	5	891	104	4	458	538
	Central Punjab Plains	390	478	132	1,000	...	...	937	61	2	404	586	10	16	895	89	6	519	475
	Western Punjab ...	431	455	114	1,000	...	..	984	16	...	527	466	7	29	902	69	9	541	450

TABLE V.

at certain ages for selected castes—*continued.*

Caste.	Locality.	Distribution of 1,000 males of each age by civil condition.																	
		All-Ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Labana ...	Punjab ...	567	356	77	1,000	...	...	988	11	1	853	138	9	261	663	76	48	699	253
	Central Punjab ...	579	341	80	1,000	...	...	988	11	1	882	111	7	280	642	78	44	695	261
Lohar ...	Punjab ...	514	396	90	1,000	...	...	980	18	2	767	219	14	217	691	92	54	678	268
	Eastern Punjab ...	475	418	107	995	5	...	956	41	3	652	320	28	190	693	117	56	637	307
	Central Punjab Hills	487	448	65	1,000	...	...	984	16	...	794	196	10	240	702	58	67	751	182
	Central Punjab Plains	522	381	97	1,000	...	...	983	16	1	778	210	12	211	688	101	55	655	290
	Western Punjab ...	543	395	62	1,000	...	...	994	6	...	867	128	5	251	689	60	39	768	193
Machhi ...	Punjab ...	560	369	71	1,000	...	...	992	8	...	867	126	7	273	659	68	48	722	230
	Central Punjab Plains	551	370	79	1,000	...	...	989	11	...	844	147	9	249	672	79	42	704	254
	Western Punjab ...	571	367	62	1,000	...	...	995	5	...	896	100	4	298	646	56	54	741	205
Mahtam ...	Punjab ...	597	352	51	999	1	...	996	4	...	918	79	3	253	705	42	41	754	205
	Bahawalpur State ...	610	362	28	1,000	...	...	996	4	...	957	43	...	267	699	34	36	869	95
	Lahore District ...	569	377	54	1,000	...	...	997	3	...	869	131	...	192	746	62	24	779	197
	Montgomery District	597	362	41	996	3	1	999	1	...	948	52	...	206	762	32	60	766	174
Mali ...	Punjab ...	462	427	111	998	1	1	977	21	2	669	304	27	157	743	100	41	608	351
	Eastern Punjab ...	461	424	115	998	1	1	976	22	2	668	305	27	155	742	103	42	599	359
Maliar ...	Punjab ...	548	387	65	1,000	...	...	996	4	...	902	94	4	238	705	57	37	755	208
	Rawalpindi Division	548	387	65	1,000	...	...	995	5	...	902	94	4	238	705	57	37	755	208
Mallah ...	Punjab ...	561	369	70	1,000	...	...	994	5	1	870	124	6	267	664	69	51	719	230
	Western Punjab ...	570	369	61	1,000	...	...	997	3	...	905	91	4	286	654	60	59	745	196
Meo ...	Punjab ...	509	409	82	1,000	...	...	986	13	1	743	241	16	139	768	93	31	701	268
	Gurgaon District ...	511	407	82	999	1	...	987	12	1	744	240	16	136	768	96	31	701	268
Mirasi ...	Punjab ...	536	384	80	999	1	...	988	11	1	828	163	9	259	663	78	53	703	244
Mochi ...	Punjab ...	534	386	80	1,000	...	...	988	12	...	839	153	8	233	690	77	42	706	252
	Central Punjab Plains	524	386	90	1,000	...	...	985	14	1	814	177	9	213	698	89	43	680	277
	Western Punjab ...	555	381	64	1,000	...	...	994	6	...	889	108	3	267	676	57	39	749	212
Mughal ...	Punjab ...	535	392	73	1,000	...	...	991	9	...	874	120	6	279	653	68	53	726	221
	Rawalpindi Division	545	387	68	1,000	...	...	992	8	...	894	103	3	281	655	64	47	746	207
Musalli ...	Punjab ...	565	375	60	1,000	...	...	993	7	...	877	118	5	253	688	59	47	749	204
	Western Punjab ...	560	383	57	1,000	...	...	994	6	...	876	120	4	249	696	55	43	761	196
Nai ...	Punjab ...	512	390	98	1,000	...	...	981	18	1	765	218	17	229	674	97	65	647	288
	Eastern Punjab ...	456	426	118	998	2	...	963	33	4	633	333	34	180	701	119	56	615	329
	Central Punjab Plains	518	384	98	1,000	...	...	981	18	1	769	215	16	227	675	98	64	643	293
	Western Punjab ...	548	384	68	1,000	...	...	994	6	...	875	120	5	246	685	69	43	743	214
Pakkhiwara ...	Punjab ...	519	378	103	997	3	...	983	15	2	800	179	21	207	680	113	27	687	286
	Sialkot District ...	539	357	104	1,000	...	...	990	7	3	856	127	17	212	673	115	17	680	303
Pathan ...	Punjab ...	548	391	61	1,000	...	...	991	8	1	900	94	6	346	601	53	68	747	185
	Western Punjab ...	577	377	46	1,000	...	...	996	3	1	934	64	2	361	604	35	60	786	154
Qassab ...	Punjab ...	528	400	72	1,000	...	...	963	35	2	765	222	13	212	715	73	43	719	238
	Western Punjab ...	569	374	57	1,000	...	...	986	14	...	899	98	3	276	674	50	49	746	205
Qureshi ...	Punjab ...	550	384	66	1,000	...	...	995	5	...	877	119	4	290	649	61	58	741	201
	Western Punjab ...	552	384	64	999	1	...	996	4	...	902	94	4	301	645	54	56	744	200
Rajput ...	Punjab ...	560	366	74	1,000	...	...	989	10	1	872	122	6	318	618	64	75	691	234
Saini ...	Punjab ...	490	382	128	1,000	...	...	964	34	2	701	277	22	247	638	115	90	555	355
	Ambala District ...	502	383	115	1,000	...	...	972	27	1	748	240	12	265	629	106	97	593	310
	Hoshiarpur District ...	473	387	140	1,000	...	...	965	33	2	687	291	22	241	641	118	93	543	364
Sansi ...	Punjab ...	539	368	93	1,000	...	...	970	28	2	768	213	19	213	683	104	95	635	270
	Karnal District ...	501	410	89	1,000	...	...	956	44	...	689	285	26	178	730	92	53	672	275
Sayad ...	Punjab ...	541	387	72	1,000	...	...	992	8	...	881	113	6	286	649	65	54	726	220
	Central Punjab Plains	537	379	84	1,000	...	...	990	9	1	865	128	7	273	649	78	58	688	254
	Western Punjab ...	556	385	69	1,000	...	...	995	5	...	902	94	4	308	642	50	53	762	185
Sheikh ...	Punjab ...	499	421	80	999	1	...	978	21	1	805	184	11	247	679	74	56	708	236
	Eastern Punjab ...	481	441	78	999	1	...	968	30	2	766	221	13	199	722	79	42	729	229
	Central Punjab Plains	508	408	84	1,000	...	...	983	16	1	818	170	12	271	656	73	61	684	255
Sunar ...	Punjab ...	533	378	89	1,000	...	...	982	17	1	769	215	16	245	664	91	82	644	274
	Eastern Punjab ...	480	405	115	998	2	...	966	31	3	651	324	25	208	668	124	89	586	325
	Central Punjab Plains	544	365	91	1,000	...	...	986	13	1	787	197	16	249	659	92	85	627	288
Tarkhan ...	Punjab ...	518	388	94	999	1	..	981	18	1	777	209	14	237	672	91	65	656	279
	Eastern Punjab ...	460	425	115	997	3	...	959	39	2	617	360	23	182	701	117	65	599	336
	Central Punjab Hills	484	435	81	1,000	...	...	979	20	1	806	185	9	258	668	74	64	716	220
	Central Punjab Plains	527	377	96	1,000	...	...	985	14	1	795	191	14	241	664	95	70	646	284
	Western Punjab ...	550	392	58	1,000	...	...	993	7	...	879	117	4	258	690	52	42	767	191
Teli ...	Punjab ...	516	395	89	1,000	...	...	978	21	1	774	211	15	199	712	89	47	670	283
	Central Punjab Plains	526	386	88	1,000	...	...	982	17	1	790	196	14	197	714	89	49	665	286

SUBSIDIARY TABLE V.

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes—*concluded.*

Caste.	Locality.	Distribution of 1,000 females of each age by civil condition.																	
		All Ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Labana ...	Punjab ...	381	477	142	1,000	...	...	934	63	3	383	598	19	11	894	95	6	497	497
	Central Punjab ...	373	486	141	1,000	...	...	933	64	3	385	596	19	9	899	92	7	518	475
Lohar ...	Punjab ...	378	492	130	999	1	...	924	74	2	381	604	15	17	898	85	8	517	475
	Eastern Punjab ...	323	526	151	995	4	1	864	134	2	254	717	29	8	887	105	3	472	525
	Central Punjab Hills	316	532	152	997	3	...	876	119	5	259	723	18	30	878	92	16	464	520
	Central Punjab Plains	398	481	121	1,000	...	...	939	59	2	421	568	11	14	908	78	8	544	448
	Western Punjab ...	417	463	120	1,000	...	...	977	23	...	528	462	10	27	901	72	9	533	458
Machhi ...	Punjab ...	431	461	108	1,000	...	...	974	26	...	518	474	8	26	910	.64	10	570	420
	Central Punjab Plains	423	466	111	1,000	...	...	961	38	1	502	488	10	20	908	72	10	568	422
	Western Punjab ...	439	456	105	999	1	...	986	14	...	536	457	7	32	912	56	10	573	417
Mahtam ...	Punjab ...	505	410	85	999	1	...	988	11	1	618	376	6	42	904	54	11	582	407
	Bahawalpur State ...	543	392	65	1,000	...	...	994	6	...	696	304	...	39	932	29	...	655	345
	Lahore District ...	495	427	78	1,000	...	...	995	5	...	580	420	...	16	932	52	4	601	395
	Montgomery District...	517	405	78	997	2	1	990	7	3	681	315	4	19	937	44	4	610	386
Mali ...	Punjab ...	335	513	152	998	2	...	904	91	5	269	709	22	6	880	114	4	457	539
	Eastern Punjab ...	334	510	156	999	1	...	902	95	3	275	704	21	5	875	120	3	448	549
Maliar ...	Punjab ...	409	469	122	1,000	...	...	976	24	...	502	485	13	31	896	73	12	533	455
	Rawalpindi Division ...	409	469	122	1,000	...	...	976	24	...	503	484	13	31	896	73	12	533	455
Mallah ...	Punjab ...	420	461	119	1,000	...	...	971	28	1	463	527	10	23	906	71	6	531	463
	Western Punjab ...	424	466	110	1,000	...	...	981	19	...	504	489	7	24	914	62	7	561	432
Meo ...	Punjab ...	366	484	150	999	1	...	944	55	1	360	626	14	6	880	114	4	450	546
	Gurgaon District ...	367	483	150	999	1	...	948	52	...	363	623	14	5	881	114	2	448	550
Mirasi ...	Punjab ...	402	465	133	999	1	..	959	39	2	494	495	11	29	892	79	11	514	475
Mochi ...	Punjab ...	415	468	117	1,000	...	...	963	36	1	475	516	9	23	905	72	8	549	443
	Central Punjab Plains	404	476	120	1,000	...	...	949	49	2	440	550	10	20	903	77	6	557	437
	Western Punjab ...	434	455	111	1,000	...	...	983	16	1	537	455	8	29	906	65	11	541	448
Mughal ...	Punjab ...	398	456	146	1,000	...	...	969	30	1	509	477	14	31	874	95	13	484	503
	Rawalpindi Division ...	390	463	147	1,000	...	...	970	29	1	526	466	8	32	871	97	12	496	492
Musalli ...	Punjab ...	464	448	88	999	1	...	978	21	1	540	452	8	35	909	56	13	603	384
	Western Punjab ...	457	453	90	999	1	...	982	18	...	532	460	8	35	908	57	14	587	399
Nai ...	Punjab ...	375	480	145	999	1	...	936	62	2	397	586	17	19	878	103	8	495	497
	Eastern Punjab ...	317	513	170	998	2	...	916	81	3	267	708	25	5	870	125	4	447	549
	Central Punjab Plains	394	473	133	999	1	...	942	56	2	452	536	12	23	885	92	8	530	462
	Western Punjab ...	415	463	122	999	1	...	971	28	1	501	485	14	31	893	76	15	528	457
Pakkhiwara ...	Punjab ...	407	483	110	997	...	3	939	61	...	375	618	7	4	930	66	...	563	437
	Sialkot District ...	396	486	118	1,000	...	...	923	77	...	349	651	...	3	931	66	...	541	459
Pathan ...	Punjab ...	413	453	134	1,000	...	...	971	28	1	543	445	12	39	882	79	17	502	481
	Western Punjab ...	449	438	113	1,000	...	...	991	8	1	634	358	8	54	884	62	17	556	427
Qassab ...	Punjab ...	403	476	121	998	2	...	924	73	3	424	561	15	26	895	79	15	516	469
	Western Punjab ...	442	447	111	1,000	...	...	985	14	1	556	435	9	32	907	61	17	512	471
Qureshi ...	Punjab ...	419	448	133	1,000	...	...	978	21	1	576	414	10	52	856	92	24	509	467
	Western Punjab ...	417	449	134	1,000	...	...	980	20	...	579	411	10	53	859	88	25	498	477
Rajput ...	Punjab ...	384	448	168	998	2	...	947	51	2	462	518	20	26	844	130	9	439	552
Saini ...	Punjab ...	318	516	166	1,000	...	...	884	113	3	240	738	22	7	881	112	5	474	521
	Ambala District ...	319	509	172	1,000	...	...	901	98	1	266	718	16	7	884	109	4	448	548
	Hoshiarpur District ...	311	530	159	1,000	...	...	892	103	5	247	731	22	7	892	101	8	522	470
Sansi ...	Punjab ...	406	480	114	999	...	1	938	61	1	426	560	14	21	891	88	10	584	406
	Karnal District ...	383	474	143	1,000	...	...	909	91	...	349	626	25	15	858	127	32	463	505
Sayad ...	Punjab ...	410	440	150	999	1	...	973	25	2	555	429	16	53	840	107	22	480	498
	Central Punjab Plains	410	445	145	1,000	...	...	967	32	1	533	448	19	54	838	108	24	506	470
	Western Punjab ...	419	434	147	999	1	...	983	16	1	585	404	11	60	840	100	22	475	503
Sheikh ...	Punjab ...	373	485	142	998	2	...	938	60	2	414	571	15	27	883	90	16	472	512
	Eastern Punjab ...	355	497	148	995	5	..	908	89	3	364	621	15	24	882	94	14	447	539
	Central Punjab Plains	388	472	140	1,000	...	...	954	44	2	448	537	15	25	885	90	17	486	497
Sunar ...	Punjab ..	373	463	164	999	1	...	928	70	2	342	630	28	12	855	133	6	449	545
	Eastern Punjab ..	332	473	195	995	5	...	898	98	4	221	729	50	5	809	186	3	395	602
	Central Punjab Plains	382	464	154	1,000	...	...	936	61	3	371	605	24	11	868	121	6	473	521
Tarkhan ...	Punjab ..	378	487	135	999	1	...	940	58	2	382	605	13	17	896	87	8	512	480
	Eastern Punjab ...	325	524	151	996	3	1	895	102	3	236	744	20	6	890	104	4	472	524
	Central Punjab Hills...	333	503	164	1,000	...	...	873	122	5	247	732	21	34	859	107	12	434	554
	Central Punjab Plains	387	481	132	1,000	...	...	950	48	2	411	578	11	16	900	84	8	524	468
	Western Punjab ...	425	460	115	1,000	...	..	980	20	...	531	461	8	28	902	70	10	546	444
Teli ...	Punjab ...	379	490	131	999	1	...	923	74	3	362	625	13	15	899	86	9	502	489
	Central Punjab Plains	388	483	129	999	1	...	934	63	3	386	607	13	13	902	85	9	508	483

Note.—(1) The figures against Punjab represent the total population of each caste in the Province.
(2) The localities are those where a caste is found in large numbers

SUBSIDIARY TABLE VI.

Terms of relationship as used in different dialects of the Punjab.

Serial No.	English.	Hindi and Urdu.	Panjabi.	Dogri.	Pothwari.	Multani or Lahnda.
1	2	3	4	5	6	7
1	Father ...	Báp or Pitá	Pyo, Peo, or Bháiyá	Bápú	Peo	Piú, Abbá
2	Mother ...	Má	Mái or Má	Má or Ammá	Má	Má or Mán
3	Elder brother (m.s.)...	Bhái (Bará)	Bhrá (Vaddá)	Bhrá or Káká	Bhira or Bhiráo	Bhirá
4	Elder sister ...	Bari Bahan or Bíbí	Bháin, Bebe	Bhain or Bahan	Bháin	Bhen
5	Younger sister ...	Chhoti Bahau	Káki, Nikki Bháin	Do.	Do.	Do.
6	Father's brother { elder	Táú	Táyá	Táyá or Táú	Cháchá	Cháchá
	Father's brother { younger	Chácha	Cháchá	Cháchá	Do.	Do.
7	Father's brother's wife. { elder	Tái	Tái	Tái	Cháchi	Cháchi
	Father's brother's wife. { younger	Cháchi	Cháchi	Cháchi	Do.	Do.
8	Father's brother's child. { elder	Táúzád Bhái	Táedá Puttar	} Bháú	Bhirá	Sotr Bhira
	Father's brother's child. { younger	Chachazád Bhái	Chacherá Bhrá			
9	Father's sister ...	Bhuá or Phuppi	Bhuá or Phuppi	Buá	Bhuá or Phuppi	Bhuá or Phuppi
10	Father's sister's husband.	Phúpha	Phupphar	Buvai	Phupphar	Phupphar
11	Father's sister's child	Bhuázád or Phuppizád	Phuper	Bhrá	Phuppher	Phupher
12	Mother's brother ...	Mámá, Mámún	Mámán	Mámá	Mámá	Mámá
13	Mother's brother's wife	Mámi	Mámi	Mámi	Mámi	Mámi
14	Mother's brother's child.	Mámúnzád Bhái	Mumer	Mumer	Maoler	Muler
15	Mother's sister ...	Máosi	Mási	Mási	Mási	Mási
16	Mother's sister's husband.	Máosá	Másar	Másar	Másar	Másar
17	Mother's sister's child	Máosizád Bhái	Maser	Maser	Maser	Masera or Masát
18	Father's father ...	Bábá, Dádá	Dádá	Dádá	Dádá	Dádá
19	Father's mother ...	Dádi, Ammán	Dádi	Dádi	Dádi	Dádi
20	Mother's father ...	Náná	Náná	Náná	Náná	Náná
21	Mother's mother ...	Náni	Náni	Náni	Náni	Náni
22	Husband ...	Kháwind, Khasam, Málik.	Khasam	Barká	Jana, Khasam	Pai Mussálá
23	Wife's father ...	Susrá, Saohrá	Saohrá	Saohrá	Saohrá	Saohrá
24	Wife's mother ...	Sású	Sass	Sass	Sass	Sass
25	Husband's father ...	Susrá, Saohrá	Saohrá	Saohrá	Saohrá	Saohrá
26	Husband's mother ...	Sású	Sass	Sass	Sass	Sass
27	Wife's brother ...	Sálá	Sálá	Sálá	Sálá	Sálá
28	Wife's brother's wife	Salajh	Sálehár	Saláh	Sálehaj	Sálehass
29	Wife's sister ...	Sáli	Sáli	Sáli	Sáli	Sáli
30	Husband's sister ...	Nand	Ninán	Nanán	Ninán	Ninán
31	Wife's sister's husband.	Hamzulf, Sádhu	Sándhu	Sándhu	Sándhu	Sándhu
32	Husband's brother's wife. { elder	Jitháni	Jitháni	Jitháni	Jithani	Diráni
	Husband's brother's wife. { younger	Daoráni	Daráni	Zahki, Deorani	Deráni	Do.
33	Husband's wife, co-wife.	Saokan or Saok	Saukan	Saukan	Saukan, Paháj	Paháj
34	Son's wife's parents...	Samdhi and Samdhan	Kuram and Kuramni	Kuram and Kuramni	Kuram and Kuramni.	Senr
35	Son ...	Betá	Puttar or Putt	Puttar	Puttr	Putr
36	Daughter ...	Beti or Dhí	Dhí	Dhí	Dhí	Dhí
37	Younger brother ...	Chhotá Bhái	Nikka Bhrá	Nikka	Nikka Bhira	Nikka Bhira
38	Brother's child (m.s.)	Bhatijá and Bhatíji	Bhatija and Bhatiji	Bhatrija and Bhatriji.	Bhatrija and Bhatriji.	Bhatrijá and Bhatriji
39	Husband's brother's child.	Do.	Do.	Do.	Do.	Do.
40	Brother's child (m.s.)...	Do.	Do.	Do.	Do.	Do.
41	Wife's brother's child	Do.	Sále dá Puttar	Do.	Do.	Do.
42	Sister's child ...	Bhánjá and Bhánji	Bhanevánand Bhanevín.	Bhaniá and Bhanei	Bhaneá and Bhanei	Bhanejá and Bhaneji
43	Husband's sister's child.	Bhatijá and Bhatiji	Nanán dá Puttar or Dhi.	Bhatriyá and Bhatriyi.	Bhatriya and Bhatriyi.	Bhatrija and Bhatriji
44	Wife's sister's child	Bhánjá or sáli ká Larká.	Sáli dá Puttar or Kuri	...	...	...
45	Son's child ...	Potá, Potí	Potrá, Potrí	Paotrá, Paotrí	Potrá, Potrí	Potrá, Potrí
46	Daughter's child ...	Dohtá, Dohtí	Dohtrá, Dohtri	Daotrá, Daotrí	Dohtrá, Dohtrí	Dohtrá, Dohtrí
47	Wife ...	Bivi, Bahu, Lugái, Gharwáli.	Tínvín and Vohti	Jaurin	Trímat, Bohti, Sawáni, Rann.	Trimmit, Zál.
48	Daughter's husband...	Jawái, Dámád	Juwái	Jawái, Maihmán	Jawátra	Jawái, Jauwái or Jawátra.
49	Son's wife ..	Bahú	Núnh	Núnh	Núnh	Núnh
50	Sister's husband ...	Bahnoiyá or Bahnoi	Bhanvaiyá	Bhanviá or Bhanyá	Bhanviá	Bhanviá
51	Brother's wife ...	Bhávaj or Bahu	Bharjái	Bharjái	Bharjái	Bharjái
52	Sister's daughter's husband.	Bhanaj Jawái	...	...	Bhaneo Jawái	...
53	Brother's son's wife...	Bhatíj Bahu	...	...	Bhatreo Núnh	...
54	Sister's son's wife ...	Bhanaj Bahu	...	...	Bhaneo Núnh	...
55	Son's daughter's husband.	Pot Jawái	...	...	Potreon Jawái	...
56	Daughter's daughter's husband.	Dohat Jawái	...	...	Dohtreon Jawái	...
57	Brother's daughter's husband.	Bhatíj Jawái	...	...	Bhatreon Jawái	...
58	Step-brother or sister...	Saotelá Bhái, or Bahan.	Matreá Bhrá or Bháin.	Matreá or Matreai	Matrea Bhirá Matreyi Bháin	Matrea Bhra, Matreyi Bhen

CHAPTER VIII.

Education.

THE MEANING OF THE STATISTICS.

Reference to Statistics.

412. The statistics of literacy obtained at the recent Census are embodied in Imperial Tables VIII and IX. Each shows the number of persons who are literate or illiterate, the former giving the distribution by age and religion, and the latter by selected castes. The number of persons who are literate in English is also given in each of those Tables. Figures relating to literacy (by age and religion) in, and the scripts employed for writing, are printed as an appendix to Table VIII, in Volume III and similar details by caste of Arya, Brahmo and Dev Dharam Sects for selected districts are furnished in appendix to Table IX, which will also be found in the same volume. Further information in the shape of proportional figures is given at the end of the Chapter in the form of Subsidiary Tables, which have on the present occasion been increased to ten. Subsidiary Table I shows by religion the proportion of literate males and females at certain ages to the total population of each sex and also the number per mille who are literate in English. Subsidiary Table I A. furnishes details by sex and religion, of literacy in the vernaculars and indicates the scripts employed in each case. Subsidiary Table II contains statistics of the distribution of literates by age and sex in each Natural Division, district or state and in the group of cities and selected towns. Subsidiary Table III gives similar details by religion instead of by age. Subsidiary Table IV supplies figures of local distribution of literates in English by age and sex for 1911 and compares the total for all ages with the statistics of the two preceding Censuses. Subsidiary Table V shows the progress of education by sex since 1881 and by age during the past 10 years, for each unit. Subsidiary Table VI gives the number of literate and illiterate, per mille in each selected caste, and the number per 10,000 who are literate in English. Subsidiary Table VII compares with the departmental figures for 1891 and 1901, the present number of institutions and scholars in the Province. Subsidiary Table VIII contains a comparison of the results of University examinations for the years 1891, 1901 and 1911. Subsidiary Table IX shows the progress, since 1891, in the number and circulation of newspapers published in each language. Subsidiary Table X gives the number of books published in each language for each year of the past decade and compares the aggregate with the total number published in each of the two preceding decades.

Their scope.

413. At the Censuses of 1881 and 1891, the population was, for the purpose of showing the extent of literacy, divided into three categories, *viz.*, (i) learning, (ii) literate, and (iii) illiterate. The instructions then issued were :—

"Enter all those as "learning" who are under instruction either at home, or at School or College. Enter as "literate" those who are able both to read and write any language, but are not under instruction as above. Entor as "illiterate" those who are not under instruction, and who do not know both how to read and write, or who can read but not write, or can sign their own name but not read."

As the results secured by means of this system were far from satisfactory, it was deemed advisable, in 1901, to reduce the number of classes to two, *viz.*, "literate" and "illiterate." The instructions then given for the guidance of Enumerators, in filling up the entries regarding education, were :—

"Enter against all persons, of whatever age, whether they can or cannot both read and write any language."

These instructions would appear to have been interpreted by the Enumerators in their widest sense, so as to include persons just able to spell words out of a book and able to sign their own names. At the present Census the instructions were more precise, and defined literacy in stricter terms, thus :—

"A person should not be entered as literate unless he can write a letter to a friend and read the answer to it."

It appears from various District Reports that in 1901, children who just knew an alphabet, or grown up persons who could only sign their names were in many places put down as literates. At the recent Census however, the qualification of being ablo to both read and write a letter was insisted on except in the case of children in the doubtful stages whom the parents were anxious to proclaim as more advanced. A few extracts from the District Reports are quoted below.

Kangra.—" In the Census of 1901 all persons who could merely write their names were entered as literate, while in 1911 only those who could read and write a letter were shown as such."

Hoshiarpur.—" The decrease in literacy amongst males is due to the fact that in the former Census all persons who could merely write their names were recorded literate while in the recent one those alone were returned as such who could read and write well."

Multan.—" Allowance must be made for the fact that while in 1901 males who could merely read religious books in Sanskrit or Arabic were entered as literates, this was not the case at the last Census of 1911."

Ferozepore.—" In the Census of 1901 people who knew merely the alphabets of a language were classed as literates while in 1911 only those who could read and write fluently were returned as such and this accounts for the decrease in the number of male literates."

Chamba.—" The only reason that I can find for the decrease of literacy in the State by 139 while the population has increased by 8,039, is that greater strictness has been observed in returning literate persons during this Census. Persons who have not read up to the Primary Standard of Examination and who cannot carry on their correspondence in a language have been returned as 'illiterate' while in the Census of 1901 any person who could even sign his name was returned 'literate'."

Patiala.—" At the previous Census any person who had a little knowledge of any script was enumerated as 'literate' but at the present Census only those persons have been deemed as such who could read and write well."

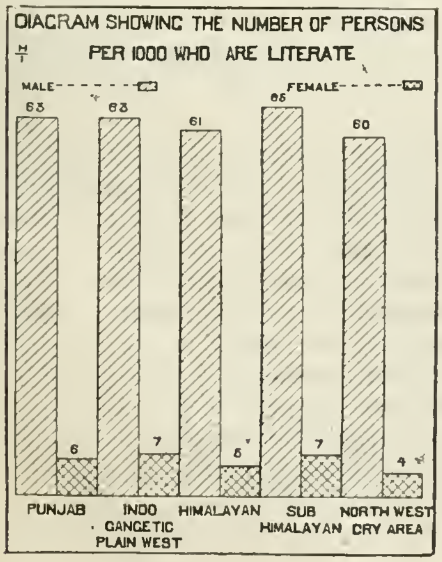
As regards females however, the improvement is genuine. Female education was really at a very low level 10 years ago and it was not usual to claim the qualification of literate for a female unless she could actually read and write. So the standard of literacy now adopted has not affected the comparative value of the figures representing female literacy.

EXTENT OF LITERACY.

414. Out of a total population of 24,187,750 persons, only 899,195 (836,463 males and 62,732 females) are literate. In other words only 37 persons out of every 1,000 can read and write. Of males, 63 per mille have acquired the standard, while the corresponding figure for females is as low as 6. But the extent of English education is still smaller for only 117,561 (106,707 males and 10,854 females) are literate in that language. That is to say, of the 37 literates per mille, only 5 (*i.e.*, less than one-seventh) know English. But while one in eight male literates has the English qualification, the few educated females show the somewhat higher proportion of one in six. Females whose education is an innovation in this country would thus appear to be learning the English language more readily. General Remarks.

415. The extent of literacy in each sex is much greater in British Territory than in the Native States (see margin). But, the difference in the proportion of literates in English is even greater. Examining the figures by Natural Divisions, the highest proportion of literates is found in the Sub-Himalayan tract where 65 males and 7 females per mille of each sex are literate. The Indo-Gangetic Plain West has as many female literates per mille but the corresponding proportion of males is only 63. The Himalayan tract stands next with 61 males and 5 females who can read and write, out of every 1,000, and the North-West Dry Area which is the least advanced in education, has 60 and 4 literates per mille, respectively, of the two sexes. The figures are illustrated by the marginal diagram. That the variation of the extent of literacy from one Natural Division to another is not large is an indication of the general demand for education and the efforts which are being made all over the Province to educate the masses. But the figures of the Himalayan tract have been pushed up artificially by the abnormally high proportion of literates at Simla, *viz.* :—males, 236 per mille and females, 131 per mille. Excluding Literacy by Natural Divisions.

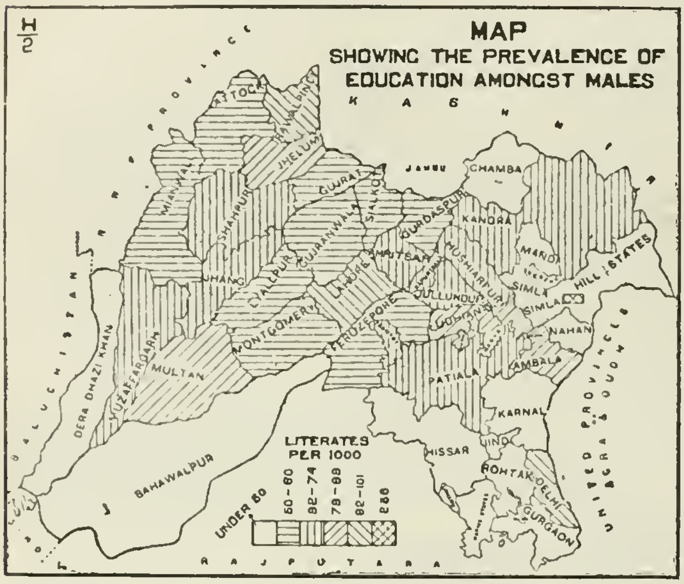
Territorial Division.	No. per mille who are— Literate. Male.	Literate. Female.	Literate in English. Male.	Literate in English. Female.
British Territory ...	65	6	9	1
Native States ...	51	3	3	...



the Simla District, the normal state of education in the Natural Division is much lower than that in the North-West Dry Area, the figures being 56 male and 3 female literates per mille of each sex.

Literacy by Districts and States.

416. The map printed in the margin shows the prevalence of literacy amongst males in each of the districts and states. The numerical strength of literate females being exceedingly small, it appears unnecessary to illustrate their local distribution. The case of Simla is an extraordinary one, as in consequence of being the seat of the Provincial and Imperial Governments and a mainly European station, its inhabitants, whether belonging to Government or other service or to trading classes are usually literate. The only inhabitants who cannot generally read and write are menial servants and labourers. The proportion of literates in that district is therefore nearly four times as high as the Provincial average. But the Simla Hill States by which the Simla District is encircled, fall in the lowest grade with less than 50 literates to every 1,000 males and so does the whole of the Himalayan Division with the exception of Kangra. The south-east and south-west of the Province are also very backward in education. The Karnal, Rohtak, Gurgaon and Hissar Districts with the Loharu, Dujana, Nabha and Jhind States in the south-east and the Dera Ghazi Khan District and Bahawalpur State at the south-west fall in the lowest class. The north-western extremity of the Province is not much better off, Mianwali and Attock having only 50 to 60 literate males per mille. But the extent of literacy is not higher in the central districts of Gurdaspur, Sialkot, Gujrat, Gujranwala, Lyallpur, Montgomery and Ferozepore. The Kangra, Hoshiarpur, Jullundur, Amritsar, Shahpur, Jhang and Muzaffargarh Districts with the Patiala, Faridkot and Kapurthala States have a somewhat better proportion of 62 to 74, while Ambala, Ludhiana, Maler Kotla, Jhelum and Multan have 79 to 86 literates per mille. After the Simla District, the units containing the highest proportion of literates are, Rawalpindi (101), Lahore (95) and Delhi (92).



Cities and selected towns.

417. The proportion of literates in the towns and cities is much higher than in the rural tracts. The average for the cities and selected towns of the Province is 221 literate males and no less than 55 literate females to every 1,000 compared with the Provincial averages of 63 and 6 respectively. The figures for the three cities and three largest towns are given in the margin. In respect of male literacy, Rawalpindi takes the lead with a proportion of 267 but this is due mainly to the large body of European troops located at the cantonments there. Lahore with 265 literates per mille is a very close second, but here the abundance of literates is due to the fact of its being the headquarters of Government with a large number of offices and its numerous schools, colleges and trading firms. The presence of 5,458 European males at Rawalpindi has exaggerated the proportion of male literates in its comparatively small population, while the European element has not had an appreciable effect on the much larger population of Lahore.

City or town.	Number per mille.	
	Males.	Females.
Lahore	265	116
Delhi	178	35
Amritsar	186	30
Rawalpindi ...	267	92
Multan	237	29
Ambala	234	38

The proportion of literates is considerably higher in Lahore in the ages under 20 as shown in the margin. But the order is reversed in the age-period of 20 and over which includes most of the European soldiers. Female literates are however strongest in the Lahore city and this is as it should be, considering the facilities for female education which the city affords.

Locality.	Sub-Table II (Chapter VIII).										
	All ages.			0—10.		10—15.		15—20.		20 and over.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Lahore city ...	209	265	116	45	35	273	240	344	316	307	97
Rawalpindi town...	208	267	92	40	28	223	127	296	135	317	109

The towns of Multan and Ambala which have strong military cantonments have a fairly high proportion of literate males and the cities of Amritsar and Delhi where the extent of literacy is not affected by artificial causes stand lowest, with a proportion of literates well below the normal rate for cities and towns.

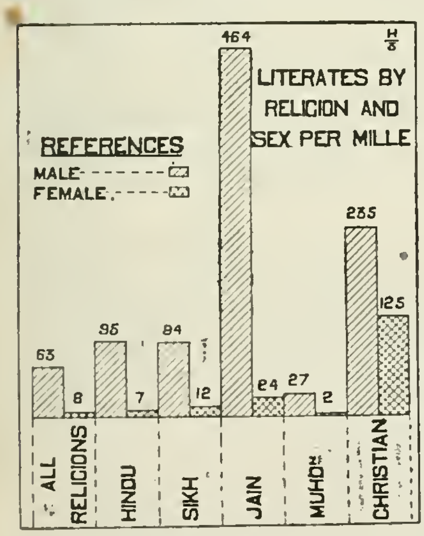
Literacy by age.

418. Some 80 out of every 100 literate males are over 20 years of age, 11 are 15—20 years old and 8 belong to the age-period 10—15, while only one is below the age of ten. Amongst females, 61 literates are aged over 20, 17 and 16 are in the age-periods 15—20 and 10—15 respectively, and 6 are under ten years of age. Female education being still in its infancy, the proportion of literates in the earlier ages is comparatively large. The proportion of literates of each sex in each age-period to the population of that sex at that age, however, tells a different tale. The figures, which are quoted in the margin, show that in every age-period female education is far backward compared with that of males. Nevertheless the relative strength of literate females under 10 approaches that of males of the same ages closer than in any of the higher age-periods.

Age-periods.	*Number per mille who are literate.*	
	Males.	Females.
0—10 ...	3	1
10—15 ...	42	9
15—20 ...	78	12
20 and over ...	95	7

Literacy by Religion.

419. A diagram showing the comparative strength of literates in each of the main religions is given in the margin.



Jains.

The Jains with 464 literate males per mille are *facile princeps* in respect of males and their proportion of literate females (24) is also higher than that among the Hindus, Sikhs or Muhammadans. The Jains who live mostly in towns, are usually well off and in a position to take advantage of the chances of educating their children.

Christians.

The Christians have 237 males and 125 females per 1,000 who can read and write. The chief educated factor among them are Europeans who have no less than 904 male and 813 female literates in every 1,000, but the fact that the Indian converts belonging mostly to the menial castes should have 44 males and 35 females per mille who are literate speaks volumes for the laudable efforts of the Missionary Societies in the direction of educating the poorer classes.

Hindus and Sikhs.

The Hindus and Sikhs stand at about the same level in education, the former having a slightly larger proportion of male literates (95) while the latter have more educated females (*i.e.* 12) per 1,000.

Muhammadans.

The Muhammadans are out and out the most backward in education. They have no more than 27 educated males per mille, and only one female out of every 500 is literate amongst them.

Other Religions.

The Zoroastrians (Parsis) have the exceedingly high proportion of 818 male and 603 female literates per mille. The corresponding figures among the Jews are 667 and 250 respectively. But the whole strength of these two religions is insignificant and considering that they generally represent commerce, the

high proportion of education among them is by no means strange. The Buddhists have a fairly low proportion of 157 male and 6 female literates per thousand.

By locality. The proportion of literate Hindu males is highest in the western Punjab, the leading districts being Muzaffargarh 400, Mianwali 380, Jhang and Multan 331 per mille, in the North-West Dry Area and Jhelum and Attock with 397 and 371 per mille, respectively, in the Sub-Himalayan Natural Division. The Hindu population in the western Punjab is mainly occupied in trade and consequently every adult is of necessity able to read and write. In the central Punjab, Ludhiana with 148 per mille is the only district worth mention. Here again the proportion of the Hindu agricultural population is but small. The Sikhs, like the Hindus, and for the same cause, have the highest proportion in the western Punjab. The other units with high proportions are Delhi 463, Rohtak 461 per mille in the eastern Punjab, and the Mandi State 435 where the total strength of the Sikhs is small. The Jains show cent. per cent. literates in certain districts and states, but their total population in these places does not number more than 5. On the whole, however, the proportion of literates is high among the Jains throughout the Province, and Ferozepore with a population of 753 males has as many as 675 literate males per mille. The Muhammadan proportion is very low throughout the Province. It is only in Simla that the extent of literacy among them compares at all favourably with that among the other religions. That district has 232 Muhammadan males per mille who are literates as compared with 177 Hindu and 382 Sikhs. Delhi with 90 per mille comes next, and Lahore has only 52 per mille. The Christians have a high percentage of literate males in Simla, Rawalpindi, Attock, Jhelum and Multan, where the European population is relatively strongest. The proportion is very low in Lyallpur and Sialkot where the increase in the Christian population has been the greatest. Most of the converts are of course illiterate. Hindu females have the highest proportion of literates in Lahore, Rawalpindi and Attock, while Rohtak, Rawalpindi, Simla, Shahpur and Chamba show the best record of female education amongst the Sikhs. The proportion of literates amongst Jain females is small in comparison with that of males. It is highest in Shahpur, Simla, and Montgomery, not counting the Mandi State, where their total number is only 1. Literacy amongst Muhammadan females is very backward indeed. Simla with a proportion of 35 per mille heads the list of districts, and Delhi comes next with 12. Lahore has only 9 per mille of literate Muhammadan females. Even in the three Cities and six selected Towns the Muhammadans have only 119 and 20 literate males and females per mille, as compared with 796 and 568 Christians, 414 and 106 Sikhs and 251 and 66 Hindu males and females respectively, who are literate.

Education by caste. 420. The statistics of literacy by caste given in Table IX have been distributed into the eastern, central (Plains and Hills) and western Punjab. The units included in each* are detailed on the title page to Table IX (Volume II). The extent of literacy in each of the above divisions is shown by the marginal figures. The Plains portion of the central Punjab is the most forward in education. In respect of education each of the four divisions is more or less homogeneous. The eastern Punjab is most backward in literacy and the hilly portion of the central Punjab is only slightly better. The central (Plains) and western Punjab stand on about the same level in the proportion of literates to total population, although the absolute number of literates in the former is more than double that of the latter. On the whole, however, the variation from one division to another is confined between 333 and 384 per 10,000 and cannot be considered large bearing in mind the advantages of the central Punjab (Plains) in respect of the centre of trade, education and Government.

Number of Literates per ten thousand.

Locality.	Persons.	Males.	Females.
Eastern Punjab ...	333	573	42
Central (Hills ...	348	619	49
Punjab (Plains ...	384	636	65
Western Punjab ...	381	656	57

* Eastern Punjab comprises the Delhi Division (save Simla) and the States of *Loharu*, *Dujana*, *Pataudi*, *Kalsia* and *Nahan*. Central Punjab includes (*a* Hills) the Simla and Kangra Districts, the Simla Hill States and the States of *Mandi*, *Suket* and *Chamba*, and (*b* Plains) the Jullundur and Lahore Divisions, together with the districts of Gujrat, Lyallpur and Jhang, the Phulkian States and the States of *Kapurthala*, *Faridkot* and *Maler Kotla*. Western Punjab comprises the remaining districts in the Rawalpindi and Multan divisions, together with the State of *Bahawalpur*.

Broadly speaking, all castes show a high percentage of educated persons in the central Punjab (Plains) except where, owing to the smallness of numbers, the proportion is higher in other localities. The Aroras who abound in the western Punjab and show a higher percentage of literates there, are an exception. Some of the figures contained in Subsidiary Table VI are reproduced in the margin. The Hindus, Jains and Sikhs are mixed up in the first four castes for the sake of brevity and will be mentioned as Hindus. Education is backward in the castes which are common to Hindus and Muhammadans. It will be seen that the Khatris found mostly in the central Punjab Plains are the most advanced in education, having one literate in every four persons. The Aggarwals who have a large proportion of Jains confined mainly to the eastern Punjab, Aroras who live mostly in the western Punjab and Brahmans who are equally distributed all over the Province are the only other castes which run into three figures. The most highly educated castes of Muhammandans are the Sayads with 83 literates per mille. Qureshis with 77, Sheikhs with 74, Khojas with 58 and Pathans with 53 showing a decent proportion. These four Muhammadan castes are most numerous in the western Punjab and the central Punjab Plains. The most backward castes of importance are the Dhánaks with less than one and the Chuhras and Musallis with one literate each, per mille.

No. of Literates per mille.

Hindus.	
Khatri ...	250
Aggarwal ..	212
Arora ...	210
Brahman ...	113
Muhammadans.	
Sayad	83
Qureshi ..	77
Sheikh ...	74
Khoja ...	58
Pathan ...	53

The Brahmans, who had the monopoly of learning in the olden times, together with the trading classes of Khatris, Aroras and Aggarwals, include about half the total number of literates in the Province.

Figures of literacy were not abstracted by caste either in 1881 or in 1901. But the statistics of 1891 are luckily available for comparison. The figures of the more important castes are compared in the margin. They show a marked progress in literacy all round. As a class the traders and the priests have improved least, evidently because the extent of education has always been large amongst them. The criminal tribes though still very backward have secured a large increase relatively. It is remarkable that Pakhiwaras who had no literate in 1891, now have 3 such persons out of every 1,000. It would be rather premature to say that the improvement among the criminal tribes is due to the effort of the Salvation Army towards their reclamation, but the coincidence, that Sialkot where they established a settlement in May 1910, contains eight literate Pakhiwaras out of a total of 11, is worth notice. The Mahtams have also improved ramarkably from 4 to 9 literates per mille in 20 years. The agricultural castes have risen 47 per cent. in literacy and, with the exception of the Awans who have not gained in education, every one of them has exhibited a fair advance. The Labanas have 23 literates now against 10 in 1891 and the proportion of literates among Rajputs has risen from 12 to 26. The Moghals and Pathans have secured noticeable gains and industrious Arains also seem to be benefiting largely. The Jats and Kambohs are progressing at a slow pace.

No. of literates per mille.

Caste.	1891.	1911.	Caste.	1891.	1911.
I.—Agriculture	***14***	***19***	***V.—Artizans*** ...	***20***	***26***
Arain	7	11	Chhimba	19	28
Awan	14	13	Kashmiri	17	34
Ghirath	8	11	Lohar	11	14
Jat	13	17	Nai	10	13
Kamboh	12	16	Sunar	76	80
Labana	10	23	Tarkhan	15	23
Moghal	30	49			
Pathan	41	53			
Rajput	12	26	***VI.—Criminal tribes*** ...	***2***	***3***
Saini	15	26	Bawaria	2	4
II.—Priests and devotees ...	***97***	***107***	Harni	2	3
Brahman	102	113	Pakhiwas	...	3
Sayad	71	83			
III.—Hunters (Mahtam) ...	***4***	***9***	***VII.—Others*** ...	***7***	***10***
IV.—Traders ...	***173***	***191***	Barwala	5	7
Arora	203	210	Bharai	2	4
Khatri	218	250	Jhinwar	6	11
Sheikh	62	74	Jogi-Rawal ...	17	24

The artizans appear to be educating themselves notwithstanding the great demand for skilled labour. Of the "Other" castes, the improvement shown by Jhinwars (from 6 to 11 per mille) is remarkable.

Males.

Literacy among the males is much higher than in the whole population. Figures of the more important castes are enumerated in the margin. Among the Hindus, it appears to be highest in the trading classes—*i.e.*, the Khatris, Aggarwals and Aroras. More than 40 per cent. of Khatri males are literate. But the Brahmans who should according to their traditions, have been the most generally educated, have less than half of that proportion. Education among the Muhammadans is confined to the priestly tribes of Sayad and Qureshi, the trading castes of Sheikh and Khoja who also include a large element of converted Hindus and the tribes of high status—*e.g.*, Pathan and Moghal, who are scattered all over the Province. The Kashmiri (Muhammadans) of the trading classes are well advanced in education, but the large numbers of labourers whose strength is augmented from time to time by fresh migration from Kashmir have tended to keep down the proportion for the caste as a whole.

Hindus, Jains and Sikhs.		*Muhammadans.*	
Khatri	405	Sayad	145
Aggarwal	381	Qureshi	136
Arora	367	Sheikh	124
Brahman	195	Khoja	107
		Pathan	86
		Moghal	82
		Kashmiri	57

The lowest figures are those of Dhanak 1, Musalli 1, Chuhra 2, and Dumna 3. The criminal tribes show a somewhat higher proportion of literates—*viz.*, Pakhiwara and Sansi 4 each, Harni 5 and Bawaria 6, per mille. Machhi and Dagi-Koli with 5 each and Mallah with 6 literates out of every thousand are no better. The Chamars, Kumhars, Bharais and Mochis have only 7 males per mille, who can read and write.

The obvious inference to be drawn from these figures is that the menial castes are the least educated, the scavenging class standing lowest.

Females.

The castes with the largest proportion of female literates are named in the margin. The order is about the same as among males. The Khatris again take the lead with 60 literates per mille, then come the Aroras 28, Sheikhs and Aggarwals 13 each, Brahmans and Sayads 12 each, Qureshis 10, Pathans and Mogahls 8 each, Kashmiris and Sunars (mainly Hindu) 7 each, per mille. The depressed classes and criminal tribes have no literate females, with the exception of the Pakhiwaras who have one literate female in every 1,000. This one female also belongs to Sialkot.

No. of female literates per mille.

Hindus.		*Muhammadans.*	
Khatri	... 60	Sheikh	... 13
Arora	... 28	Sayad	... 12
Aggarwal	... 13	Qureshi	... 10
Brahman	... 12	Moghal	... 8
		Pathan	... 8
		Kashmiri	... 7

Agricultural tribes.

The figures for the more important agricultural tribes not mentioned above are shown in the margin. The Rajputs though much less educated than the Pathans, are somewhat better than other warrior classes like the Jats, Awans and Biloch. The last who live mainly at the south-western end of the Province are not yet taking to education in large numbers. The Ahirs and Meos at the south-eastern corner are equally bad and Gujars who are most numerous in Gujrat and Hoshiarpur are very largely pastoral by occupation.

Literates per mille.

Abir	8	Jat	17
Arain	11	Khokhar	16
Awan	13	Meo	5
Biloch	8	Rajput	26
Ghirath	11	Saini	26
Gujar	7		

Figures for Reform societies.

The Brahmos.

421. The Reform Societies among the Hindus appear to be much better off in respect of education than the Hindu population taken as a whole. The figures given in Appendix to Table IX* for the Arya, Brahmo and Dev Dharm sects are reproduced in the margin. The Brahmos have by far the largest proportion of literates, more than half the males and more than 15 per cent. of the females being able to read and write. Close on 20 per cent. of males and 5 per cent. of females possess the additional qualification in English. Had it not been for the classification of some orthodox Hindus as Brahmos, referred to in paragraph 179 the extent of literacy would probably have appeared still higher among the limited circle of Brahmos, and there is nothing strange in this, seeing that only

	Hindu.			Arya.			Brahmo.			Dev Dharm.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Literate ...	55	95	7	166	230	80	375	547	153	184	245	103
Literate in English.	5	10	...	40	67	4	131	195	47	29	47	6

* See Volume III.

ACTUAL FIGURES.

Caste.	Total.	Literate.
Brahman	236	99
Khatri ...	171	60
Arora ...	126	52
Sunar ...	23	11

the educated classes join the society. The most educated castes included in Brahmos are given in the margin. Most of the literate Brahmo Brahmans and Khatris are to be found in Lahore, the Aroras in Lahore and Shahpur and the Sunars in Gurdaspur.

The Dev Dharmis.

The followers of Dev Dharm have also more than three times as many literates per mille as for all the Hindus taken together. But the special feature of the figures of this sect is that they have 32 literate females for every 100 literate males while the corresponding figures for Brahmos and Aryas are only 22 and 26 respectively. Their superiority in female education is due to their sustained and vigorous efforts at the Girl School at Ferozepore, that District having returned 77 literate females among the followers of Dev Dharm, out of the total of 103 for the whole Province. But like the Brahmos, Dev Dharm has apparently suffered by the inclusion of a number of followers of the Goddess (Devi Dharm) as alluded to in paragraph 180 (Chapter IV.), which must have caused a shrinkage in the real proportion of literacy in this small sect recruited mainly from the educated classes. The more important castes of Dev Dharm in point of literacy are given in the margin. The Aroras and Khatris contribute most to the strength of literate Dev Dharmis and 42 out of the 103 literate females of this sect belong to the Arora caste.

ACTUAL FIGURES.

Caste.	Total.	Literate.
Arora ...	337	168
Khatri ...	209	104
Brahman	142	58
Tarkhan	37	25

The Aryas.

Compared with the Brahmos and Dev Dharmis the Aryas are an enormous body and embrace many more castes. The recent admission of the Meghs, Ods and other menial castes brings the extent of education in this body of reformed ideas down very much nearer to the Hindu figures. But, although they have only more than twice as many literates per mille of males as the average for all Hindus, yet 80 per mille of their females are educated against 7 for all Hindus. The castes of Aryas showing the highest proportion of literates are Suds (111 out of 306), Kalals (103 out of 319), Kayasths (129 out of 337), Mahajans (54 out of 108) and those with the largest number of educated persons are entered in the margin. The Arya Aroras belong mainly to the western Punjab. The Khatris and Brahmans are inhabitants of the central Punjab and the Aggarwals have been returned mostly in the eastern Punjab—Districts of Delhi, Hissar and Karnal. The Rajput Aryas being generally educated people, it is not startling to find that they have 175 literates per mille against the proportion of 26 for all Rajputs. But the fact that more than one-tenth of the Ods who have attached themselves to the Arya Samaj are literate and that even the Meghs (mostly of Sialkot), who have been recently elevated, have 5 literates per mille, appears to be a proof of the activity of the Arya Samaj in imparting education to the menial classes.

ACTUAL FIGURES.

Caste.	Total.	Literate.
Arora ...	10,547	3,613
Brahman ...	7,240	2,077
Khatri ...	17,237	5,212
Od	5,102	542
Rajput ...	2,403	421
Aggarwal ...	1,983	474

Literacy in the vernaculars.

422. At the Census of 1901 literacy in the vernaculars was differentiated with reference to the script employed and the figures were classified into (1) Urdu or Hindustani, (2) Hindi or Bhasha, (3) Gurmukhi, (4) Pashto, (5) Tibetan, (6) Tankri and (7) Lande or Mahajani. A slightly different classification has been adopted on the present occasion which, however, admits of a comparison. Literates in the vernaculars have been grouped into those who correspond in (1) Urdu, (2) Hindi, (3) Panjabi and (4) other dialects or languages. Separate figures have been given in Appendix to Table VIII for the script employed in writing each vernacular, the lesser used scripts being clubbed together "others" under each head. For facility of reference, the absolute figures for all religions are reproduced in the margin. In spite of the Urdu—

Vernaculars with script employed.		Persons.	Males.	Females.
Urdu (Total)		**402,728**	**385.091**	**17.637**
Scripts...	Persian	394,353	377,252	17,101
	Others	8,375	7,839	536
Hindi (Total)		**149,336**	**137,985**	**11,351**
Scripts...	Nagri	75,475	65,538	9,937
	Lande or Mahajani	72,541	71,251	1,290
	Others	1,320	1,196	124
Panjabi (Total)		**311,255**	**285 872**	**25.383**
Scripts...	Gurmukhi ...	141,800	121,066	20,734
	Lande or Mahajani	122,046	120,720	1,326
	Nagri	27,191	24,281	2,910
	Tankri	17,463	17,136	327
	Persian	2,755	2,669	86
Others		**3.905**	**3,440**	**465**

Panjabi—Hindi controversy, which is dealt with in the next Chapter, the record respecting scripts does not appear to have been affected by individual prejudices to any appreciable extent, for even though a man may profess to talk in one vernacular while he actually uses another, it is less easy for him to conceal the script in which he is accustomed to write his letters. Moreover, it must not be assumed that because a person talks one language at home, he necessarily carries on his correspondence in the same vernacular and in the script usually employed for it. Instances of people talking nothing but Panjabi at home, but conducting their business and correspondence in the Urdu language and Persian script are numerous. Certain corrections had, however, to be made in the returns in respect of double and triple entries regarding literacy, which had been made in a few cases, contrary to instructions. Under these orders the persons could be classed under only one of them, and the absolute rule adopted in such cases was to take the first entry and to ignore the others. For instance, if a person had been returned as literate in Urdu (Persian), Hindi (Nagri), and Panjabi (Gurmukhi) he was put down as literate in Urdu and using the Persian script. From the results of inspections at the Sorting offices, there is reason to believe that Urdu (Persian) gained to a certain extent by this rule of thumb, but it was not possible to adopt any other means of eliminating superfluous entries and after all Urdu being at present the most important of the written vernaculars, it was only fair that a person who had acquired the necessary efficiency in that vernacular along with a greater or lesser knowledge of the others should be reckoned as literate in that. Omissions had also to be supplied in some cases where the language alone had been returned without noting the script, for instance when the entry was merely Urdu, Hindi or Panjabi. In such cases, it was assumed that the language was written in the script most commonly employed. This explanation will make the exact meaning of the figures clear.

Literates in Urdu number 17 per mille and of these 16 use the Persian script, while one per mille write the language in Nagri, Lande, Gurmukhi, Gujrati, Bengali, Tankri or Roman characters. Panjabi comes next in importance being used by 13 per mille. The scripts employed are :— Gurmukhi by 6, Lande or Mahajani by 5, Nagri by 1 and Tankri by 1. Only 2,755 persons write Panjabi in the Persian character (mostly in Gurdaspur, Ferozepore and Patiala) but the proportion is less than 1 per mille. Literates in Hindi aggregate 6 per mille, half of them using the Nagri character and half the commercial script called Lande or Mahajani. The proportion employing other scripts is insignificant. But it may be mentioned that 148 persons write Hindi in the Persian character, 148 in Tankri, 184 in Bengali , 128 in Gujrati and 711 in Gurmukhi. When Hindi is written in Gurmukhi* it is difficult to decide whether it is really Hindi or Panjabi. The figures are however too small to affect the results.

The scripts.

423. The proportion of persons using each language and script is given by sexes in Subsidiary Table I.A. Persian still remains the most important script as will be seen from the marginal figures, which combine the persons using each script under all the vernaculars. Close on 400,000 literates write in that character. Next in numerical strength comes Mahajani or Lande (with less than 200,000 writers). Gurmukhi appears to be somewhat more in use than Nagri, but the two taken together are only a little more than half the strength of the Persian script.

Script.	Persons.	Males.	Females.
Persian	397,256	380,061	17,195
Nagri	140,170	91,143	13,027
Gurmukhi	143,040	122,204	20,836
Lande or Mahajani ...	200,491	197,640	2,851
Tankri	17,631	17,238	393
Others	4,636	4,102	534

Other vernaculars.

The other vernaculars used are detailed on the title page of Appendix to Table VIII (Volume III), the more important of them being Nepali, Bengali, Bhoti, Gujrati, Tibetan, and Arabic. As many as 119 males and 75 females have put themselves down as reading and writing Arabic. This is not very inconsistent with the presence of 548 male and 421 female Arabs in the Province, although the number of females seems to admit of some exaggeration

* The Gurmukhi character was invented in the 16th Century by Guru Angad, the second Sikh Guru, to improve upon the crude Lande script, which was then employed for writing in Panjabi and Vulgar Hindi.

and it appears that some females as well as males who are constant readers of the Koran have returned themselves as literate in Arabic. Now that the North-West Frontier Province has been separated, only 26 males and 1 female have been registered as literate in Pashto. Roman is employed as a script by 275 persons writing in Urdu and 1 female writing in Hindi. The character is, however, used somewhat more extensively, although with reference to the script most commonly employed, it has been recorded only in a few cases.

Use of vernaculars by religions

424. The Parsis show the largest proportion of persons conducting their correspondence in Urdu mostly in the Persian character, but their number is small. The Jains have 84 per mille who write Urdu, 73 of them using the Persian script. Of every 1,000 Indian Christians 33 write in Urdu and 19 per mille of the Hindus can read and write in that language. The proportion of Muhammadans using this language is only 15 per mille and they all write in the Persian character (except 90 males and 19 females who use other scripts). It is, however, to be remembered that the total number of literate Muhammadans is not more than 16 per mille. The Sikhs have as many as 14 persons out of every 1,000 writing Urdu in the Persian character. The Jains also lead in literacy in the Hindi language(123) but the Hindus have only 16 persons per mille writing Hindi, half of them in Nagri and half in the commercial script. The Sikhs have only 1 per mille writing Hindi in the Lande character. The Zoroastrians have 25 per mille writing Hindi, mostly in Nagri. The distribution of persons using Panjabi in correspondence is, Jains 55, Sikhs 43 (using the Gurmukhi character 36, Lande 7 and Nagri less than 1), Hindus 20 (using mostly the commercial script, a little Nagri and some Tankri) in every 1,000. The proportion of Muhammadans using Panjabi in the commercial script is less than 1 per mille.

It will thus appear that, although the absolute strength of the Muhammadans reading and writing in Urdu is the largest, that of the Hindus is not much smaller, and together with the Jains and Sikhs they use that vernacular more widely than the Muhammadans, while its relative use is larger amongst the Jains and Hindus. But the establishment of numerous Hindi-teaching Schools and the organization of Hindi Pracharni Sabhas is likely to extend the use of the Hindi language and the Nagri script amongst the Hindus, while Panjabi written in Gurmukhi, which is being fostered particularly by the Sikhs, is also bound to come into more extensive use.

Variation.

425. The figures of each of the three main vernaculars are compared in the margin with those of 1901.

Vernacular.	1911.	1901.	Difference per cent.
Hindi ...	149,336	138,786	+8
Urdu ...	402,728	341,547	+18
Panjabi ...	311,255	412,117	−24

Literates in Hindi have improved in the past ten years by 8 per cent. the increase being more prominent amongst females (110 per cent.) compared with that in males (3 per cent.). This gain may be ascribed to the general development in education. But it has also to be borne in mind that in 1901, the script alone was the differentiating standard and that all persons writing Lande or Mahajani were put down as literates in Panjabi; while, as a matter of fact, both Hindi of the eastern Punjab and Panjabi of the central and western tracts are written in the commercial script and consequently the present figures distinguish Urdu, Hindi, and Panjabi written in that character. A good deal of increase must, therefore, also be due to the transfer to Hindi of a number of persons put down in 1901 under the head Panjabi. Panjabi has shown a contraction of 24 per cent.; literacy in that language having increased 73 per cent. amongst females and decreased 28 per cent. amongst the males. The loss in Panjabi would appear to have been a gain to Urdu and Hindi; the former now shows 18 per cent. more literates than in 1901, an increase of 16 per cent. amongst the males and 110 per cent. amongst the females. It is possible that the increase may have been exaggerated to a certain extent by persons (Khojas, &c.) who correspond in Panjabi but use the commercial or Persian script having been taken as writing Urdu. But, generally speaking, more and more boys who formerly read nothing but Gurmukhi, are learning Urdu at the schools. When they have acquired sufficient efficiency in the latter vernacular, it usually replaces Panjabi in their business and private correspondence. It is also a fact that numerous traders and business men who ten years ago kept up their account books in

Panjabi, using the commercial script, find it more convenient now to use Urdu language in the Persian character, in their accounts. English account books have been introduced by a few advanced firms, but education in that language is not yet sufficiently widespread to come into general use by the commercial classes.

Distribution by age.

426. The distribution of literacy in each vernacular by age-periods, given in the margin, is interesting. It shows that in the ages below 20, Urdu is employed most largely as the medium of communication. Hindi stands next and Panjabi comes last, while on the other hand, the order is just the reverse in literates over 20 years of age. Widespread literacy in a vernacular during the earlier ages is apparently the sign of its growth, while the contrary coupled with a higher proportion of literates in the older ages indicates decadence. Judged by this standard, Urdu would appear to be in the most favourable position. But a comparison with the similar figures of 1901 given in the margin, reveals the fact that, in spite of the improvement shown by the absolute figures, Urdu has been losing ground in the early ages, and that its proportion of literates over 20 has risen from 677 to 717 per mille, and that in this respect it is sharing the fate of Panjabi. Hindi on the other hand is gaining in the ages below 20 at the expense of the proportion in the higher ages. The explanation of this is that Hindu schoolboys have largely taken up Hindi as their vernacular in place of Urdu. The small total increase in literates in Hindi is also to some extent due, as pointed out by the Deputy Commissioner of Rohtak, to heavy losses from epidemics, among the illiterates in the tracts with a preponderance of persons employing Hindi (written in Mahajani script) for correspondence. The general conclusion which can be deduced from the figures is, that Urdu is being speedily substituted for Panjabi in commercial circles and that Panjabi with its Gurmukhi and indigenous commercial scripts is losing ground in spite of the vigorous efforts in its behalf, which would not appear to have done more than saved it from a more rapid decline, and that Hindi is making a slow but steady progress and is replacing Urdu amongst the Hindus.

Per mille literates in each vernacular.

Age	Urdu	Hindi	Panjabi
0—10 ...	16	14	10
10—15 ...	120	62	54
15—20 ...	147	108	93
20 and over ...	717	816	843

Age	Urdu	Hindi	Panjabi
0—10 ...	29	11	12
10—15 ...	138	59	59
15—20 ...	156	97	97
20 and over ...	677	833	832

English education.

427. Only 8 males and 1 female in every 1,000 of the population of each sex are literate in English, the proportion of English-knowing persons to the total population being 5 per mille. The ratio of total literates to those knowing English is 37:5, but while only 1 in every 8 literate males has a knowledge of English, the similar proportion for females is 6:1.

A correct idea of the extent of English education among the Indians can be formed only by separating the figures of literate Europeans and Anglo-Indians, which aggregate 31,455.* Deducting this from the total of literates in English—*i.e.*, 117,561, the balance of 86,106 represents Indians who know English. In other words, only 36 Indians—including Parsis—per 10,000 can read and write English. It may, however, be noted that 283 Europeans and Anglo-Indians are also literate in vernacular. Of the Indians, 807 persons profess to know English alone and no vernacular. As many as 477 of them are Indian Christians who may have some justification for claiming to have learnt no vernacular, and 76 Parsis may also be right in their allegation. But it is somewhat strange

	Literates in English		117,561
Christians and Jews.†	Europeans and Anglo-Indians who know English only ...	31,164	
	Ditto who also know vernaculars	291	
			31,455
	Indian Christians who know English only	477	
	Ditto who also know vernaculars	2,487	
			2,964
	Other religions who profess to know only English	330	
	Ditto who know vernaculars as well	82,812‡	
			83,142

* The figure is arrived at by deducting Indian Christian literates in English (2,964) from the total number of Christian and Jewish literates knowing English (34,419).

† The figures include only 12 Jews.

‡ This is obtained by deducting from 85,590—English literates who also know vernaculars—2,487 Indian Christians knowing vernaculars and English and 291 Europeans, &c., who also know vernacular=2,778.

that 254 Indians of other persuasions (Hindus 202, Sikhs 17, Jains 10 and Muhammadans 25) should also own complete ignorance of any vernacular language and script. The above figures which were obtained by special sorting and have not been incorporated in any table are detailed in the margin.

428. The Sub-Himalayan Natural Division leads with 100 male and 11 female literates per 10,000 and the N.-W. Dry Area occupies the last place with 46 males and 4 females. Simla with its large European population stands easily first. The districts with large European stations and cantonments, of course, have an abundance of literates in English and the proportion varies from Simla with 1,087 male and 1,089 females per 10,000, and Lahore with 327 males and 69 females, to the Mandi and Suket States which contain only 7 males and no females and 9 males and 1 female, respectively, literate in English per 10,000. The Nabha State would also appear to be very backward in English education, there being no more than 14 males and 1 female in every 10,000 persons in the State who know English. An Indian schoolboy cannot read and write a letter in English till he is about 15 years old and the ever-increasing number of scholars in Anglo-Vernacular schools is largely responsible for the proportion of English literacy being highest in the age-period 15—20 (141 males and 18 females per 10,000). The comparative figures given in Subsidiary Table IV show very clearly how great the progress in English education has been during the past two decades. The proportion for the Province is 80 literate males and 10 literate females per 10,000 as compared with 62 males and 6 females in 1901, and 28 males and 4 females in 1891. The greatest success has been achieved in the Sub-Himalayan and Indo-Gangetic Plain West Division. By locality.

429. Leaving alone European and Anglo-Indian Christians who have 904 males and 812 females per mille literate in English, the Jews with 667 males and 222 females per mille, and the Zoroastrians who form an exception to the Indian community in point of English education, having 745 males and 463 females per mille literate in that language, the Jains lead in English education with 42 male and 1 female literates per mille. The similar figures for the Hindu, Sikh and Muhammadan males are 10, 6 and 4, respectively, but the number of females with the English qualification amongst them is much below 1 per mille (being Hindus 3, Sikhs 1 and Muhammadans 1 per 10,000). The proportion of Indian Christians who are literate in English is small, being only 20 males and 16 females per mille. By religion.

430. The castes which contribute the greatest proportion of literates in English to the population are noted in the margin in order of merit. Comparing with the figures given in paragraph it would be seen that the Khatris and Aroras who depend a good deal on service besides trade, maintain in respect of English education their superiority in general literacy, but that the Aggarwals who are a purely trading class have, in spite of their high standard of literacy in the vernacular, a comparatively smaller number of males educated in English. The Brahmans of this Province do not appear to be very go-ahead in receiving English education. On the other hand, the Sheikhs have a comparatively large proportion of literates in English and the Sayads also seem to be devoting attention to English education. The Khojas who also live mainly by trade are apparently content with literacy in the vernaculars, for their proportion of male literates in English is only 86 for every 10,000. It may be inferred from these figures that English education is at present the monopoly of the higher castes, both Hindu and Muhammadan, who can afford to meet the necessary expenses, and that the castes engaged mostly in trade do not find it necessary or convenient to impart English education to their children with anything like the zeal which possesses the other higher castes, although they cannot do without a fairly large degree of literacy in their respective vernaculars. Nor are the agricultural castes making much headway, yet, in English education. The Jats with 17 literates per mille have only one in a thousand, who knows English. The zeal for Female education By caste

Males per 10,000.		*Females per* 10,000.	
1. Khatri ...	891	1. Khatri ...	10
2. Sheikh ...	272	2. Brahman ...	10
3. Arora ...	225	3. Aggarwal ...	9
4. Sayad ...	219	4. Sheikh ...	4
5. Aggarwal ...	209	5. Sayad ...	3
6. Brahman ...	198	6. Pathan ...	3
7. Qureshi ...	183	7. Arora ...	3
8. Moghal ...	160	8. Kashmiri ...	3
9. Pathan ...	154	9. Khoja ...	3
10. Kashmiri ...	141	10. Moghal ...	2
		11. Qureshi ...	2

seems, however, to be general and even the trading classes, when they begin to educate their females, prefer to include a certain amount of English education in their curriculum.

Female education

431. Female education has made wonderful progress during the past thirty years; the proportion of literate females having risen from 1 to 6 per mille, and it is noteworthy that 1 in every 6 of educated females knows English (paragraph 427) while the similar number of males is 1 in 8.

It would thus appear that the females who are foremost to receive education are those who have the facilities of learning the English language besides a vernacular. The rural tracts are very backward indeed, and the fact that female education is confined mostly to the towns is clear from the high proportion of 55 per mille in the cities and selected towns. The people take strong exception to girls being sent to the same schools as boys and this has led to the establishment of a large number of Girls' Schools by Municipal Boards and by private enterprise. There are now 15 High and 599 Primary Girls Schools in the Province, with 1,244 and 26,174 scholars respectively, the aggregate of the latter representing 24 per mille of the females of school-going age (*i.e.*, 15 per cent. of the total female population) and 10 per mille of the girls 5—15 years old.

Examinations.	1891.		1901.		1911.	
	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.
Matriculation ...	1	1	10	9	9	4
F. A.	...	...	...	...	6	4
B. A.	...	...	...	...	1	...
M. A.	...	...	...	...	1	...
Degre in Medicine	...	...	3	...	...	...

The results of University examination at which female students appeared, are noted in the margin. Twenty years ago only one female appeared at and passed the Matriculation examination. By 1901, the number going up for that examination had risen to 10, but few went higher, while the figures of 1911 show that four female students passed the First Arts (Intermediate) examination and that the Degree examinations were also attempted, although without success.

Proportion of female Literates per mille.

District or State.	1911.	1901.
Faridkot	1	2
Simla Hill States...	2	3
Mianwali	2	3
Jhang	4	5
D. G. Khan ...	1	2
Loharu	1	2
Chamba	1	2

The progress has been general with the exception of the units named in the margin. The actul decrease in female literates is, however, very small in the Loharu and Chamba States, being 3 and 22 respectively. The variation in Faridkot and Simla Hill States are also trivial. The transfer of the Leiah Tahsil from the Mianwali District accounts for the decrease in that District (it has not been possible to adjust the figures of literacy for 1901 according to the present District limits), and the falling off in Jhang is due to similar transfers to the Lyallpur District. Dera Ghazi Khan has lost 151 educated females by emigration owing to the destruction of the old town of that name.

Proportion of female Literates per mille.

District or State.	1911.	1901.
Hoshiarpur ...	5	2
Lahore	25	7
Rawalpindi ..	20	9
Lyallpur	4	1
Malerkotla ...	6	2
Patiala	4	1
Nabha	3	1

The most marked increases are noted in the margin. It is satisfactory that the Native States of Patiala, Nabha and Malerkotla have registered substantial increases in the number of female literates. The Lahore District shows the largest improvement, but Rawalpindi has also achieved remarkably good results. The actual variations in the other districts are comparatively small.

The following quotation from the *Tribune* of the 26th July 1912 gives a succint account of the state of female education:—

"In the Punjab the achievements of private enterprise in the matter of female education are considerable. Hindus, Sikhs and Muhammadans have vied with one another in promoting female education. The various religious and social organisations in the Province, the Sabhas, Anjumans and the Samajes have done much to promote the education of women. Muhammadans and Sikhs have shown as much commendable enterprise and self-sacrifice in this matter as the Hindus, and indeed in some cases have outstripped the Hindus in the race for progress. Muhammadan Anjumans have established schools of their own all over the Province. The Arya Samaj has its own network of girls' schools. The Dev Samaj has taken a most admirable lead in the matter of female education. The Singh Sabhas and the Khalsa Dewans have started their own schools. All these schools are in a

flourishing condition. The attendance is full, in fact in most cases greatly in excess of the accommodation available. Not a few of the large schools maintained by these religious bodies have suitably equipped Boarding Houses of their own. So keen is the interest taken by the people in female education that they have begun to send out their daughters as boarders. The leading features of these denominational schools, some of which have begun to send up candidates for the Matriculation examination of the Punjab University, are the education imparted in the religions of the girls and the practical training in cookery and of domestic matters given them. The schools are under the general supervision of religious and social organisations, but the immediate control vests in persons who have devoted themselves to the work for patriotic reasons and who take for their devoted and whole-hearted labour no more than a small subsistence allowance. This is the most creditable feature of the whole affair, and one on which these bodies and persons deserve to be most heartily congratulated. The trend of the progress is still upward. Education of women has begun to be appreciated by the people. Among the better classes of the people—Hindus, Sikhs and Muhammadans, it has begun to be understood and recognised that a girl must be well educated before she can expect to get a suitable match. So keen is the desire for English and Anglo-Vernacular education among the people that in Lahore a large number of Hindu, Sikh and Muhammadan girls have joined the Kinnaird High School for Girls, the Convent School and the Victoria May Girls' School. The fees charged in all these schools are high and girls have come from the *mofassil* in several cases. During the past five years several girls have passed the Matriculation examination of the Punjab University. Arrangements have only recently been made to raise the Victoria May School for Girls to the status of a College."

That there is a rush for higher education among females is evidenced by the following remarks of the Director of Public Instruction in his Departmental Report of 1909-10* :—

"In addition to the marked increase in the number of pupils during the year, there are many signs that the education of girls is being more fully realized as one of the needs of the time. Higher education is being taken up energetically by private bodies and the new unaided schools, such as those of the Maharani of Burdwan, the Vedic Putri Pathshala, and the Khatri Girls' School at Lahore, all aim at having High departments."

The recent opening of the Queen Mary's College at Lahore, connected with the Victoria May Girls' School, is an important step towards the education of *Purdah* girls.

Prejudices against female education.

432. But the prejudice of the masses against female education has not died out yet. Among the Hindus, the idea is that no one but the father, uncle, brother or husband may teach a female,† and that she must read at home.‡ Again according to Muhammadans no female shall expose her face to a person not falling within the degree prohibited for marriage. The perpetual tutelage of woman which has been practised so long does not, moreover, allow the parents to be reconciled to the education of their girls which is likely to make the latter independent.

Kind of education needed.

433. What particular kind of education is needed for the Indian girl is a subject which has been exercising the minds of the Indian public. It would be vain to conceal the fact that neither the Primary nor the Secondary education of the type now in vogue conduces to the happiness in social life of either sex. There are no doubt solitary instances in which the marriage of a highly educated girl to a highly educated man of independent means results in typically happy conjugal life. But ordinarily the Primary education does not teach a girl much more than to read and write letters, which instead of helping her in house management in after life, usually becomes the source of suspicion and jealousy in the mind of her husband and elder female relatives. On the other hand, high education which is of necessity secular, atrophies the religious side of the woman and creates in her mind ideals which under ordinary circumstances are incapable of realization. The result is that when married, she alienates the feelings of the females near and dear to her and in many cases proves a somewhat unmanageable luxury to the husband, unless he happens to be of an extraordinarily go-ahead frame of mind. I have talked to many an educated Indian of less advanced views and have been often told that the female education needed is one in which the girls should be taught—subjects relating to household management, based on the ethical teachings

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* Para. 75, page 19.

† *Pitá Pitrivyo bhrátá, Nainam adhyá—payetparah.* (Father, uncle or brother (alone may teach her), no outsider may teach her).—*Yama Smriti.*

‡ *Svagrihe adhyayanam* (she must read at home).—*Harit Dharma Sutra.*

of their religion, so that they should develop a strong religious and moral character, along with the capacity for becoming useful help-mates under the social conditions prevailing in the grade of society to which they belong. This must naturally depend upon the efforts of philanthropic gentlemen, and a good deal is being done; but until a sound basis for female education can be arrived at, it must be considered to be in a transition stage and the advocacy thereof by the masses will continue to remain half-hearted. By way of illustration I quote below the views of an enlightened Muhammadan gentleman. More or less similar ideas have been expressed to me by Hindus and Sikhs who have had experience in the education and bringing up of girls.

"The woman is the principal depositary of the religious idea. In the interests of a continuous national life, therefore, it is extremely necessary to give her, in the first place, a sound religious education. That must, however, be supplemented by a general knowledge of Muslim History, Domestic Economy and Hygiene. This will enable her to give a degree of intellectual companionship to her husband, and successfully to do the duties of motherhood which, in my opinion, is the principal function of the woman. All subjects which have a tendency to dewomanize and to de-Muslamise her must be carefully excluded from her education. But our educationists are still groping in the dark. They have not yet been able to prescribe a definite course of study for our girls; and some of them are, unfortunately, too much dazzled by the glamour of Western ideals to realize the difference between Islam which constructs nationality out of a purely abstract idea—*i.e.*, religion, and Westernism which builds nationality on an objective basis—*i.e.*, country."*

Considerable efforts are, no doubt, being made as the following extract from the Provincial Report on Public Instruction for 1909-10† will show.

"Domestic Economy is one of the greatest needs of the Punjab and one of the most difficult to supply. All the Christian boarding schools teach the subject practically, as also the Hindu orphanages. The Arya Orphanage in Ferozepore is noticeable in this respect, for it has some quite tiny babies who are managed entirely by the elder girls. The Sialkot boarding school divides the children into families of 12 girls who each do their cooking, washing and house work, even the little ones helping. The older ones of the family are responsible for the young ones, taking general care of them and mending their clothes. The industrial schools have the same method. Lectures on Domestic Economy and Hygiene were delivered by a lady doctor to the pupils of the Normal School at Lahore, and a practical book has been written for the use of the teachers and translated into Urdu. Geography is still very badly taught. The teachers have no books of reference in their vernaculars from which they can enlarge their lessons. Fine sewing has received a great impetus from the inclusion of all kinds of sewing and embroidery in the ladies' section of the Lahore exhibition. Girls from all parts of the Province attended it and were able to see good examples of many kinds of embroidery, lace and plain sewing and to get new patterns and ideas and compare their work with that of the women of other districts. Physical training is still neglected in the Board primary schools."

But Miss Francis who went home three years ago with a vast experience as an Inspectress of Schools seems to have rightly gauged the situation as shown by her remarks at the last meeting of The National Indian Association of London.

"She said that there was one thing that had struck her during the whole time she was in the Punjab, and that was that they did not succeed in reaching the class of girls who were really most in need of education, who would profit by it most, and that was the wives of those professional men who had had their education in England, and who by reason of their English education found themselves further from sympathy with their wives than if they had had no education at all. The homes of these people were less happy in many cases in consequence of their education simply because their wives had not been brought up to their level. She stated that "the reason was that we had not yet succeeded in working out any system which entirely suited these classes. In the first place, we had a difficulty with the very notion of school. It is difficult for *purdah* girls to attend school beyond very early childhood, and even to attend school at all. Consequently the Government plans, moulded on the boys' schools were not found suitable to the needs of girls. It is impossible for the English Government to know what are the real needs of Indian homes, and it must be for you Indians entirely to plan out a system of education for the ladies of your families. It is only you who know what you really require in your own homes. An Englishwoman cannot know it, still less an Englishman, and still less again the English Government. It is for you, then, to think out how to meet the necessities apparent when you find your home life deficient owing to the want of education amongst the women of your families and to decide for yourselves on what lines their education should run." ‡

* Extract from a lecture on Muslim Community delivered by Doctor Sheikh Muhammad Iqbal, M. A., Barrister-at-Law.

† Para. 73, page 18.

‡ Tribune 26th July, 1912, p. 3.

So in spite of all that has been done and the fever heat with which people are rushing in for female education, the right type of education needed for the Indian and particularly the Panjabi girls still remains to be determined.

434. No distinction is made in the public schools between boys of high and low castes, but the untouchables—*i.e.*, Chuhras, Chamars, Meghs, &c., are found very rarely in such schools. The education of the depressed classes is, however, engaging much attention, and besides the Missionary Schools opened expressly for their benefit, efforts are being made in many places to establish local schools for the education of the members of untouchable castes who have been elevated to the rank of touchables. By way of example may be mentioned (1) the Megh High School, Sialkot; the Primary Schools at Gondal, Kila Sobha Singh, Zaffarwal and Marala (Sialkot District) for Meghs; the Dumna Primary School at Behlolpur, in the Gurdaspur District, all founded by the Arya Samaj, the Ranika Raipur and Ambala Schools for Chamar and the Dev Ashram School for Chuhras at Lahore managed by the Dev Samaj. The following extract from the Provincial Report of the Educational Department for 1909-10 refers to the education of the depressed classes:— **Education of depressed classes.**

"The Delhi Inspector reports the existence of 29 schools classed as "low caste," chiefly attended by Chamars. He says:—"The London Baptist Mission, Kharar, opened some new schools in the Ambala District, replacing in some instances a number of such schools which had disappeared. District Inspectors, however, encourage low caste boys to read in ordinary schools, and all the districts except Delhi and Karnal give evidence to this effect. There are 133 (against 100) such children who read in ordinary schools; but they are generally not allowed to mix with the higher classes except in the Simla District where this distinction does not appear to be observed at all. There were also 78 boys of the Mina tribe (a criminal tribe with Shahjahanpur as its centre) reading in different schools, the bulk of them being in Shahjahanpur Primary School (Gurgaon District). The District Inspector reports that their education has done them good, as in the majority of cases their criminal instincts are curbed and they do not so freely and fearlessly take to crime as their elders did before them. Stipends and rewards are given to Mina boys by Government as an inducement. In Jullundur there is an aided school in Kulu for Koli boys and 231 low caste pupils are studying in ordinary schools. In the Lahore Division several schools, attended chiefly or wholly by low caste children, are maintained by Missionary bodies. No special schools are reported to exist in the other divisions, and the general opinion is that the prejudice against low castes is weakening. Tho Multan Inspector notes the case of a boy belonging to a criminal tribe who attends an aided school in the Jhang District."

Comparison with previous Censuses.

435. The proportion of literates per mille at each Census is compared in the margin. Under the Census Commissioner's orders, the figures of those 'learning'—*i.e.*, of persons under 15 years of age, have been excluded from the statistics of 1891 and 1881, for the purposes of comparison, in order to bring the figures of these Censuses on a par with the present ones. But this procedure has resulted in the omission from the statistics of 1881 and 1891, of such of the boys and girls under tuition as have now been returned under the head literate. The proportion of 1891 and 1881 should, therefore, be somewhat below the mark. But the figures may be taken as good enough for a rough comparison. That the progress in education has been marked and continuous, is obvious. **Progress since 1881.**

	1911.	1901.	1891.	1881.
Persons	37	36	34	26
Males ...	63	65	61	47
Females	6	3	2	1

But while there are one-third as many male literates more per mille now as there were in 1881, the improvement in female education has been quite phenominal and the relative strength of educated females has become six-fold during the past thirty years. The Indo-Gangetic Plain, which contains most of the educational centres, has been at a distinct advantage, and in all Natural Divisions, the Districts with a large number of teaching institutions show the best results, as indicated in the margin. A detailed examination of the figures is possible only for the two last Censuses.

District.	*Males.*				*Females.*			
	1911	1901	1891	1881	1911	1901	1891	1881
Delhi	92	80	82	43	13	6	3	2
Lahore	95	74	69	54	25	7	5	2
Rawalpindi	101	92	81	55	20	9	4	2

436. Compared with 1901 the total number of literates has increased from 898,365 to 899,195 or by 1 per mille. But this will be taken as showing a large **Comparison with 1901.**

gain when it is remembered that the total population has contracted by 542,900—*i.e.*, 2 per cent. The proportion of literates to every thousand of population has increased from 36 to 37 which in itself would imply an improvement against the much larger decrease in population. But the higher standard of literacy adopted at this Census (see paragraph 413) has dwarfed the present figures. It will be shown further on in paragraph 439 that education has really progressed, by rapid strides during the past decade.

By sexes. There is a large decrease (of 24, 371) in the number of male literates, which out-numbers the decrease in the total male population of the Province (24,080),* but quite an appreciable increase of (25,201) in the number of literate females in spite of a loss of 518,820* in the total number of females. The variation in the relative strength, therefore, is a decrease from 65 to 63 per mille amongst males, and an increase from 3 to 6 in females, per mille of the total population of each sex, at each Census. The decrease in population has not affected the literacy figures among the females as the majority of the victims of plague and other epidemics belonged to the unlettered classes.

Local variations. 437. The variation per mille in population and literacy, for British Territory and the Native States, separately, is shown in the margin for purposes of comparison. It will be seen that in spite of the population of the Native States having decreased to a greater extent than that of British Territory, the number of male literates, has shown an improvement in the former against a decrease in the latter, while the rise in the number of female literates has also been larger in the Native States. In British Territory, however, greater progress is being made in English education.

Detail.	Variation per mille.			
	British Territory.		*Native States.*	
	Males.	Females.	Males.	Females.
Population ...	+5	−43	−36	−62
Literates .	−36	+659	+21	+818
Literates in English.	+303	+547	+112	+412

By Districts and States. The only districts in which male literacy has increased are Delhi, Simla, Lahore, Gujranwala, Shahpur, Lyallpur, Jhang and Muzaffargarh. In the three districts first named, the number of male literates has increased in spite of a diminished male population. This result in the Districts of Delhi and Lahore is due partly to the reduction of population in the rural areas where the people are almost all illiterate with no appreciable diminution of the urban population which embraces most of the literates in the districts, and partly to the fact that they contain cities which are large educational centres, besides having numerous schools in the rural tracts. The increase of literacy in Simla is very slight, being 35 males only, and needs no comment, especially as the decrease in the males is only 1,446. In the remaining five districts the increase in male literacy is accompanied by a growth of the male population, and yet the rise in the former is not at all proportionate to that in the latter.

Districts.	Increase in Population.	Decrease in Literacy.
Kangra	2,003	4,137
Ferozepore ...	14,091	2,778
Gujrat	11,194	2,089
Montgomery ...	43,854	341
Multan	56,133	928
Dera Ghazi Khan...	32,200	3,293
Hissar	20,291	762

In the seven districts noted in the margin, the male population has increased but the number of male literates has declined. The decrease of literacy in these districts is generally attributed to the stricter definition of the term 'literate' at the recent Census, but in the Dera Ghazi Khan District the figures of male literates have also been affected by emigration from the ill-fated town. The important variations in the Native States are noted in the margin. The Chief of the Nahan State attributes the decrease to the inclusion in the State returns of the Census of 1901 of a body of sappers who were almost all literate. Bahawalpur and Mandi put forward explanations to the effect that formerly people used to go in largely for religious instruction and were returned as literate. At the recent Census such persons were not so returned unless

States.	*Increase+ or Decrease—*	
	In population	In Literates.
Nahan	+583	—1,036
Mandi	+2,782	—1,246
Bahawalpur ...	+34,570	—4,404
Kapurthala ...	−19,577	+552
Malerkotla ...	−1,313	+302
Patiala	−84,657	+12,023

* Excluding the Biloch *trans*-Frontier.

they fulfilled the conditions now prescribed. Another reason for the decrease in Bahawalpur is that in 1901 the State was under Settlement and a large number of the Settlement staff, down to chain men, who were mostly outsiders, were literate. In Patiala the increase is the result of the opening of several new schools during the past decade and the growing demand for education among the people. The increase in Kapurthala is also due to the same cause. The State had increased its educational grant from Rs. 36,863 in 1901 to Rs. 57,663 in 1910 and the number of schools had risen during the same period from 33 to 42. The increase in Malerkotla is attributed to the presence of a large educated staff for the conduct of Settlement Operations in the State, besides the efforts of the Chief in the interest of education.

Statistics of the Education Department.

438. The statistics of Education contained in the Departmental returns and printed in Subsidiary Table VII to this Chapter show that Primary education has grown rapidly the number of schools having risen in the last ten years from 2,682 to 3,920 and that of scholars from 117,420 to 190,255. Since 1891 the strength of these institutions has been doubled both in number and attendance. Private elementary and advanced schools which fulfil the prescribed standard of efficiency are getting rapidly converted into aided public institutions. The result is a steady falling off in the number and attendance of that class of schools from 7,312 and 105,312 in 1891 to 2,935 and 57,322 respectively in 1911. **Primary education.**

439. The number of Secondary schools has fallen from 406 in 1901 to 357 in 1911 owing to the separation of the North-West Frontier Province. But the schools so transferred had few scholars and the attendance at the schools in the Province has increased nevertheless from 68,067 to 92,445 and is almost double of that in 1891. The rush for higher education led to the establishment of six new Arts Colleges by private bodies in the decade 1891-1901. But three of them were unable to stand on their legs and were consequently ceased to exist during the past decade. One new Arts College has, however, been opened during the last ten years and the total number of such Colleges now stands at 11 compared with 13 in 1901. The number of Arts College students has, however, risen from 468 in 1891 and 1,251 in 1901 to 2,270 in 1911, that is to say, the attendance has nearly doubled in 10 years and is five times as large as it was 20 years ago. The passing of the Universities Act of 1904 has greatly improved the efficiency of the Colleges, a step which was essential in the interests of the rapidly growing strength of scholars, desirous of applying themselves to intellectual and scientific pursuits. The need for technical training has at the same time been duly recognized and Professional Colleges have increased in number from 1 to 7* and in scholars from 178 to 709. **Higher education.**

The teaching institutions are becoming more and more residential. The number of students in hostels attached to Secondary Schools has risen in the past 5 years from 3,322 to 12,213.

The results of University Examinations set forth in Subsidiary Table VIII give an idea of the extent of work which the Colleges are doing. Against 92,445 scholars attending Secondary schools only 4,037 (rather more than 4 per cent.) appeared at the Matriculation examination in 1911, while in 1891 less than 2 per cent. of the Secondary school boys attempted to pass that examination. The efficiency of tuition at the Secondary schools has also improved for, in spite of an appreciable advance in the standard of the examinations some 51 per cent. of the candidates passed in 1901 and 1911 compared with only 38 in 1891. Most of the scholars who qualify at the Matriculation examination seem to enter one College or another, and judging by the results of 1911, it would appear that some 36 scholars are successful in obtaining a higher qualification and nearly 15 secure one University degree or another against every 100 students who matriculate. This is by no means unsatisfactory, even though the increasing number of candidates for University degrees obviously results in more uncertain success. These facts tend to show the enormity of the demand for higher education. On the other hand, Primary education is spreading rapidly amongst the masses

* The more important institutions are :—1 Medical College ; 2, Veterinary College ; 3, Central Training College ; and 4, Law College at Lahore ; and 5, Agricultural College at Lyallpur.

and people are already beginning to agitate for compulsory Primary education, but the fact that only 346,940, *i.e.*, 14 per mille of the total population were attending schools and colleges in 1911 seems to show that the stage of universal education is still far off and that, according to the remarks of Sir Harcourt Butler, people will have to give much more practical proof of selfhelp before the end can be attained.

The Muhammadan, Sikh and other Educational Conferences are striving to spread Primary education and the establishment of the Hindu Educational League in Lahore is a noticeable feature of the movement. The Members of the League have made it a point to open a Boys' School in every street or lane where there are 20 boys or more of school-going age and a Girls' School, where there is a similar number of girls.

Other Statistics.

Books.

440. The publication of books affords an index of the extent to and the direction in which the needs and tastes of the literate population lie. The number of books registered under Act XXV of 1867 during the past three decades is compared in the margin. The ten years preceding the Census of 1891 would appear to have been most prolific in the out-turn of books and the run on Arabic, Hindi, Panjabi and Urdu publications appear to have been great. In the next ten years, however, the publication of books slackened and Subsidiary Table X appended to this Chapter will show that Arabic suffered most, books in that language dropping from 852 to 376—*i.e.*, to less than one-half. Arabic works being mainly on religion, the scope for new productions is naturally limited. But publications in other languages also diminished more or less, except those in English which showed a small improvement and in Sindhi which although published in the Panjabi were not intended for circulation in this Province. The decade just ended has evidenced a further fall in the registration of new books in the Arabic, Persian, Pashto and Sanskrit languages which are gradually falling out of the current studies of the public. On the contrary, English, Hindi, Panjabi and Urdu books have been published in large numbers, and the total number of books registered in these languages has risen from 12,448 to 14,122. Books have also been produced for the first time in Báltí, Gujarati, Gurkhálí (Nepáli) and Tibetan. Most of the works were registered in the years 1905 and 1906. A large proportion of the literature in English and Urdu is intended for use in public schools and those in Hindi are written largely for Schools for Hindu girls and boys run by Hindu institutions. But the bulk of the local literature is still published in Urdu, although Panjabi is running it very close. The percentage of books in various languages, turned out during the past decade was :—Urdu 42, Panjabi 28, English 7, Hindi 6, Persian 2, Arabic 2, Sanskrit 1, other languages 3, while 8 per cent. of the books were published in two, 1 in three and just a few (only 7) in more than three languages.

1881 to 1890.	1891 to 1900.	1901 to 1910.
16,906	12,448	14,122

The books registered do not, however, exhaust all the literature that issues from the local presses. Numerous pamphlets on religious and social reform and other connected subjects are printed every year in Urdu, Hindi and Gurmukhi and sold by the thousand.

News-papers.

441. But the craving of the masses for literary pursuits and for the study of news may be gauged better from the growth of newspapers and the wide circulation they command. The number of newspapers and magazines of all classes has risen from 74 in 1891 and 166 in 1901, to 229 in 1911 and the circulation has increased in 20 years from 24,258 to 183,518. In other words, 8 persons in every 1,000 now get one newspaper against less than one per mille in 1891. One in every five literates has thus a paper to himself and one paper is read by very many more persons than the one subscriber. Papers now filter down to every village and the educated folk usually collect at the house of the local magnate or in the village *chaupál* to read news of Provincial or Local interest or items of graver concern relating to remoter places. In the towns the papers are generally passed on from one man to another, and it would not be far from truth to say that every adult literate now spends a part of his time in reading a newspaper, particularly when some exciting incident in the country or abroad is agitating the public mind and affords the necessary attraction.

Urdu is by far the most favourite language for the circulation of news. The number of Urdu papers has risen from 64 in 1891 to 177, and the circulation is 142,884 now against less than 20,000 twenty years ago. The most favourite type is the weekly, and although the number of this class of papers has fallen from 74 to 60 within the past decade and is hardly 50 per cent. more than in 1891, the circulation is five times as great now as it was 20 years back. Next in importance are the monthlies which have a somewhat smaller circulation (63,302) but are the most numerous (86) and are almost wholly the production of the last two decades. There are three Urdu dailies now against two in 1901 and only one in 1891. The progress in English journalism is by no means less significant. The number of Indian owned English papers has multiplied more than six times and the circulation has also become six-fold in twenty years. There is only one daily (the *Tribune*) but its circulation is fairly large (1,358*). The number of bi-weekly and tri-weekly papers has been stationary. The majority of the monthly magazines are either of a religious character or connected with literary institutions. The weekly papers are the most in demand. On the whole, the total circulation of all English papers (Indian owned) stands in the proportion of 1 in 86 to the total number of literates in English and yet the legal publications are read only by members of that profession.

There are no daily papers in any other language. Gurmukhi weekly, fortnightly and monthly papers have gone up from 5 to 17 in number and from 2,672 to 16,700 in circulation in the last ten years. Hindi has one weekly with a circulation of 1,000 and two fortnightlies started during the past decade. The number of monthly magazines has decreased by one compared with 1901. One paper which combines English with Urdu and Persian is of recent origin, but has a fair circulation.

*The circulation is reported to have increased to 2,000 since last year.

SUBSIDIARY TABLE I.

Education by age, sex and religion.

Religion.	Number per mille who are literate.											Number per mille who are literate in English.		
	All ages.			0—10.		10—15.		15—20.		20 and over.				
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
ALL RELIGIONS	37	63	6	3	1	42	9	78	12	95	7	5	8	1
Hindu	55	95	7	4	1	62	12	112	16	140	7	5	10	...
Sikh	59	94	12	4	3	63	18	103	23	141	13	3	6	...
Jain	262	464	24	20	6	293	28	548	43	670	29	23	42	1
Buddhist	79	157	6	1	...	51	...	159	...	226	10	1	2	...
Zoroastrian	734	818	603	203	172	737	833	850	870	982	691	634	745	463
Muhammadan	16	27	2	1	...	21	2	39	4	41	2	2	4	...
Christian	190	237	125	29	32	101	143	154	189	369	175	172	218	108
" (European, &c.) ...	*879*	*904*	*813*	Not available.								*879*	*904*	*812*
" (Indian) ..	*40*	*44*	*35*									*18*	*20*	*16*
Jew	389	667	250	...	333	...	...	...	500	706	222	370	667	222

SUBSIDIARY TABLE I A.

Education by sex and religion in Vernaculars.

Religion.	Number per mille who are literate in																				
	Urdu.									Hindi.											
	Total.			Persian.			Others.			Total.			Nâgri.			Lande or Mahâjani.			Others.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
ALL RELIGIONS ..	17	29	2	16	28	2	1	1	...	6	10	1	3	5	1	3	5	...	...	...	...
Hindu	19	34	1	18	32	1	1	2	...	16	26	3	8	13	3	8	13	...	...	...	...
Sikh	14	24	...	14	24	...	...	...	...	1	2	...	...	1	...	1	1	...	...	...	...
Jain	84	151	4	73	132	3	11	19	1	123	214	15	36	56	12	84	153	3	3	5	...
Buddhist	1	3	...	1	3	...	...	...	...	2	3	...	2	3	...	...	..	...	...	...	...
Zoroastrian	129	141	109	126	136	109	3	5	...	25	38	4	15	25	...	2	3	...	8	10	4
Muhammadan	15	26	2	15	26	2	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...
Christian	29	29	28	28	29	27	1	...	1	1	1	1	1	1	1	...	...	...	...	...	...
" (European, &c.) ...	*8*	*6*	*13*	*8*	*6*	*13*	...	.	..	...	...	*1*	...	...	...	...	...	*1*	..	...	...
" (Indian) ...	*33*	*36*	*30*	*32*	*35*	*29*	*1*	*1*	*1*	*1*	2	*1*	*1*	2	*1*	.	...	...	...	...	...
Jew	74	167	28	18	56	...	56	111	28	19	..	28	19	...	28	...	...	...	...	...	...

Religion.	Number per mille who are literate in																	
	Panjabi.																	
	Total.			Gurmukhi.			Lande or Mahâjani.			Nâgri.			Tânkri.			Persian.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
ALL RELIGIONS ...	13	21	2	6	9	2	5	9	...	1	2	...	1	1	...	...	...	...
Hindu	20	35	3	4	6	2	11	20	...	3	5	1	2	4	...	...	..	...
Sikh	43	67	11	36	54	11	7	12	...	...	1	...	..	...	...	...	...	...
Jain	55	97	4	2	2	1	46	85	1	5	7	2	2	3	...	...	...	...
Buddhist	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Zoroastrian	6	10	...	6	10	...	...	...	...	..	...	...	...	...	...	...	...	...
Muhammadan	...	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Christian	2	2	1	2	2	1	...	...	...	...	...	...	...	...	...	...	...	...
" (European, &c.) ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" (Indian) ...	2	*2*	*1*	2	2	*1*	...	...	...	...	...	...	...	...	...	..	...	...
Jew	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE II.

Education by age, sex and locality.

District or State and Natural Division.	Number per mille who are literate.										
	All ages.			0—10.		10—15.		15—20.		20 *and over.*	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL PROVINCE ...	**37**	**63**	**6**	**3**	**1**	**42**	**9**	**78**	**12**	**95**	**7**
1. Indo-Gangetic Plain West—	**38**	**63**	**7**	**3**	**1**	**41**	**10**	**76**	**14**	**94**	**7**
1. Hissar ...	26	46	2	1	...	28	2	52	3	70	2
2. *Loharu State* ...	14	26	1	1	...	6	2	31	1	41	1
3. Rohtak ...	27	49	2	1	...	35	3	63	3	72	2
4. *Dujana State* ...	22	41	1	1	...	30	1	73	1	59	2
5. Gurgaon ...	23	42	2	1	...	29	3	53	4	63	2
6. *Pataudi State* ...	29	53	2	2	...	29	1	44	3	86	3
7. Delhi ..	56	92	13	5	3	61	14	105	21	131	15
8. Karnal ...	23	41	2	1	...	20	2	43	2	63	2
9. Jullundur ...	38	63	6	2	1	46	8	88	13	92	6
10. *Kapurthala State* ...	39	66	5	3	1	46	6	83	10	98	7
11. Ludhiana ...	52	85	9	6	2	65	13	108	18	122	11
12. *Malerkotla State* ...	48	79	6	4	1	37	6	92	12	113	8
13. Ferozepore ...	36	60	5	3	2	37	9	65	10	94	6
14. *Faridkot State* ...	39	67	1	...	...	28	1	70	2	110	1
15. *Patiala State* ...	37	62	4	2	...	27	3	62	6	97	5
16. *Jind State* ...	25	44	2	1	...	18	2	44	5	69	3
17. *Nabha State* ...	29	49	3	1	...	20	2	49	4	77	4
18. Lahore ...	65	95	25	8	6	69	50	127	72	135	23
19. Amritsar ...	44	72	8	5	2	50	12	94	15	107	10
20. Gujranwala ...	31	52	5	2	1	44	9	79	13	76	6
2. Himalayan— ...	**34**	**61**	**5**	**3**	**2**	**36**	**6**	**62**	**8**	**88**	**5**
21. *Nahan State* ...	28	47	4	1	1	21	4	33	5	71	5
22. Simla ...	197	236	131	76	96	272	177	245	215	262	123
23. *Simla Hill States* ...	24	45	2	1	...	22	2	47	3	64	3
24. Kangra ...	40	74	3	3	...	44	4	78	5	110	4
25. *Mandi State* ...	17	32	2	...	...	12	2	30	2	50	2
26. *Suket State* ...	23	43	1	1	...	13	1	38	2	63	1
27. *Chamba State* ...	18	34	1	...	...	14	1	27	3	52	2
3. Sub-Himalayan— ...	**39**	**65**	**7**	**3**	**1**	**48**	**10**	**87**	**13**	**97**	**8**
28. Ambala ...	49	81	7	3	1	39	7	82	10	118	9
29. *Kalsia State* ...	29	50	3	1	...	22	2	41	4	78	5
30. Hoshiarpur ...	40	69	5	3	1	55	7	95	10	97	6
31. Gurdaspur ...	30	50	4	3	1	42	6	63	8	74	5
32. Sialkot ...	32	53	5	2	1	39	10	75	11	82	5
33 Gujrat ..	31	54	4	3	1	49	7	85	9	79	5
34. Jhelum ...	45	79	6	4	1	57	11	116	14	115	7
35. Rawalpindi ...	64	101	20	8	6	76	32	137	35	144	23
36. Attock ...	31	54	5	2	1	39	9	77	11	85	6
4. North-West Dry Area—	**35**	**60**	**4**	**2**	**1**	**38**	**6**	**82**	**8**	**95**	**5**
37. Montgomery ...	33	57	5	2	1	36	8	65	10	94	5
38. Shahpur ...	40	66	8	3	1	48	14	92	20	100	10
39. Mianwali ...	33	60	2	2	...	42	5	107	5	95	3
40. Lyallpur ...	31	52	4	2	1	35	5	66	8	84	5
41. Jhang ...	40	71	4	1	...	38	5	97	10	114	5
42. Multan ...	49	86	5	4	1	50	6	113	9	137	6
43. *Bahawalpur State* ...	21	37	2	2	1	20	2	42	3	57	2
44. Muzaffargarh ...	37	67	2	2	...	43	3	97	5	105	2
45. Dera Ghazi Khan ...	27	48	1	1	...	32	3	76	3	75	1
Cities	152	214	62	28	18	176	105	268	144	265	59
Selected Towns ...	157	231	46	22	14	169	72	280	74	295	52
Total Cities and Selected Towns.	155	221	55	25	16	173	92	273	110	278	56

SUBSIDIARY TABLE III.

Education by religion, sex and locality.

District or State and Natural Division.	Number per mille who are literate.									
	Hindu.		*Sikh.*		*Jain.*		*Muhammadan.*		*Christian.*	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
TOTAL PROVINCE ...	**95**	**7**	**94**	**12**	**464**	**24**	**27**	**2**	**237**	**125**
1. Indo-Gangetic Plain West—	**79**	**7**	**67**	**7**	**452**	**24**	**35**	**4**	**296**	**193**
1. Hissar ...	54	2	41	2	393	...	17	1	730	760
2. *Loharu State* ...	22	...	...	...	857	...	46	7	...	...
3. Rohtak ...	46	1	461	174	464	18	40	2	207	145
4. *Dujana State* ...	38	1	...	...	...	...	54	3	...	...
5. Gurgaon ...	48	2	153	43	548	14	22	1	367	355
6. *Pataudi State* ...	48	2	...	...	625	24	65	3	571	...
7. Delhi ...	79	9	463	61	492	52	90	12	371	261
8. Karnal ...	43	1	43	4	358	9	28	2	185	212
9. Jullundur ...	84	7	71	5	507	64	37	3	622	340
10. *Kapurthala State*	135	10	81	9	558	35	31	2	254	354
11. Ludhiana ...	148	12	79	8	396	17	39	6	534	562
12. *Malerkotla State* ..	106	5	52	2	341	24	63	9	667	909
13. Ferozepore ...	104	8	62	6	675	57	21	2	711	339
14. *Faridkot State* ...	122	2	57	1	586	23	21	...	200	1,000
15. *Patiala State* ...	92	3	45	4	433	11	33	2	616	534
16. *Jind State* ...	40	1	83	9	334	12	30	1	649	742
17. *Nabha State* ...	62	2	45	4	471	85	20	3	1,000	1,000
18. Lahore ...	191	67	88	6	501	38	52	9	327	239
19. Amritsar ...	41	10	80	12	445	34	37	3	209	198
20. Gujranwala ...	118	11	11	15	512	5	22	2	35	19
2. Himalayan— ...	**58**	**3**	**171**	**21**	**688**	**72**	**58**	**4**	**759**	**773**
21. *Nahan State* ...	46	3	60	13	759	50	46	5	667	842
22. Simla ...	177	22	382	111	769	400	232	35	800	827
23. *Simla Hill States*	44	2	94	7	651	35	39	1	595	500
24. Kangra ...	74	3	284	32	625	61	40	3	575	441
25. *Mandi State* ...	32	2	435	...	1,000	1,000	27	1	1,000	1,000
26. *Suket State* ...	42	1	159	74	...	...	58	...	1,000	1,000
27. *Chamba State* ...	34	1	349	103	1,000	...	31	2	442	289
3. Sub-Himalayan— ...	**102**	**8**	**142**	**24**	**510**	**24**	**29**	**2**	**246**	**82**
28. Ambala ...	77	4	89	7	592	27	46	4	682	510
29. *Kalsia State* ...	57	3	86	15	271	...	23	...	87	125
30. Hoshiarpur ...	80	5	90	8	402	16	37	2	28	78
31. Gurdaspur ...	83	5	49	6	525	152	28	2	35	25
32. Sialkot ...	88	6	102	13	466	14	28	2	87	17
33. Gujrat ...	246	18	302	29	419	176	23	1	349	341
34. Jhelum ...	397	31	429	67	488	...	33	1	814	741
35. Rawalpindi ...	271	61	391	160	570	37	37	2	903	670
36. Attock ...	371	50	406	53	1,000	...	19	...	939	614
4. North-West Dry Area—	**253**	**14**	**177**	**20**	**575**	**52**	**18**	**1**	**90**	**45**
37. Montgomery ...	173	16	180	11	500	400	16	1	260	234
38. Shahpur ...	311	35	307	80	1,000	667	20	1	36	26
39. Mianwali ...	380	10	386	38	357	...	16	1	495	477
40. Lyallpur ...	111	7	104	11	564	128	20	1	14	10
41. Jhang ...	331	18	348	21	1,000	...	15	...	120	131
42. Multan ...	331	15	393	28	581	25	25	1	860	670
43. *Bahawalpur State*	178	8	51	3	500	...	12	...	793	783
44. Muzaffargarh ...	400	12	209	20	1,000	...	20	...	463	263
45. Dera Ghazi Khan	320	8	145	16	611	...	16	...	684	737
Cities ...	247	80	382	56	571	89	136	26	712	597
Selected Towns ...	257	46	456	187	552	44	97	12	832	534
Total Cities and Selected Towns.	251	66	414	106	562	66	119	20	796	568

SUBSIDIARY TABLE IV.

English Education by age, sex and locality.

District or State and Natural Division.	Literate in English per 10,000.													
	1911.										1901.		1891.	
	0—10.		10—15.		15—20.		20 and over.		All ages.		All ages.		All ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
TOTAL PROVINCE ...	3	3	46	12	141	18	115	12	80	10	62	6	28	4
1. Indo-Gangetic Plain West—	3	2	52	14	152	24	130	13	91	11	66	6	25	4
1. Hissar ...	1	1	20	2	39	3	39	3	27	2	28	2	8	2
2. *Loharu State* ...	...	...	10	...	...	...	23	...	13	...	11	...	2	...
3. Rohtak ...	1	...	14	...	55	1	42	2	29	1	25	1	5	...
4. *Dujana State* ...	...	...	46	...	157	...	25	...	34	...	21	...	4	...
5. Gurgaon ...	...	1	10	1	51	3	38	3	26	2	25	1	8	1
6. *Pataudi State* ...	4	4	45	...	48	...	49	...	37	1	10	...	32	...
7. Delhi ...	7	4	77	10	242	24	290	25	197	18	144	11	46	7
8. Karnal ...	...	...	15	2	50	3	42	3	29	2	39	2	8	1
9. Jullundur ...	2	1	44	10	190	5	114	9	84	7	71	5	36	4
10. *Kapurthala State* ...	...	1	37	2	186	4	87	4	67	3	14	1	11	...
11. Ludhiana ...	3	...	66	1	226	24	140	14	106	10	54	4	12	1
12. *Malerkotla State* ...	6	...	30	3	123	12	61	10	52	7	22	2	8	1
13. Ferozepore ...	2	...	38	7	83	8	116	11	74	7	56	2	36	4
14. *Faridkot State* ...	...	..	6	...	28	...	47	1	28	...	13	1	8	...
15. *Patiala State* ...	1	1	28	1	80	4	63	4	46	3	58	3	6	...
16. *Jind State* ...	2	...	11	7	70	10	43	8	32	6	22	3	3	...
17. *Nabha State* ...	...	1	12	2	26	...	19	1	14	1	13	...	5	...
18. Lahore ...	18	15	209	118	496	187	463	71	327	69	191	30	104	21
19. Amritsar ...	1	1	56	15	215	20	143	12	102	10	64	8	19	3
20. Gujranwala ...	1	...	60	4	184	4	79	2	63	2	57	2	15	2
2. Himalayan— ...	9	15	46	29	66	33	67	21	51	21	43	14	27	9
21. *Nahan State* ...	1	...	37	4	49	11	50	5	37	4	26	3	13	1
22. Simla ...	545	900	1,402	1,503	1,014	1,727	1,162	984	1,087	1,089	810	691	607	352
23. *Simla Hill States* ...	1	1	7	2	30	2	29	3	21	2	12	1	4	...
24. Kangra ...	...	1	17	1	45	1	36	3	26	2	28	2	9	2
25. *Mandi State* ...	...	...	3	...	16	...	9	...	7	...	4	...	3	...
26. *Suket State* ...	...	...	...	...	4	...	14	1	9	1	3	...	1	...
27. *Chamba State* ...	...	...	10	...	30	2	20	2	15	2	15	1	9	1
3. Sub-Himalayan— ...	3	3	52	12	179	13	147	14	100	11	78	7	42	5
28. Ambala ...	8	8	50	17	176	22	278	39	183	27	110	15	87	10
29. *Kalsia State* ...	...	...	16	...	66	...	42	...	32	...	24	1	4	...
30. Hoshiarpur ...	1	...	44	4	169	6	50	2	47	2	36	1	5	...
31. Gurdaspur ...	2	2	55	8	145	12	67	8	55	6	40	3	12	2
32. Sialkot ...	1	2	40	8	177	5	137	3	90	3	61	5	30	4
33. Gujrat ...	1	...	45	1	162	4	63	4	51	2	42	1	9	1
34. Jhelum ...	2	...	40	4	174	6	88	8	66	5	63	3	11	2
35. Rawalpindi ...	18	17	140	63	386	51	495	65	322	51	194	23	127	17
36. Attock ...	..	1	20	2	80	6	79	5	49	3	...	...	...	...
4. North-West Dry Area—	1	1	27	3	93	5	69	5	46	4	40	3	15	2
37. Montgomery ...	1	...	23	2	77	6	57	4	38	3	32	1	6	1
38. Shahpur ...	1	1	41	3	139	3	83	4	60	3	63	2	12	1
39. Mianwali ...	...	...	31	1	164	1	53	3	42	2	22	...	...	...
40. Lyallpur ...	1	1	24	2	65	5	76	5	46	3	31	3	...	...
41. Jhang ...	...	...	6	1	82	2	38	1	23	1	42	1	5	...
42. Multan ...	4	3	52	10	177	12	159	20	103	13	96	10	54	9
43. *Bahawalpur State* ...	2	1	19	1	46	7	36	3	25	3	9	1	3	...
44. Muzaffargarh ...	...	...	21	...	86	...	40	1	29	...	17	1	7	...
45. Dera Ghazi Khan ...	...	...	18	...	61	1	29	2	21	1	33	2	8	1

SUBSIDIARY TABLE V.

Progress of Education since 1881.

District or State and Natural Division.	Number of literate per mille.																			
	All ages.								10—15.				15—20.				20 and over.			
	Males.				Females.				Males.		Females.		Males.		Females.		Males.		Females.	
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
TOTAL PROVINCE ...	63	65	61	47	6	3	2	1	42	46	9	5	78	82	12	6	95	95	7	4
1. INDO-GANGETIC PLAIN WEST—	63	61	59	47	7	3	2	1	41	41	10	4	76	78	14	6	94	89	7	4
1. Hissar ...	46	50	44	41	2	1	1	...	28	25	2	1	52	57	3	3	70	76	2	2
2. *Loharu State* ...	26	38	21	30	1	2	1	1	6	15	2	1	31	44	1	7	41	56	1	1
3. Rohtak ...	49	50	51	47	2	1	1	...	35	40	3	1	63	68	3	1	72	73	2	1
4. *Dujana State* ...	41	45	35	47	1	1	1	...	30	13	1	1	73	75	1	1	59	69	2	2
5. Gurgaon ...	42	49	48	42	2	1	1	...	29	38	3	2	53	67	4	2	63	72	2	1
6. *Pataudi State* ...	53	64	68	57	2	1	...	1	29	41	1	1	44	106	3	2	86	93	3	1
7. Delhi ...	92	80	82	43	13	6	3	2	61	49	14	7	105	102	21	10	131	115	15	7
8. Karnal ...	41	43	48	39	2	1	1	...	20	20	2	1	43	44	2	1	63	68	2	2
9. Jullundur ...	63	64	63	51	6	3	2	1	46	51	8	4	88	92	13	6	92	92	6	4
10. *Kapurthala State* ...	66	55	54	39	5	3	2	1	46	36	6	3	83	82	10	5	98	81	7	3
11. Ludhiana ...	85	83	67	48	9	4	2	1	65	76	13	6	108	110	18	10	122	116	11	6
12. *Malerkotla State* ...	79	69	52	36	6	2	1	...	37	39	6	2	92	99	12	5	113	101	8	3
13. Ferozepore ...	60	67	63	42	5	3	2	1	37	46	9	4	65	77	10	5	94	103	6	3
14. *Faridkot State* ...	67	58	51	34	1	2	1	1	28	31	1	1	70	62	2	1	110	94	1	3
15. *Patiala State* ...	62	42	56	52	4	1	1	...	27	19	3	1	62	50	6	3	97	63	5	1
16. *Jind State* ...	44	50	46	39	2	2	1	...	18	25	2	2	44	56	5	4	69	74	3	2
17. *Nabha State* ...	49	74	68	54	3	1	1	...	20	31	2	1	49	80	4	2	77	112	4	2
18 Lahore ...	95	74	69	54	25	7	5	2	69	48	50	9	127	101	72	11	135	111	23	9
19. Amritsar ...	72	74	64	51	8	5	3	1	50	55	12	7	94	92	15	10	107	111	10	6
20. Gujranwala ...	52	62	59	51	5	4	1	1	44	58	9	7	79	105	13	10	76	85	6	5
2. HIMALAYAN— ...	61	67	63	48	5	4	3	1	36	37	6	6	62	66	8	6	88	98	5	4
21. *Nahan State* ...	47	61	63	40	4	3	2	1	21	24	4	6	33	44	5	2	71	93	5	4
22. Simla ...	236	222	191	166	131	85	48	31	272	213	177	154	245	232	215	153	262	250	123	76
23. *Simla Hill States* ...	45	36	43	33	2	3	2	1	22	18	2	3	47	35	3	4	64	52	3	3
24. Kangra ...	74	84	70	55	3	3	1	1	44	48	4	4	78	87	5	4	110	127	4	3
25. *Mandi State* ...	32	47	62	34	2	1	1	...	12	21	2	1	30	46	2	3	50	72	2	1
26. *Suket State* ...	43	40	24	48	1	...	1	2	13	14	1	...	38	39	2	...	63	60	1	...
27. *Chamba State* ...	34	38	43	30	1	2	1	1	14	16	1	3	27	35	3	2	52	56	2	2
3. SUB-HIMALAYAN— ...	65	68	60	43	7	4	2	1	48	56	10	5	87	90	13	7	97	99	8	4
28. Ambala ...	81	75	65	46	7	4	2	1	39	46	7	4	82	84	10	5	118	109	9	48
29. *Kalsia State* ...	50	68	62	41	3	3	1	...	22	43	2	3	41	68	4	3	78	102	5	5
30. Hoshiarpur ...	69	73	65	52	5	2	1	...	55	50	7	2	95	103	10	4	97	106	6	3
31. Gurdaspur ...	50	51	47	39	4	2	1	1	42	40	6	2	63	62	8	4	74	77	5	3
32. Sialkot ...	53	52	52	37	5	3	2	1	39	46	10	6	75	75	11	7	82	76	5	3
33. Gujrat ...	54	61	48	32	4	3	2	...	49	58	7	4	85	91	9	6	79	87	5	3
34. Jhelum ...	79	82	59	40	6	4	2	1	57	105	11	6	116	111	14	7	115	107	7	4
35. Rawalpindi ...	101	92	81	55	20	9	4	2	76	72	32	13	137	118	35	16	144	135	23	10
36. Attock ...	54	...	...	...	5	...	...	...	39	...	9	...	77	...	11	...	85	...	6	...
4. NORTH-WEST DRY AREA— ...	60	69	69	54	4	3	1	1	38	53	6	5	82	93	8	6	95	105	5	4
37. Montgomery ..	57	69	62	49	5	4	1	...	36	52	8	5	65	91	10	9	94	107	5	4
38. Shahpur ...	66	72	66	48	8	7	2	1	48	76	14	15	92	101	20	14	100	109	10	7
39. Mianwali ...	60	67	...	...	2	3	...	...	42	61	5	7	107	100	5	6	95	101	3	4
40. Lyallpur ..	52	45	...	...	4	1	...	...	35	20	5	1	66	51	8	2	84	71	5	2
41. Jhang ...	71	97	77	67	4	5	2	1	38	67	5	10	97	131	10	11	114	152	5	6
42. Multan ...	86	101	84	70	5	4	2	1	50	81	6	5	113	131	9	6	137	153	6	5
43. *Bahawalpur State* ...	37	51	57	40	2	...	1	...	20	32	2	1	42	74	3	1	57	79	2	1
44. Muzaffargarh ...	67	65	68	57	2	2	1	1	43	47	3	3	97	93	5	4	105	101	2	2
45. Dera Ghazi Khan ...	48	67	70	46	1	2	1	...	32	61	3	4	76	104	3	4	75	101	1	3

NOTE.—Figures of Attock for 1881, 1891 and 1901 and of Mianwali and Lyallpur for 1881 and 1891 are not available.

SUBSIDIARY TABLE VI.

Education by Caste.

Serial No.	Caste.	Number per 1,000.						Number per 10,000 literate in English.		
		Literate.			Illiterate.					
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
1	Aggarwál	212	381	13	788	619	987	117	209	9
2	Ahír	8	14	...	992	986	1,000	6	10	...
3	Aráin	11	19	1	989	981	999	15	27	1
4	Arorá	210	367	28	790	633	972	123	225	3
5	Awán	13	25	1	987	975	999	10	18	...
6	Barwálá	7	12	1	993	988	999	1	2	...
7	Báwaria	4	6	...	996	994	1,000	1	1	...
8	Bharái	4	7	...	996	993	1,000	1	1	...
9	Biloch	8	13	1	992	987	999	5	9	...
10	Bráhman	113	195	12	887	805	988	114	198	10
11	Chamár	4	7	...	996	993	1,000	...	1	...
12	Chhímbá	28	48	3	972	952	997	8	14	...
13	Chuhrá	1	2	...	999	998	1,000	1	1	...
14	Dági or Koli ...	3	5	...	997	995	1,000	1	2	...
15	Dhának	...	1	...	1,000	999	1,000	...	...	...
16	Dhobi	9	17	1	991	983	999	4	7	...
17	Dogar	5	9	...	995	991	1,000	3	5	...
18	Dumna	2	3	...	998	997	1,000	1	1	...
19	Faqir	36	60	2	964	940	998	6	10	...
20	Ghirath	11	21	...	989	979	1,000	6	12	...
21	Gujar	7	12	...	993	988	1,000	4	7	...
22	Hárni	3	5	...	997	995	1,000	...	...	...
23	Jat	17	28	2	983	972	998	10	20	...
24	Jhínwar	11	19	1	989	981	999	6	12	...
25	Jogi-Ráwal ...	24	46	1	976	954	999	13	27	...
26	Juláhá	8	14	...	992	986	1,000	4	7	...
27	Kamboh	16	27	2	984	973	998	12	21	2
28	Kanet	17	32	1	983	968	999	5	10	...
29	Kashmíri	34	57	7	966	943	993	77	141	3
30	Khatri	250	405	60	750	595	940	446	801	10
31	Khojá	58	107	3	942	893	997	47	86	3
32	Khokhar	16	28	1	984	972	999	22	40	...
33	Kumhár	4	7	...	996	993	1,000	2	5	...
34	Labáná	23	41	1	977	959	999	6	11	...
35	Lohár	14	25	1	986	975	999	9	17	...
36	Máchhí	3	5	...	997	995	1,000	2	3	...
37	Mahtam	9	17	...	991	983	1,000	1	2	...
38	Málí	5	9	1	995	991	999	7	12	...
39	Maliár	5	9	...	995	991	1,000	2	3	...
40	Malláh	3	6	...	997	994	1,000	2	3	...
41	Meo	5	10	...	995	990	1,000	2	4	...
42	Mirási	11	20	...	989	980	1,000	3	6	...
43	Mochí	4	7	...	996	993	1,000	2	3	...
44	Moghal	49	82	8	951	918	992	88	160	2
45	Musalli	1	1	...	999	999	1,000	...	...	...
46	Nái	13	23	1	987	977	999	6	12	...
47	Pakhiwárá	3	4	1	997	996	999	...	...	...
48	Pathán	53	86	8	947	914	992	89	154	3
49	Qassáb	7	14	1	993	986	999	4	8	...
50	Qureshi	77	136	10	923	864	990	98	183	2
51	Rájput	26	45	3	974	955	997	29	52	1
52	Saini	26	45	2	974	955	998	19	34	...
53	Sánsí	2	4	...	998	996	1,000	1	2	...
54	Sayad	83	145	12	917	855	988	118	219	3
55	Sheikh	74	124	13	926	876	987	152	272	4
56	Sunár	80	141	7	920	859	993	2	41	...
57	Tarkhán	23	39	3	977	961	997	13	23	...
58	Teli	6	10	1	994	990	999	4	7	...

Note.—Figures of literacy by Castes are not available for 1901.

SUBSIDIARY TABLE VII.

Number of Institutions and pupils according to the returns of the Education Department.

Class of Institution.	1911. Number of Institutions.	1911. Number of Scholars.	1901. Number of Institutions.	1901. Number of Scholars.	1891. Number of Institutions.	1891. Number of Scholars.
1	2	3	4	5	6	7
TOTAL ...	7,278	346,910	7,479	259,164	9,640	245,713
Collegiate Education. Arts Colleges ...	11	2,270	13	1,251	7	468
Collegiate Education. Professional Colleges ...	7	709	1	178	1	124
School Education, General. Secondary Schools ...	357	92,445	406	68,067	283	46,424
School Education, General. Primary Schools ...	3,920	190,255	2,682	117,420	2,025	92,261
School Education, Special. Training Schools ...	12	437	6	322	5	342
School Education, Special. All other Special Schools ...	36	3,502	15	2,167	7	782
Private Institutions. Advanced ...	166	3,914	378	6,541	794	9,408
Private Institutions. Elementary ...	2,769	53,408	3,978	63,218	6,518	95,904

NOTE.—The figures are for 1910-11, 1900-01 and 1890-91 respectively and have been supplied by the Director of Public Instruction, Punjab, *vide* No. 4097, dated 3rd August 1911.

SUBSIDIARY TABLE VIII.

Main results of University Examinations.

Examination.	1911. Candidates.	1911. Passed.	1901. Candidates.	1901. Passed.	1891. Candidates.	1891. Passed.
1	2	3	4	5	6	7
TOTAL ...	5,818	2,809	3,851	1,840	1,136	479
Matriculation Examination (Arts and Science)...	4,037	2,068	2,785	1,418	909	343
F. A.	856	348	575	246	161	91
F. Sc.	191	82	19	9	...	...
B. A.	506	162	376	127	60	39
B. Sc.	24	17	...	...	...	...
M. A.	42	17	24	10	3	3
M. Sc.	7	5	...	...	...	...
Degree in Medicine	13	13	8	5	8	3
Degree in Law	138	93	64	25	...	...
B. T.	4	4	...	...	...	...

NOTE.—Figures supplied by Director of Public Instruction with his No. 951, dated 15th February 1912.

SUBSIDIARY TABLE IX.

Number and circulation of newspapers, etc.

Language.	Class of newspaper (daily, weekly, etc.).	1911. Number.	1911. Circulation.	1901. Number.	1901. Circulation.	1891. Number.	1891. Circulation.
1	2	3	4	5	6	7	8
GRAND TOTAL	... ...	**229**	**183,518**	**166**	**149,017**	**74**	**24,258**
TOTAL	... ...	**177**	**142,884**	**135**	**131,995**	**64**	**19,958**
URDU	Daily	3	2,317	2	2,700	1	1,358
"	Weekly	60	63,404	74	60,290	42	14,155
"	Bi-weekly	...	...	1	1,500	2	600
"	Fortnightly	22	10,600	18	5,130	11	2,245
"	Monthly	86	63,302	36	61,925	4	1,210
"	Tri-monthly	4	1,761	2	250	2	350
"	Quarterly	2	1,500	1	150	...	...
"	Not fixed	...	...	1	50	2	40
TOTAL	... ...	**25**	**18,284**	**17**	**11,175**	**4**	**2,900**
ENGLISH	Daily	1	1,358	...	...	1	900
"	Bi-weekly	2	457	2	1,400	1	1,400
"	Tri-weekly	1	2,424	1	1,700	...	...
"	Weekly	4	1,870	5	2,350	2	600
"	Fortnightly	5	2,250	4	1,125	...	...
"	Monthly	11	9,675	4	3,850	...	...
"	Quarterly	1	250	...	...	...	...
"	Weekly	...	...	1	*750	...	...
ENGLISH AND URDU ...	Weekly	...	...	1	750	...	...
TOTAL	... ...	**17**	**16,700**	**5**	**2,672**	**1**	**200**
GURMUKHI	Weekly	6	7,700	3	1,972	1	200
"	Fortnightly	3	2,400	1	400	...	...
"	Monthly	8	6,600	1	300	...	...
TOTAL	... ...	**9**	**4,650**	**7**	**2,025**	**3**	**800**
HINDI	Weekly	1	1,000	...	...	1	400
"	Fortnightly	2	1,000	...	...	...	...
"	Monthly	6	2,650	7	2,025	2	400
URDU (NAGRI CHARACTER) ...	Monthly	...	...	...	...	1	250
TOTAL	... ...	...	...	**1**	**400**	**1**	**150**
URDU AND GURMUKHI ...	Weekly	...	...	...	...	1	150
" ...	Monthly	...	...	1	400	...	...
ENGLISH, URDU AND PERSIAN	Monthly	1	1,000	...	...	...	...

Figures supplied by Assistant to D. I. G., Police (C. I. D.), in his No. 190-S.B., dated 5th October 1911.

* The actual figures reported by D. I. G, Police, are "between 500 and 1,000."

NOTE.—Only figures for Indian-owned papers are given.

SUBSIDIARY TABLE X.

Number of books published in each language.

Language.	Number of books published in												
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	*Total of decade.*		
											1901-10.	1891 to 1900.	1881 to 1890.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
TOTAL ...	1,204	1,235	1,478	1,486	1,959	1,772	1,204	1,185	1,191	1,408	14,122	12,448	16,906
Arabic	19	27	32	35	37	27	13	19	35	17	261	376	852
Bálti	...	...	1	...	1	1	...	1	...	...	4	...	...
Bilochi	6	...	...	...	...	...	...	...	...	...	6	5	...
Brahui	...	...	...	...	...	...	...	...	1	...	1	1	...
English	69	73	120	105	158	127	90	84	86	80	992	768	724
Gujaráti	1	...	...	...	...	...	...	...	...	...	1	...	...
Gurkháli	4	...	2	1	...	...	...	...	...	...	7	...	...
Hindi	94	66	108	90	107	125	66	72	75	82	885	791	1,615
Kashmiri	1	1	...	...	8	21	11	2	14	4	62	23	31
Marhati	1	1	...	...	...	...	...	...	...	...	2	1	...
Márwári	1	1	...	...	...	...	...	...	...	..	2	9	3
Moltáni	...	...	...	...	...	...	...	...	...	1	1	...	6
Pahári	...	...	...	...	...	...	...	...	...	...	...	1	...
Panjábi	315	350	397	455	514	523	328	342	299	458	3,981	2,479	3,470
Parákrit	...	...	...	...	...	...	...	...	...	...	...	1	...
Pashto	9	14	17	6	11	10	1	2	11	2	83	101	132
Persian	29	23	28	48	47	35	25	8	22	12	277	400	787
Sanskrit	9	14	19	6	7	15	6	9	6	10	101	113	264
Sindhi	18	26	26	26	44	41	28	5	20	31	265	327	155
Tânkri	...	...	...	...	...	...	...	...	...	...	...	1	1
Tibetan	...	...	1	...	...	...	...	...	...	1	2	...	...
Urdu	491	521	601	614	881	708	491	497	533	597	5,934	5,924	7,656
Bilingual	119	103	113	89	126	121	129	125	84	107	1,116	979	1,023
Trilingual	17	13	13	11	18	18	16	18	4	4	132	126	152
Polyglot	1	2	...	...	...	...	...	1	1	2	7	22	35

NOTE.—Figures supplied by the Reporter on Books in his No. 86, dated 21st February 1912.

CHAPTER IX.

Language.

GENERAL.

442. The statistics concerning the languages spoken have been incorporated in Imperial Table X. The units are the same as in Sir George Grierson's classification in the Linguistic Survey of India, but with greater detail, and they have been arranged territorially—*i.e.*, the Vernaculars of India beginning with those of the Punjab, succeeded by the languages of other Asiatic countries, the European languages being given at the end. Details of the figures of each language are given by districts and states. The entries in the Enumeration books were, of course, very numerous (a complete list thereof is given in Appendix C to the Administrative Volume) in spite of clear instructions, issued to the Enumerators, and arrangements made with the Census Officer of each unit to determine beforehand what the main dialect of the district, state, etc., should be called. The entries in the Sorter's tickets were, therefore, carefully examined and the names representing the same dialect were marked, for being grouped under that dialect. Doubts were cleared after local enquiry. The sub-division of the figures into unnecessarily minute details was thus avoided. In Subsidiary Table I, the statistics for the whole Province have been grouped according to linguistic families—*i.e.*, in strict accordance with Sir George Grierson's scheme. The classification in the Imperial Table being more detailed than that laid down for guidance, it was not found necessary to prepare a Subsidiary Table, classifying the figures according to his scheme as distinguished from the arrangement in the Census returns. The distribution of important languages (and dialects) of the Province has been given by Natural Divisions, districts and states in Subsidiary Table II, and Subsidiary Table III compares the strength of the tribes supposed to be of aboriginal stock, with the number of persons speaking the tribal dialect.

Reference to statistics.

443. According to the instructions, the Enumeration books were to show, for each person, the language or the dialect in which he talked at home. The Enumerators were required to put down the dialect exactly as the person enumerated described it, but, at the same time, they were instructed, in each unit, to call a particular dialect by the same name. Had it not been for the Urdu-Hindi-Panjábi controversy, which has been going on for a considerable time in the Province, the figures should, with the precautions taken, have been almost thoroughly reliable. Unfortunately, however, the leaders of different sections issued open or confidential instructions to their adherents asking them to advocate the cause of their favoured language or dialect; and in the preparation of the Preliminary Record it was noticed that party feeling was influencing the accuracy of the returns in respect of the entries relating to the three dialects above mentioned. In the words of the Deputy Commissioner, Simla :—

Accuracy of the returns.

"The Punjab Muhammadans were in many cases anxious to have Urdu recorded as their language. The Aryas, whatever their birth place, often wanted Hindi to be recorded as their language. The United Provinces Hindus wanted in many cases 'Hindi' to be recorded as their language."

Mistakes were corrected as far as possible, and it was explained to the Enumerators and the supervising staff at different centres that they should not allow people's personal views to vitiate the statistics which would, if tampered with, lose their scientific value and mislead them as much as others. But it was considered inadvisable to issue any general orders on the subject, authorizing the enumeration staff to use their discretion in preference to the statements of the persons enumerated, for fear of the idiosyncracy of Enumerators proving more harmful in the end than that of the persons concerned. The agitation was, however, confined mainly to towns and the figures of the cities of Delhi and Lahore, where it was at its worst, show that, although both Hindi and Urdu, gained in the measure of the numerical strength of their supporters, at the expense of Hindustani and Panjábi (the supporters of the former—mainly Arya Samajists being far more limited than those of Urdu, *viz.*, the educated Muhammadans), yet the extent of the error was insignificant on the whole. The difference between Panjábi on

the one hand and Urdu or Hindi on the other is very marked. As regards that between Hindi and Urdu, the standard adopted was that where many Persian words were used—*e.g.*, where the form of salutation was *Adáb arz, Mizáj sharíf, Farmáie kyá hál hai, etc., etc.*, the language was Urdu; but where there was a preponderance of Sanskritic words as in the conversation of the uneducated shopkeepers—*e.g., Jai Rámji ki, Prasann ho bhái, áp ki kirpá, etc., etc.*, it was Hindi. To take the city of Delhi as an instance, the figures are as given in the margin.

		Hindi.	*Urdu.*
Hindus	Male ...	32,772	31,496
	Female ...	23,648	23,260
Sikhs	Male ...	22	112
	Female ...	...	65
Muhammadans	Male ...	271	32,406
	Female ...	55	27,279

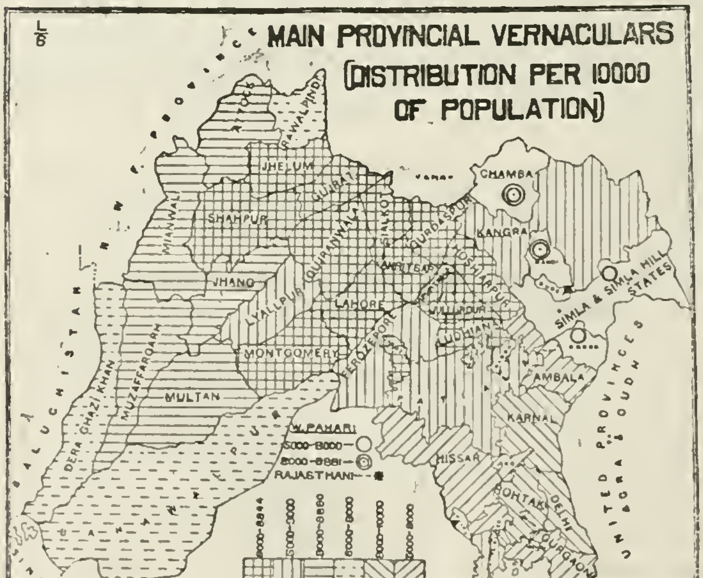
The results appear to be very much in accordance with facts and Hindi does not seem to have had an undue advantage even in this city which has a large Hindu population. In 1901, the language of the whole population was designated by the indefinite term Hindustáni. In the Lahore District, however, Urdu seems to have had a pull over Hindi in replacing Panjábi, as the figures in the margin will show. In 1901, only 21,226 persons were shown as speaking Hindustáni in the whole district and there were no entries under Hindi or Urdu. The 6,725 men, shown as speaking Hindustani, are of the bearer and khansama class, whose lingua, if properly analyzed, could be assigned partly to Urdu and partly to Hindi, according to the grammatical structure. The present figures for the city of Lahore, which are also noted in the margin, speak for themselves. The fact, that the number of Hindu and Sikh females using Urdu is several times larger than that speaking Hindi, is significant, and the efforts of the Arya Samáj on behalf of Hindi would not appear to have been very fruitful. In the opinion of Mr. Tapp, the City Census Officer, Urdu was deliberately put down in some cases, where the persons concerned could talk nothing but Panjábi. The bulk of the population has, however, been rightly registered as talking Panjábi and the exaggeration, in favour of Hindi and Urdu, was, on the whole, extremely small. The exertions in the interest of accuracy do not, therefore, appear to have gone altogether unrewarded, for there is no reason to believe that the statistics, on the whole, are very far from the actual facts.

	Hindustáni.	*Urdu.*	*Hindi.*	*Panjábi.*
1901 ...	21,226	...	...	1,127,422
1911 ...	6,725	37,555	4,184	970,049

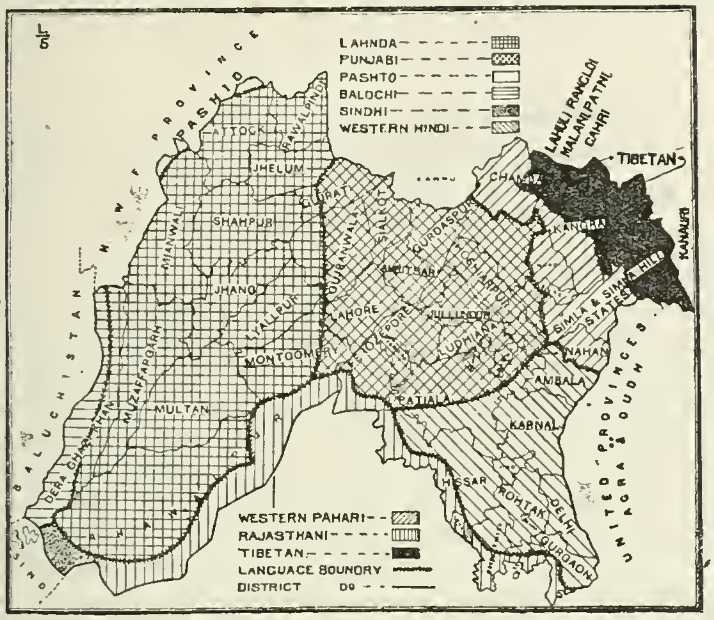
		Hindustáni.	*Hindi.*	*Urdu.*	*Panjábi.*
Hindu	Male	... 510	2,288	5,561	40,091
	Female	... 174	702	3,427	21,794
Sikh	Male	... ...	115	292	8,600
	Female	... ...	78	192	3,500
Muhammadan	Male	... 1,328	219	14,474	59,252
	Female	... 872	131	9,401	39,859

LINGUISTIC DISTRIBUTION.

Classification. 444. The linguistic distribution of the people, which is shown in Subsidiary Table I, takes count of only such languages as were spoken by more than 500 persons, at the recent Census. The map in the margin indicates the languages spoken by more than 50 per cent. of the population in each district or state. The spoken languages of the Punjab fall under two main heads, *viz.*, the Tibeto-Chinese and the Indo-European, with a few unclassed languages. The languages of the Tibeto-Chinese family are spoken by about 42,000 persons or 2 per mille of the population. The Indo-European family is the most important and practically the whole population (over 24 millions or 996 per mille) speaks one or another language, belonging to this stock. The Eastern Group of the Eranian Branch—Aryan Sub-Family—is used only by 6 persons per mille, and the



Indian Branch by 990. The non-Sanskritic languages come up to less than 1 in a thousand, the rest of the spoken languages being of the Sanskritic Sub-Branch. Less than 1 per mille of the population speak the Unclassed Languages of India, while the foreign groups of the Indo-European Family including Persian (Iranian) and the European Languages are spoken by 38,376 persons; English, which belongs to the Teutonic Group, being the most important (with 35,800 persons). The aggregate of the European Languages is more than 1 per mille. The languages of the Dravidian, Semitic and Mongolian Families are spoken respectively by 459, 116 and 258 persons only, most of them being immigrants; and there was just one man speaking the Malay Language of the Malayo-Polynesian Family. The most important of the languages is Panjábi (Western Group, Sanskritic Sub-Branch of Aryan Sub-Family) spoken by more than half the population of the Province, but with Lahndi and Western Pahári, which are akin to it and also belong to the same sub-branch, it is the mother tongue of over $\frac{3}{4}$ths of the inhabitants of the Punjab. Western Hindi, which includes Urdu, Hindustáni and the dialects common in the districts of the eastern Punjab, is spoken by less than $\frac{1}{6}$th and Rájasthàni by 3 per cent. of the population. The map, printed in the margin, shows roughly the localities in which Tibetan, Western Pahári, Western Hindi, Rájasthàni, Panjábi, Lahndi, Balochi, Sindhi and Pashto are chiefly spoken.



Tibeto-Chinese Family.

445. The only languages belonging to the Tibeto-Chinese Family, which are found in the Province, are the Tibeto-Himalayan and Assam-Burmese Branches of the Tibeto-Burman Sub-Family. Under the latter branch there are only 8 persons speaking Burmese while under the former fall Tibetan, Bhotiá, Bálti, Ladákhi and Láhuli* belonging to the Tibetan Group and Kanauri, Patni, Rangloi, Chambá Láhuli, Bunan or Gáhri and Maláni or Kanáshi pertaining to the Western Sub-group of the Pronominalized Himalayan Group. The figures of each language are given in the margin. It may be mentioned that Bhotiá was returned without any qualification except in the case of 34 Báltis and considering that the mojority of the entries came from the Kangra District and particularly from Spiti, where the language spoken is pure archaic Tibetan of the Lhassa type, it may be presumed that the figures entered against Bhotiá (others) signify nothing more or less than pure Tibetan; and according to Sir George Grierson, Bhotiá of Tibet is identical with Tibetan. Tibeto-Chinese Family.

Language.	*Actual figures.*
Tibetan Group.	
Tibetan	4,584
Bhotiá (others)	5,676
Bálti	34
Ladákhi	11
Láhuli	432
Total ...	10,737
Pronominalized Himalayan Group.	
Kanauri	22,538
Patni	4,797
Rangloi	725
Chambá Láhuli	1,173
Bunan or Gáhri ...	1,261
Maláni or Kanáshi ...	376
Total ...	30,870

446. Burmese is not a local dialect. It is spoken by 8 Burman immigrants found in the places noted in the margin. Burma group.

Burmese.

Jhelum	... 2	Attock	... 1
Rawalpindi	... 2	Lyallpur	... 3

447. Tibetan and Bhotiá (other) which has been ascertained to be pure Tibetan, are returned mainly from Kangra, Simla, the Simla Hill States (mainly Bashahr) and Chamba. Spiti (Kangra) is the only tract Tibetan group.

* Lahuli is also called Lahuli Bhotiá in some places, and includes 111 entries in Kangra relating to Lohárí, which on enquiry was found to be a dialect of Tibetan.

in which Tibetan is the main spoken language. The figures of Bhotiá probably include a certain number of Baltis who failed to specify the Bálti spoken by them. These and the Ladákhis speaking the Ladakh variety of Bhotiá are found scattered over Simla, Kangra and Chamba, while Lahuli* was returned in the Lahul tract of Kangra and the Mandi State. The figures are given in the margin.

Tibetan and Bhotiá.

Bhotiá.		*Lahuli.*	
Simla ...	1	Kangra ...	302
Kangra ...	5,044	Mandi ...	130
Chamba ...	631		
	5,676		432

Pure Tibetan is spoken mainly by Budhists while persons speaking Bálti 'Bhotiá' are usually Muhammadans, and those speaking Ladákhi are Muhammadans or Budhists.

Pronominalized Himalayan Group.

Western sub-group.

448. Kanauri is spoken mainly in the Bashahr State by Kanets and also in parts of Kulu. Patni, Rangloi and Bunan or Gáhri are confined to Lahul, while Maláni or Kanashi is spoken in Kulu Proper. Chamba Láhuli is located in the part of Lahul which is included in the Chamba State. The persons speaking the Tibetan languages belong more or less to the Budhist religion.

Dravidian Family.

Dravidian languages.

Tamil ...	300
Malayalam ...	3
Kanarese ...	4
Telugu ...	152

449. Languages of the Dravidian Family are of no importance in this Province, as they are spoken only by immigrants. The total figures are noted in the margin.

Indo-European Family, Aryan Sub-Family.

Eranian Branch.

450. The only Aryan languages of the Eranian Branch met with in the Province are Balochi and Pashto, both belonging to the Eastern Group.

(*a*) Baloch or Balochi.

Balochi, the language of Baluchistan, is spoken in this Province only in the Biloch *trans*-Frontier, which fringes the west of the Dera Ghazi Khan District. It was returned generally as Balochi, but 53 Biloches, who happened to be in the Jhelum District, called their language Mekráni, which is one of its dialects. Of a total of 70,675 persons speaking Balochi, 68,921 were returned in Dera Ghazi Khan and 1,444 in the adjoining State of Bahawalpur. The rest of the entries are scattered over the whole Province. Two in every fifteen Biloches of the Province thus speak their traditional language, the others using the local dialect of the tract in which they reside. Even in the Dera Ghazi Khan District which is the stronghold of the language, the Bilochi-speaking population represents only 1 in 3 of the total strength of the Biloches. The number of persons speaking the language has increased from 64,607 (including 24,087 inhabitants of the Biloch *trans*-Frontier who were not reckoned in the figures of 1901) to 70,675, showing an increase of about 9 per cent. This is obviously due to the increase of population in the tract inhabited by Biloches. But the progress is not commensurate with the increase in the total population of the tribe which has risen 14 per cent. in the Province and 11 per cent. in the Dera Ghazi Khan District including the Biloch *trans*-Frontier.

(*b*) Pashto.

Pashto is spoken at the extreme north-west of the Attock District, in the horn like projection of Bhangi Khel from the Mianwali District and at the foot of the semi-circular Maidani range lying on its western boundary. The entries of the Enumeration books included under Pashto are Afgháni, Chháchhi and Pashto. Afgháni is another name for Pashto, but Chháchhi is a geographical term meaning the language spoken in the Chhachh tract, which lies at the north-west end of the Attock District. A few Patháu inhabitants of the portion adjoining the frontier speak Pashto, but the Chháchhi spoken in the rest of the tract is akin to Pothwári. Only 142 persons, who returned their language as Chháchhi, were, therefore, after local enquiry, classed under Pashto. Chháchhi proper will be dealt with under Lahndi. Pashto is now spoken by 67,174 people compared with 52,836 in 1901. The increase of 27 per cent. is not inconsistent with the general rise in population in the Attock† District to the extent of 12 or 13 per cent. and the increase of 16 per cent. in the Pathans of Mianwali.

*The following entries which were included under Láhuli, with reference to the first word of the slip entries, should have been, properly speaking, transferred to the pronominalized Himalayan Group under the following heads but the figures are insignificant :—

Láhuli Gáhri ... ... 3—Gáhri or Bunan.——Láhuli Patni ... ... 115—Patni.

† Figures by caste are not available for the new Attock District for 1901.

Indian Branch.

451. The generally recognized theory about the origin of the Indian Branch of the Aryan Sub-family is that it was imported into India by the Aryan immigrants. I do not propose to contest the theory in this book, but merely wish to offer a few remarks which may open up a different line of investigation. General remarks.

The uncertainty of the immigration theory can be gauged from the way in which it has been shifting ground. I cannot do better than quote from the last Census Report of India*:—

"The original home from which the populations, whom we now group together under the name of Indo-Europeans, spread over Europe and parts of Western and Southern Asia, has been a subject of long discussion, extending over many years. We English are probably most familiar with the cautious opinion expressed by the late Professor Max Müller, that it was "somewhere in Asia," although his oft-repeated warning that the existence of a family of Indo-European languages does not necessarily postulate the existence of one Indo-European race, has too often been ignored by writers who should have known better. The earliest enquirers based their conclusions in the main on Philology, and in former times it was, indeed, universally assumed that the original seat should be sought for either on the Caucasus or on the Hindukush. Since then other sciences have been made the handmaids of the enquiry. History, Anthropology, Geography and Geology have all been pressed into the service. Philology fell for a time into discredit, and more recent opinion based in the main upon Anthropology, asserted with equal decision that the locality must be looked for in North-West Europe. More recently, we have been led back to the old theory, and have had Armenia and the country round the Oxus and Jaxartes pointed out to us as the place of origin. The latest researches are those of Professor Otto Schrader, who, after a review of all the evidence available, considers that the oldest probable domicile of the Indo-Europeans is to be sought for on the common borderland of Asia and of Europe in the steppe country of southern Russia. Here they were pastoral people; here some of their number gradually took to agricultural pursuits; and from here they wandered off to the east and to the west."

The disposition and affinity of the dialects found in different parts of India have necessitated such eminent scholars and acknowledged authorities as Sir George Grierson, to alter their position with reference to the advent of the Pisácha (non-Sanskritic) speaking people, who were first alleged to have forced themselves as a wedge into the earlier Sanskrit-speaking Aryan settlers and then supposed to have gone round the latter on the outer skirts of the country inhabited by them, in order to reconcile the facts with the immigration theory. It has also been found necessary for the same reason to put forward the somewhat unique and improbable hypothesis of the Aryan invaders having brought their women with them, so that their language had no occasion to be influenced by the aborigines of another linguistic stock. It has also had to be assumed that once the Aryas had settled down, the current of migration stopped.†

The separation of the European from the Eranian and Indian Branches of the Aryan Language (sub-classes of the Indo-European mother tongue) is supposed to be based on the use of the allied terms of *centum* and *satam*. *Shatam* of Sanskrit is said to be derived from the latter form. But the conversion of *Sh* into *S* in Persian is a well-known phenomenon and the transformation of Sanskrit *Vipáshá* into Greek Hydaspes, of Chandr Gupta into Sandrocotus (Greek) and Sanskrit *Jaratushtar*, Eranian Zartusht into Zoroaster shows the tendency of the Western Branch to modify the *Sh* in actual Sanskritic words into a soft *S*. Then again we notice the insertion of a nasal between *S* and *T* in the dialectic development of Sanskrit, *e.g.*, *Sat purush* (good man) is used mostly as *Santpurush* or *Sant* in the Sanskritic dialects. Presuming that the parent stock of the Aryan languages was evolved somewhere in the north-west of India where the eldest sister of the family—*viz.*, Sanskrit—retains some of the roots in their pristine purity, the change from *Shatam* (Sanskrit) into *Centum*‡ (Latin) would be capable of explanation on the analogy of the two above mentioned instances, and other similar phonetic changes.

It is also supposed that the Indo-Aryans immigrated over the Hindukush while the Eranians settled in the country west of the Indus; but the discovery of some dialects west of the Indus, which are closely related to the Indian (Sanskritic) Branch would perhaps be easier to explain on the assumption

* Census Report of India, 1901, para 466.

† The subject has been discussed at length in P. T. Sriniwas Iyengar's paper on the Myth of the Aryan Invasion of India published in the Journal of the Royal Asiatic Society of Arts for 19th July 1910, pp. 841-846.

‡ The Latin pronunciation of centum as kentum would be in conformity with the Greek preference for a hard 'k' as in Sandrocotus.

that the original stock of the Eranian Branch went forth from the land of the five rivers across the Indus, and while the mass of the speakers modified their speech into the Eranian type under climatic influence, small groups in isolated places retained its original characteristics. The traces of Hindu influence in the mounds of Mississipi (America)*, of the Hindu religion in Egypt†, the presence of Brahmans in Arabia, in the time of the Prophet, as evidenced by the ballads collected by Mr. Russell Stracey‡ would go to support the contention that there was an immense emigration from India after the Mahábhárata, which would account for the spread of the influence of the Aryan Language to different parts of the world, and obviate the necessity for discovering outside India an imaginary home of the common stock from which the various branches of the Aryan Language sprang up.

Non-Sanskritic Sub-Branch.

(a) Kashmiri.

452. The languages of the Non-Sanskritic Sub-Branch called Pisácha in Sir George Grierson's classified scheme are Kashmiri and Kohistáni, both belonging to the Shina Khowar Group. Kashmiri is spoken by immigrants from Kashmir, and some of them, who have been domiciled in the Province for several generations, still adhere to their mother tongue. The language, however, seems to be losing ground, being returned now by only 7,190 people against 8,523 in 1901. The largest figures are returned from Ludhiana, Lahore, and Amritsar, where Kashmiris are found in large numbers, and Gurdaspur, Jhelum, Rawalpindi and Chamba which adjoin the Kashmir State. I might mention here that the existence of certain identical words in Kashmiri and Pashto such as *manz*= middle (from Sanskrit *Madhya*) points to some affinity between the two languages and perhaps to a Sanskritic origin.

(b) Kohistani.

Kohistáni has been returned by only 26 persons, belonging to Kághán who declared their language to be Kágháni.

Sanskritic Sub-Branch.

Sanskrit.

453. Sanskrit is not one of the spoken languages of this Province. Only 4 persons who were eminent Sanskrit Scholars belonging to Benares and usually talked Sanskrit at home, supplied the 4 entries under this head. The only notable feature is that one of the four persons recorded as speaking Sanskrit was a female.

North-Western Group.

Lahndi.

454. The dialects spoken in the western Punjab and usually known as Western Panjábi, have been grouped by Sir George Grierson as Lahndá, or Lahndi, as he now prefers to call it. One never hears the language called by either of the names. Lahnda means the west (literally the direction in which the Sun sets) and, relatively to the central and eastern Punjab, the language spoken in the western part of the Province is called *Lahnde di boli* (the language of the west). But Lahndi is the most appropriate name, which can cover the numerous appellations, geographical or tribal, by which it is known in different localities. It belongs to the Sanskritic Sub-Branch but according to Sir George Grierson, has been influenced considerably by the Pisácha language. He says "I trace the influence of the non-Sanskritic languages right down the Indus through Western Panjábi (Lahnda) and Sindhi, through western Gujrat into the Bhil languages of Vindya Hills and possibly even further. Here the basis appears to be Sanskritic but the non-Sanskritic influence appears to be very marked." He thinks it is not a dialect of Standrad Panjábi but is a separate and distinct language. Altogether 4,253,566 persons or 176 per mille of the population have been returned as speaking the dialects which fall under this head. The increase compared with the figures of 1901 (see Subsidiary Table 1) is not large considering that the population in the western Punjab has generally increased. The line differentiating Lahndi from Standard Panjábi of the central Punjab (see map printed in the margin of paragraph 444) runs from the south-eastern boundary of the Jhelum District almost due south, through the middle of the Phalia Tahsil of Gujrat, along the eastern boundary of Hafizabad and through the middle of the Khangah Dogran Tahsil, touching the north-west corner of Sharakpur (Gujranwala) and Chunian (Lahore) Tahsils, through the Gugera and Dipalpur Tahsils of Montgomery, to the southern boundary of the Pakpattan Tahsil of the same

* See paper by Alexander Denmar "Did the Hindus discover America," in Indian Review, September 1912, pp. 706—710.

† Modern Review, June 1910, pp. 530—635.

‡ History of the Muhiyals, pp. xxviii, *et. seq.*

district, where it turns west to the trijunction of the Montgomery and Multan Districts with the Bahawalpur State. From this point it curves round to the south, to within 15 miles of the Bikaner border, and then runs, almost parallel to the boundary of that State with Bahawalpur, to the south-western end of the Province. On the west, it is hemmed in by the Balochi speaking Biloch *trans*-Frontier tract of Dera Ghazi Khan, and on the north-west, by the boundary of the North-West Frontier Province, with the exception of the three small Pashto speaking projections into the Mianwali and Attock Districts. The Pahári of the Murree and Kahuta hills, which I have classed with Western Pahári has been included by Sir George Grierson in Lahndi.

Local distribution.

(a) *Entries in Sorters' tickets.*

Derewal.	Jhelumwáli.	Pindochi.
Dhanni or Dhanauchi.	Kachhi.	Pothwári.
Ghebi.	Khetràni.	Thalochari.
Hindko or Hindki.	Khushábi.	Tináoli.
Jatiáli or Jatki.	Multáni.	Ubhechi.
	Pesháwari.	Western Panjábi.

The names by which Lahndi or Western Panjábi has been designated in the Census returns, in different parts of the Punjab, are enumerated in the margin. Khetráni, which is not a local dialect (it belongs to Khetran—Thalchotiali—in Baluchistan), has been returned by six persons in Dera Ghazi Khan and four in Jhelum and has been classed under Lahndi, with reference to page 275 of the India Administrative Volume, 1901. Six persons in Lyallpur were found to speak Tinaoli, which is a dialect of western Hazara. Natives of Peshawar found in different districts, at the time of enumeration, gave their dialect as Pesháwari, which is another name for the Hindki of Peshawar. All the other terms are local. An interesting name of the dialect, which does not appear in the Enumeration books, is Jagdali. The Biloches of Dera Ghazi Khan designate the dialect of the *Jagdal* (Jats) of that locality by this term.

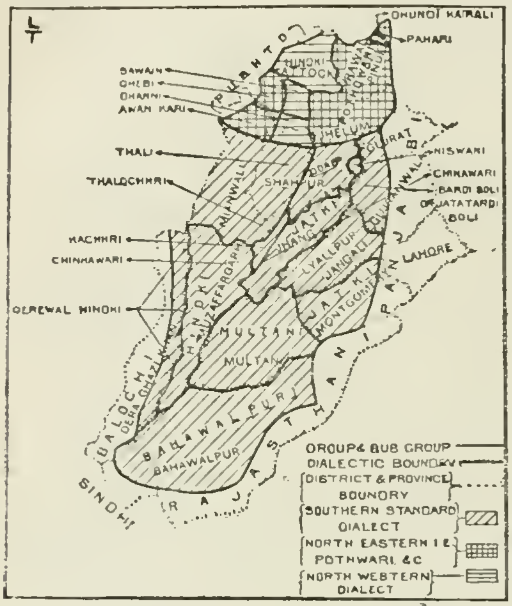
A glance at Imperial Table X will show that the bulk of the figures under Lahndi come from the Rawalpindi and Multan Divisions and the Bahawalpur State. Lahndi is spoken only in a small portion of Gujrat, but with regard to the principal dialect of the district it has been treated as Standard Panjábi. The dialect of Jhelum is distinctly Lahndi but owing to its proximity to the Panjábi speaking tract, the language was named Panjábi. Similarly the language of Montgomery, which is mainly Lahndi, was put down, in the Enumeration books, as Standard Panjàbi. In the Shahpur and Lyallpur Districts, the preponderance of Panjábi in the returns is ascribable largely to the presence of colonists, etc., from the central Punjab, but there is no doubt about a large number of the local residents having also been returned (wrongly) as speaking Panjábi. On the whole, the real strength of the persons speaking Lahndi has, therefore, been somewhat underrated. But while the total figures of this language may be taken as fairly accurate for all practical purposes, the names returned from each district by no means indicate the correct distribution of the dialects. District Census Officers were required to decide beforehand what name should be used for particular dialects in each district or state. So the officer deciding the question, gave to the dialect of the district whatever name he chose, out of the numerous terms by which it was known. For instance, in Mianwali, the dialect of the Indus Valley is known as Derewal or Multáni; that of the southern Thal, Thalochri; of the northern Thal, Thali; of the trans-Salt range tract Awánkári and so on; but the term Multáni alone was used in the greater part of the district to designate the local dialects and the name of Pothwári was used for the dialect of the Awánkári tract. I have made these remarks to prevent misunderstanding. It is, therefore, not possible to give an accurate local distribution of the various dialects on the basis of the present Census figures; but with the information, now being supplied, and the volume of Linguistic Survey relating to Lahndi, which is now in Sir George Grierson's hands, it may be possible, at a future Census, to obtain statistics of the dialects in each locality under the correct names.

(b) *Distribution according to Sir George Grierson.*

The southern (Standard dialect).	Derewál Hindki.	Ghebi.
Niswáni.	Chináwari.	Pothwári.
Doábi.	Chinháwari.	Pahári.
Jatki.	Thali.	Dhundi Kairáli.
Jángli.	Thalochri.	*North-western.*
Káchhi.	Bár di Boli or Jatádar di Boli	Dhanni.
Multáni.	*North-eastern.*	Swáin.
Babáwalpuri.	Awánkári.	Hindki.
Hindki.		

Sir George has very kindly favoured us with a note on the subject. He divides the dialects of Lahndi into three groups: (1) the southern (standard dialect); (2) the north-eastern, *i.e.*, Pothwári, etc.; and (3) the north-western. The list of dialects falling within each group, given by him, is reproduced in the margin. Niswáni has not been returned as a dialect

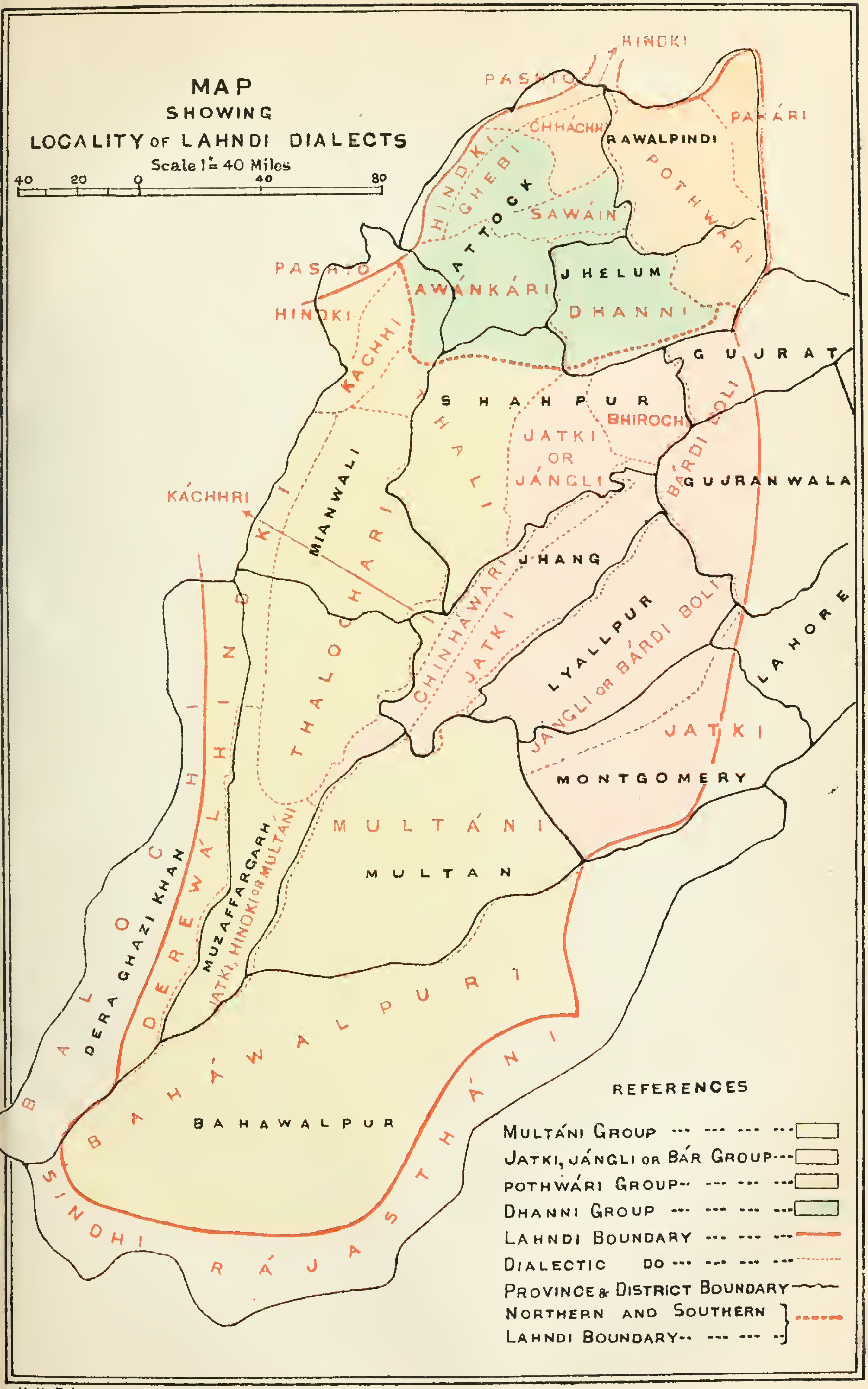
anywhere in the Province, at this Census, nor was it returned in 1901. The Enumeration books do not show that Dhundi Kairáli is spoken anywhere. Local enquiries made from the Murree Tahsil have not elicited a reply in the affirmative either. Doábi is the name given to the dialect spoken in the Shahpur District, between the Jhelum and Chenab rivers, but it is also known by other local names such as Sháhpuri, Bhirochi and Jángli or Jatki. The map printed in the margin, shows the location of the various dialects, as pointed out by Sir George Grierson. The list is exhaustive and so far as my experience and the information collected by me go, the general line of the distribution is correct. Without going into the detail of the distinguishing characteristics of each dialect, which it would be useless for any one to attempt until the results of Sir George Grierson's scientific investigations have been published, I cannot hazard an opinion as to the absolute accuracy of his distribution.



(c) *My proposals.* But I attach a separate map (see opposite page) showing the groups into which the Lahndi dialects may be arranged according to popular notions, and the localities in which they are known to be spoken. The arrangement differs but slightly from that adopted by Sir George, and I present it merely with a view to assist in his deliberations. Except at the south-western end where, on the west, it is abruptly stopped by Balochi and the south, where Rajasthâni presents a sudden change, Lahndi varies gradually from one local dialect to another and merges almost imperceptibly from Baháwalpuri to Sindhi, on the one hand, and from Jatki, Jángli or Bár di Boli into Standard Panjábi on the other. Taking the dialect of Multan and Muzaffargarh (Multáni) as the nucleus, Derewal Hindki is not much removed except in differences of accent and some influence of Balochi. Going north, it loses some of its sweetness in the Thal, but the dialect of the Indus Valley in Bhakkar and Leiah remains practically the same. The Kachhi dialect of Mianwali and the Thali of the northern Thal bear traces of the characteristics of Awánkári, while the latter is a connecting link (with certain peculiarities of its own) between the Káchhi and Dhanni dialects. Pothwári shows greater Sanskritic influence and would appear to have affected Ghebi and Awánkári on the one hand and Dhanni on the other. On the east Multáni gets gradually assimilated to Panjábi in the Jatki or Jángli or Bár di Boli, which as we go north merges by degrees into Pothwári and Dhanni. The line of differentiation is, however, marked at the southern limits of the Pabbi and Salt Ranges lying at the north of the Khushab and south of the Pind Dadan Khan Tahsils, respectively. Of the northern dialects, Pothwári with Pahári and Chháchhi stands out somewhat prominently and in the western group, Ghebi is closely allied to Awánkári and Swáín to Dhanni. On the south of the differentiating line, Montgomery, Lyallpur and parts of Jhang and Shahpur, with portion of Gujranwala and Gujrat form a group more or less distinguishable from Multáni and the other dialects. Lahndi may, therefore, be divided into northern and southern, with the eastern and western group in each. In the margin I have classified accordingly, the entries found in the Sorters' tickets.

LAHNDI.

Northern.		Southern.	
Eastern group.	Western group.	Eastern group.	Western group.
Pahári, Pothwári, Chháchhi, Hindki of Attock.	Dhanni, Swáín, Awánkári, Ghebi.	Jatki of Montgomery, Jángli or Bár di Boli of Lyallpur and Montgomery, Jatki of Jhang, Bhirochi, Jatki or Jángli of Jhang, Chinháwari.	Derewal, Hindki, Káchhi, Thali, Thalochari, Jatki of Muzaffargarh, Multáni, Baháwalpuri, Hindki of Isa Khel, Káchhi.


MAP
SHOWING
LOCALITY OF LAHNDI DIALECTS
Scale 1" = 40 Miles
40 20 0 40 80
HINDKI
PASHTO
PAHARI
CHHACHHI
RAWALPINDI
POTHWARI
HINDKI
GHEBI
ATTOCK
SAWAIN
PASHTO
HINDKI
AWANKARI
JHELUM
DHANNI
KACHHI
GUJRAT
SHAHPUR
BHIROCHI
JATKI OR JANGLI
BARDI BOLI
THALI
GUJRANWALA
KACHHRI
MIANWALI
THALOCHARI
JHANG
CHINHAWARI
JATKI
LYALLPUR
JANGLI OR BARDI BOLI
LAHORE
JATKI
MONTGOMERY
HINDKI
DEREWAL
BALOCHI
DERA GHAZI KHAN
MUZAFFARGARH
JATKI, HINDKI OR MULTANI
MULTANI
MULTAN
BAHAWALPURI
BAHAWALPUR
SINDHI
RAJASTHANI
REFERENCES
MULTANI GROUP
JATKI, JANGLI OR BAR GROUP
POTHWARI GROUP
DHANNI GROUP
LAHNDI BOUNDARY
DIALECTIC DO
PROVINCE & DISTRICT BOUNDARY
NORTHERN AND SOUTHERN LAHNDI BOUNDARY

N.K.P.L.

(D) *Characteristics of each group.*

I give below a few characteristics of each of the groups.*

The genitive case ending *dá* or *ḍá* instead of the Panjábi *rá* is common to all dialects of Lahndi except Pothwári, where *ṛá* with a hard *ṛ* is used under the influence of Pahári, *e.g.*, *mháṛá* (our), *tuháṛá* (your). In the southern group we have *máidá*, but in the northern, a nasal is inserted making it *máinḍá*. In the third person singular the *d* is soft in the former group; in the latter the formation is the same as in the eastern branch but *ná* is substituted for *dá* in the western. The absence of the suffix *ne* in the Instrumental case is also a common feature, but in the southern group we have *únkitá* and in the northern group *uskitá* instead of the Panjábi *us ne kitá*. The hard *ḍ*, the ablative suffix *kanún*, the dative with *kún*, the nominative plural *assán* instead of *assí*, the pronominal suffix of verbs, *e.g.*, *kitum* (I did), *mareom* (I hit) and the passive participle, *e.g.*, *marindá* (being hit) are peculiar to the southern Lahndi. The dialect of the Thal is coarser. The *l* (dental) is often pronounced as *l* (lingual) and the accent is generally rough. The oblique ending in *e* such as *ghare dá* or *ghare ná*, the dative with *ki* as in *mikí*, *tukí*, the interrogative *ke* instead of *che* or *kyá* in Multáni and *ki* in Panjábi, and *katthe*, *kutthe* for *kitthe* of Panjábi are some characteristics of the northern group, while there are certain words peculiar to each, *e.g.*, *achh* (come), *gachh* (go) in Pothwári and *Sanjh* (saddle), *Bár* (stack), *gaddon* (donkey), *Taddi* (mat), *Pábi* (*cucumis utilisimus*), *khír* (milk) in Multáni. The well-known distinction between the southern Lahndi of Multan (Multáni) and that of Dera Ghazi Khan (Derewál) is that the former has a soft *r* (dental), while in the latter it is pronounced as *ṛ* (lingual). The Multánis are often twitted by the Derewáls by being asked to recite *Chiri pharki, ghori larkí, larakdá larakdá ghori khare te maen charhán* (the sparrow fluttered, the mare shied, I hung on and would get on if the mare stopped), with a succession of '*r*'s which is a stumbling block for the Multánis. The equivalent, in each dialect of a few simple expressions, is noted below :—

English.	Multáni.	Jángli.	Bhirochi	Dhanni.	Pothwári.	Awánkári.
Yours	taiḍá ...	tainḍá ...	tairá	tahndá ...	tohárá ...	tohndá.
What is his name	ke nán his ...	ke nán sú ..	ke nán haiye	ke náns ...	ki náns ...	ke náns.
We shall go ...	assán vaisún	asi vaisoon ...	asi jassán ...	asi wassán ...	asi gachhsán...	asi wassán.
I yoked the pair of bullocks.	joṛá juttam ...	main joṛá juttá áhi.	main joṛá juttá áhi.	main joṛá joyá ahiá.	main joṛe ki jotaryá.	main joṛá joyá ahiá.
Have you got water	pánṛin bivre	pánṛin hinne	pánṛín haiye	pánṛin ahne...	Pánṛin haiya,	pánṛin ahne.
From me ...	main kanún...	maíthoon ...	maire kolún...	mahnḍe kolún	mháṛe pásun	mahnḍe kolún.
To me ..	mai kún ...	maínun ...	mainnn ...	mainún or mánh	miki ...	mánh.
Sit down ...	baih thee ...	baítko ...	baho ...	baih wanj ...	Bahi já ...	ajh wanj.

The dialectic differences of accent, idiom and vocabulary are too great to admit of a close examination here. The peculiarities of each dialect will, no doubt, be explained by Sir George Grierson in his Linguistic Survey.

(E) *Arabic words in Bár di boli.*

A theory was started sometime ago about the foreign origin of the Jánglis of the Chenab *bár*, and the presence of a certain number of Arabic words in the *Jatki* of that tract also called *bár di boli* was made much of. Such words as *akkal, faham, lánat, matlab, khás*, are not the exclusively possessions of *bár di boli*, but are used throughout the western Punjab, where the Muhammadan influence has been strong, and to some extent throughout the Province. *Akkal, matlab* and *khás* are very common in Panjábi and *akkal na shaúr* is a favourite expression for an idiot. Of the words with an Arabic origin, I have only heard one, *viz.*, *Bár*, which is said to be derived from *Barr* meaning land (particularly barren land). On the other hand, we have in the Indian vernaculars *Bár* (fence), *Báṛi* (garden), *Báṛá* (enclosure) and *Biṛ* (forest) all connected with forest growth, ordinarily derived from Sanskrit *Vri* to cover; and *Bár* meaning stack. The Arabic derivation is therefore doubtful. The term which seems to be really derived from Arabic *Barr* is *bárri* of Multáni which means an inhabitant of the wilderness uncivilized.

Sindhi.

455. Sindhi, as a local dialect, is confined to the south-western end of the Bahawalpur State, which adjoins Sindh, but numbers of Sindhis are found

* For particulars of southern Lahndi, see glossary of Multáni (south-western Panjábi) by the late E. O'Brien, I.C.S., revised by Mr. (now Sir James) Wilson and myself. Sir James Wilson's book on Western Panjábi deals with some of the dialects of northern Lahndi.

in the Dera Ghazi Khan, Multan and Lahore Districts, where the figures are large enough to deserve notice. It may be mentioned that Kachhi, which is returned as a dialect of Lahndi, is a local name for the language of the Kachhi tract in the Mianwali District, lying between the Indus and the uplands, *i.e.*, the Salt Range and the Thal, and is probably different to the Kachhi, which is said to be a dialect of Sindhi.

Southern Group.

Marathi.

456. The entries classed under Marathi are named in the margin. Of the 349 Dakhni speaking persons, 224 were enumerated in Ambala and the rest were scattered over the larger towns. Most of these men being Marathás, the term was interpreted to be Marathi. Most of the Marathi entries came from Delhi, where several Marathás had come in connection with the Delhi Durbar works. But Marathi speakers were found in Ambala and Amritsar as well.

1.	Ceyloni (Singhalese)	1
2.	Dakhni	349
3.	Daraori	12
4.	Goanese	104
5.	Kankani	1
6.	Marathi	346
7.	Thakari	2
	Total	815

Eastern Group.

Oriya.

457. Only three Oriya speaking men were enumerated in the Province, one in Karnal, another in Patiala and the third in Jind.

Bengali.

Bengáli or Banglá is spoken by 2,214 persons in the Province. Bengális are scattered all over the Province; but the largest figures have been returned from the districts noted in the margin. The total strength of the persons speaking the language is very nearly the same as in 1901.

Delhi	634
Ambala	125
Simla	302
Lahore	475
Rawalpindi	302

Assamese.

Only 5 persons speaking Assamese were enumerated.

Western Group.

Western Hindi.

458. The languages falling under the Western Group are Western Hindi, Rájasthání, Gujaráti, Panjábi and Western Pahári. I will deal with each of them separately. Western Hindi is the name given in the Linguistic Survey to the group of dialects spoken in the eastern part of the Indo-Gangetic Plain West (see map in paragraph 444). Western Hindi consists of 3 main dialects—*viz.*, Hindustáni, Urdu and Other Hindi. On the whole, it embraces 158 per mille of the total population. The number of persons speaking one form or another of the language has decreased from 4,207,731 to 3,826,467, evidently owing to the general decrease of population in the tract where it is mainly spoken. Hindustáni has diminished to less than one-half; Urdu has increased more than 50 per cent. and Other Hindi has nearly trebled itself. The cause is that a number of the dialects spoken in the eastern Punjab were indiscriminately returned as Hindustáni in 1901, and that the efforts made to ascertain the local names of dialects have resulted in a contraction under that head. In order to understand the exact significance of the figures, it is necessary to explain the sense in which each term has been used. Hindustáni is the name by which the dialect of the Delhi, Karnal and Ambala Districts has been generally called, as also that spoken by immigrants from the United Provinces. Urdu is the somewhat polished *Lingua Franca* of the towns and of the stronger villages in the east, which is largely impregnated with Persian, while the dialects spoken in the rural tracts of the other eastern districts have been classed under Other Hindi.

Hindustáni.

459. Hindustáni is a very indefinite term applied in the western and central Punjab to the language spoken by all persons belonging to the east. The Delhi, Karnal and Ambala Districts, as noted above, form the only tract in which this name is given to the spoken language of the masses. The decrease in the strength of this dialect has occurred mainly in Rohtak where over 70,000 persons, mainly towns-people, have now subscribed to Urdu instead of Hindustáni. In Gurgaon, the bulk of the rural population talk, what they call, Játu, and there Ahirwáti, Játu and Hindi (also known as Deswáli Hindi) have replaced Hindustáni. In Delhi, the figure of Hindi has gone down about one-half, Urdu (161,427) and Deswáli and Other Hindi (150,538) taking the place of Hindustáni, which was the name applied to the spoken language of practically the whole of that district in 1901.

Urdu.

460. Urdu has been returned from every unit except the Bashahr and Bilaspur Hill States. It is spoken in almost every town in varying degrees, the strongest centres being Delhi, Rohtak, Gurgaon, Lahore, Dujana, Pataudi and Karnal.

Urdu is Hindi Persianised under Muhammadan influence and being by its nature elastic is now taking a large supply of English words. Urdu-speaking clerks are often heard talking such slang as :—

Hamáre office *mén koi* vacancy *nahin hai. Hamáre* office *ká* time ten to four *hai.* Office *ká* time *abhí* change *nahín húá.*

Certain English terms which have become naturalised in Urdu are used freely by educated Indians of all classes—*e. g.*, *taren* (train), *tikat* (ticket), *kot* (coat), *kampartment* (compartment), reserve, landau, station; and I have heard Indian speakers addressing the audience in such language as :—

Sáhibán ! main ápká time waste *nahin karná cháhtá, lekin main apní* duty *ke* fulfil *karne men qásir rahungá agar main ápko yeh na jatláun ke apke is* meeting *men jamá karne ká khás* reason *yeh thá ki áp is* charitable *kám men apni mashahur* generosity *se* subscription *den. Main sáhab* President *ke líe* vote of thanks propose *kartá hun. Umid hai ki sab házarín usko* acclamation *ke sáth* support *karénge.*

	Hindustáni.	Urdu.	Other Hindi.
1901 ...	662,116	...	15,967
1911 ...	329,835	161,427	150,538

The figures for the Delhi District, which contains the principal Urdu-speaking city are compared in the margin with those of 1901. Urdu has gained considerably in this district. That the registration of Urdu was fairly accurate can be judged from the fact that in the city of Delhi 117,289 people were found to speak Urdu at home against 25,492 talking Hindi. The question is discussed further in paragraph 487. The increase in entries under Urdu has been more or less general. The exceptions are noted in the margin. In 1901, the whole population of Gurgaon was returned as speaking Hindustáni or Urdu, while the present figures show about 52,000 (mainly in towns) speaking Urdu, 6,521 Hindustáni, 263 Panjábi, 100,247 Ahirwáti, 84,489 Játu, 84 Purbi, 21 Brij Bháshá and 191,191 Deswáli and Other Hindi, which is probably not very far from correct. In Jullundur the decrease is accounted for partly by the entry of 380 persons under Hindustáni, 327 under Purbi and 888 under Hindi; but the main cause is the general decrease in population. The decline in Rawalpindi appears to be due, as in the case of Panjábi, to the transfer of three tahsils to Attock. The existence of 14,346 Urdu-speaking people in the hill state of Nahan in 1901 was probably a bit of exaggeration. The loss of Urdu appears as a gain to Hindi, which seems to be the correct designation for the *Lingua* of the Bánia class and the natives of the adjoining parts of the Ambala District, who form the bulk of the foreigners in Nahan territory. The important increases under Urdu are stated in the margin. The increases in Rohtak, Delhi and Karnal are due to the proper classification of the dialects which were thrown in 1901 under Hindustáni. Lahore shows a decrease of 14,501 under Hindustáni, but even supposing that all these persons should have appeared under Urdu in 1901 there is an increase of 23,000. There has probably been a small increase in the Urdu-speaking population of the district, but this large increase, in the face of a heavy decrease in Panjábi, would admit of a certain amount of exaggeration in favour of Urdu, as remarked by Mr. Tapp, the Census Officer of the Lahore City. In Dujana and Pataudi, the name Urdu has merely been substituted for Hindustáni. The other increases of under 10,000 call for no remarks.

Decreases.	
Gurgaon ...	202,791
Jullundur ...	5,067
Rawalpindi ...	2,105
Nahan	10,719
Bilaspur ...	59
Nalagarh ...	17

Rohtak	70,751
Delhi	161,427
Karnal	18,979
Ferozepore ...	8,421
Lahore	37,555
Amritsar ...	6,281
Sialkot	7,154
Lyallpur ...	5,161
Dujana	23,902
Pataudi	14,563
Patiala	9,383
Nabha	7,326

461. The entries thrown under Other Hindi are given in the margin with their strength. Játu has been returned mostly in the rural tracts of Rohtak and Gurgaon, and is the dialect mainly of the Rohtak Jats. Deswáli, which has been returned solely in the rural tracts of Hissar, apparently includes a certain number of persons talking Hariáni. Deswáli Hindi is a name by which Jats of the Delhi District (523,277) call their dialect. The entries of Hindi came mainly from Gurgaon, Delhi (chiefly the towns), Nabha, Kalsia and Nahan. Smaller figures are contributed by almost every district. Most of the Bángru entries are found in Jind (121,225) Other Hindi.

Játu and Játu Hindi	554,988
Deswáli and Deswáli Hindi	452,516
Hindi including Nágri ...	419,056
Bángri or Bángru	146,041
Ahirwáti or Ahirwáli and Ahirwái	106,727
Hariáni	72,594
Purbi	26,294
Bháshá and Hindi Bháshá ...	350
Brij and Brij Bháshá	250
Aryá Bháshá	51
Bundhelkhandi	5
Khadri	3
Des Bháshá	1
	1,778,876

and smaller numbers in Karnal (21,304) and Ferozepore (1,821). Ahirwáti was returned in the rural tract of Gurgaon (100,247) and also in Jind (5,374). The same dialect was put down as Hirwái in Ferozepore (897) and Faridkot (8). The entries of Hariáni are confined mainly to Jind (72,497) and only 79 persons have returned it in Ferozepore; but a large number of the inhabitants of Hariana in Hissar speak the same dialect, which has in that district been named Deswáli. Purbi is returned from almost every district and state except the Simla Hill States, and represent, the dialect spoken by the menial immigrants of the bearer, syce and kahár class, from the United Provinces. The other dialects are unimportant.

The gain of Other Hindi, as noticed above, is merely due to a proper classification of Hindustáni, which is quite an indefinite term and does not signify either any dialectic peculiarities or locality.

Rájasthání.

462. Rájasthání is the dialect of Rajputana which, as shown in the map in paragraph 444, fringes the southern boundary of the Province from Bahawalpur in the west, right up to Gurgaon in the east. Its strength has increased from 580,368 to 725,850, and the persons speaking it now represent 3 per cent. of the total population. The increase is due mainly to the immigration of Bágri labourers. The entries found in the sorters' tickets have been classified as shown in the margin. The spoken language of Loharu, which lies on the skirts of Rajputana, is almost entirely Bágri, but it is also used largely in the Ferozepore (67,385) and Hissar (190,632) Districts and the Patiala (158,301) and Jind (22,586) States adjoining Bikaner, as also in the State of Bahawalpur (2,867). It is also returned from other districts like Lyallpur (2,392), and Multan (1,397), where Bágri labourers are found in large numbers. Mewáti is confined mainly to the Mewat tract of the Meos in Gurgaon. Márwári is really the dialect of the trading classes of Marwar, but the term is also sometimes applied indiscriminately to the language of Bágris. The entries are scattered all over the Province, the largest figures having been registered in Bahawalpur (21,184) and Delhi (7,324). Jaipuri and Jhárshábi are considered identical and have been returned mainly from Hissar and the Canal works in Gujranwala. The largest entries of Bikáneri are found in the Jhelum Colony and Multan. The other figures of the names returned under Rájasthání are too small to need comment.

Bágri	467,744
Mewáti	209,072
Marwári	45,658
Jaipuri	1,139
Bikáneri	850
Sheikháwati	727
Mewári	335
Marechi ...	135
Rájáwai and Rájáwati	54
Jhárshábi	49
Jodhpuri	35
Bishnoi	15
Ráthi	15
Rájasthání and Rajputáni	13
Dhundári	5
Alwarwáti	3
Dadri	1

Gujaráti.

463. Gujaráti is not an indigenous language of the Province. The 1,964 persons, who have returned it, are scattered over the Province, the majority of them being found in the districts named in the margin. The entries which have been included under this head are Gujaráti (1,931), Káthiáwári (6), Káthri or Khátri (21) and Pársi (6).

Delhi	269
Lahore	278
Sialkot	231
Rawalpindi ...	156
Multan ...	332

Panjábi.

464. Panjábi is the dialect of the Central Punjab, bounded on the west by Lahndi, on the east by Western Hindi and north-east by Western Pahári. Sir George Grierson divides this into Standard Panjábi and Dogri and holds that the latter though spoken in the hills, is a dialect of Panjábi and not of Western Pahári.

Variations.

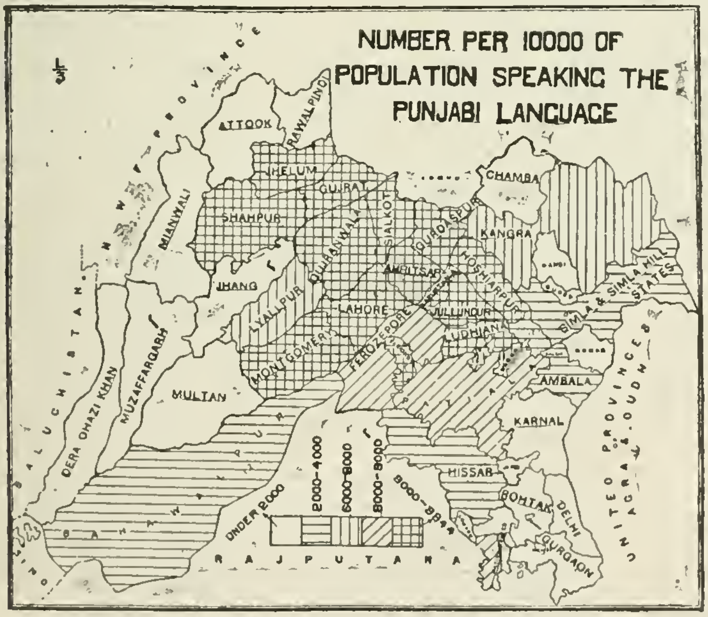
The strength of the language is compared in the margin with the figures of 1901. Against $15\frac{1}{4}$ millions speaking the language in 1901, the recent Census has shown only $14\frac{1}{9}$ millions—a decrease of over 7 per cent. This has been caused partly by a real decrease in the Panjábi-speaking population and partly to a difference in classification, consequent on an attempt to distinguish the dialects of Lahndi and Western Hindi. Panjábi being the most important dialect of the Province, spoken by more than half the population (584 per mille), it appears worth while to examine the variations in detail To begin with, it may be mentioned that the correct figures of Panjábi should be somewhat less than they appear to be, for a considerable portion of those returned under Panjábi in Gujrat and Shahpur, really belong to Lahndi, while the dialect of Montgomery and Jhelum, which has been returned as Panjábi, is

Variations.

	Total.	Panjábi Standard.	Dogri.
1911 ...	14,111,215	13,353,840	757,375
1901 ...	15,272,322	15,250,162	22,160

almost entirely Lahndi. The largest decreases have occurred in the districts noted in the margin where a brief explanation of the causes has also been given. It will be seen that the falling off in Panjábi is due largely to loss of population and to the classification under Lahndi of some of the population in the western Punjab which was returned in 1901, as Panjábi speaking. In the Nabha State, alone, a portion of the population, in the southern tract, has been returned as speaking Hindi. Against these decreases have to be set off the noticeable increase, of 585,513 in Kangra, where a good deal of what was formerly treated as Pahári, has now been considered as Dogri and consequently included in Panjábi; of 138,478 in Shahpur, where an increase would be reasonable on account of the colonization of the Jhelum Canal but the figures have probably been exaggerated at the expense of Lahndi; of 65,951 in Montgomery where similar causes appear to have been at work; of 91,066 in Bilaspur, owing to the treatment of Kahluri as Panjábi, under the instructions of Sir George Grierson; and of 33,064 in Bahawalpur where colonization operations in the eastern *Nizámats* (districts) have attracted a large number of Panjábis. The above facts will show that, on the whole, Panjábi has not suffered much from either misclassification or mistakes at Enumeration.

District.	Decrease in Panjábi.	Causes.
Ambala	90,707	General decrease in population; Increase in Urdu 2,568.
Hoshiarpur ...	56,171	General decrease in population.
Jullundur	111,227	Ditto.
Ludhiana	153,370	General decrease in population; Increase in Urdu 2,133.
Lahore	157,373	Transfer of Sharakpur; decrease in population and increase of 37,555 in Urdu.
Amritsar	141,625	General decrease in population; Increase in Urdu 6,281.
Gurdaspur ...	104,714	Ditto.
Sialkot	107,355	General decrease in population; Increase in Urdu 7,154.
Jhelum	85,258	Transfer of Tahsil Talagang.
Rawalpindi ...	219,547	Formation of Attock District.
Mianwali	117,575	Correct registration of Lahndi instead of Panjábi as in 1901 and transfer of Leiah.
Lyallpur	98,021	Correct classification as Lahndi.
Jhang	348,489	Ditto.
Multan	81,942	Ditto.
Patiala	215,515	General decrease in population.
Nabha	52,317	Due to increase of 68,819 in Hindi.



The local distribution of Panjábi (including Dogri) is indicated in the marginal map. The strength in each unit has been shown according to the Census returns, without any attempt at smoothing the errors, between that language and Lahndi. For the more accurate boundaries of Panjábi, a reference should be made to the map in paragraph 444.

Panjábi	...	13,218,474
Kahluri	...	94,697
Biláspuri	.	141
Doábi	...	38,245
Malwai	...	2,113
Jángli	...	112
Jhangwáli	...	22
Gurmukhi	...	15
Májhi	...	6
Láhori	...	5
Nálágarhi	...	5
Bhatiáni	...	3
Gurdáspuri	...	1
Jullunduri	...	1
		13,353,840

465. The marginally noted entries found in the Enumeration books have been classed under Standard Panjábi. Kahluri and Biláspuri signify one and the same thing; the dialect is spoken in the greater part of the State and is classed by Sir George Grierson with Panjábi. The language of Kapurthala and Jullundur—*i.e.*, the tract lying between the Sutlej and Beas, is known as Doábi but that name has been returned by immigrants from this tract into Lyallpur. Malwai has been returned by some of the Ferozepore Játs, also, in Lyallpur, and the language of some natives of the central Punjab, found in the Rohtak District has been designated as Jángli. Gurmukhi is a script and not a dialect. Three persons speaking Bhatiáni were found Standard Panjábi.

in Ludhiana. Six persons in Lyallpur were noted as speaking Májhi, which, is the dialect of Májhá in Lahore and Amritsar, where people have put themselves down simply as speaking Panjábi. Panjábi has numerous sub-dialects with slight variations or peculiarities of accent, vocabulary, etc., mostly bearing geographical names such as Kalari (spoken in the Kalar tract of Sharakpur and in Gujranwala), Láhori (of Lahore), Amritsari (of Amritsar), Batáli (of Batala), etc., and the introduction of a limited vocabulary of trade argots, sometimes gives the dialect a tribal or professional name, *e.g.*, Sunniári, Saráfi, Bazázi. No attempt has been made to ascertain these details, which are not of sufficient importance to justify the immense amount of labour which such a course would have involved.

Dogri.

466. Dogri is confined to the Kangra hills and is also spoken in the adjoining tracts of Gurdaspur, and in the Sialkot District, which is adjacent to Jammu. The names under which the dialect has been returned are enumerated in the margin. Kángri is the dialect of Kangra, but a few Katoch Rajputs of the District have subscribed themselves to Katochi. The Dográs, found away from their native land, have generally given their language as Jammuáli or Dogri and so have the Dogras of Gurdaspur. Kandeáli has also been returned from the latter District. Only one person, probably belonging to Chamba but enumerated in Kangra, returned his language as Bhatiáli.

Kángri ...	599,455
Dogri ...	157,531
Jammuáli .	299
Kandeáli ...	76
Katochi ...	13
Bhatiáli ...	1
	757,375

Western Pahári.

467. Western Pahári is the name given by Sir George Grierson to the group of dialects spoken in Simla and the Simla Hill States, Chamba and a portion of the Kangra hills. The locality of the language as a whole is shown on the map printed in paragraph 444. Altogether 993,363 persons or 41 *per mille* of the total population speak this language. The corresponding figure of 1901 was 1,576,885; but it has to be remembered that, in that year, the dialect spoken in the whole of Kangra District outside Kulu was treated as Pahári, while that dialect which is called Kángri or Dogri has now been treated as a branch of Panjábi. In the Kangra District, only 27,314 persons were then shown as speaking Panjábi, while the number now returned is 612,826, of which close on 600,000 persons are put down under Dogri. Adding this figure to the present total for Western Pahári, it is clear that, compared with 1901, the strength of the language has increased and not decreased. At the request of Sir George Grierson arrangements were made to carefully specify the dialects and sub-dialects of this language and the results which are embodied in the following paragraphs go to establish the marvellous accuracy of his classification and local distribution.

Classification.

Sir George Grierson has divided the language into 4 groups, *viz.*, (*a*) Simla Group, (*b*) Kulu Group, (*c*) Mandi Group, (*d*) Chamba Group. The dialects included in each group are noted in the margin. On the opposite page is printed a map of the Simla Hill dialects, of which the original was very kindly prepared by Sir George. I have ventured to make a few unimportant alterations as the outcome of my own enquiries on the subject; *viz.*, I have divided Mandeáli into Chhotá Bangháli, Mandeáli Suketi and Mandi Siráji, which is in accordance with the classification contained in his note, circulated with Census Commissioner's letter No. 1624, dated the 12th December 1910 and facts ascertained locally. On his original map, Chhotá Bangháli had not been differentiated from Mandeáli proper, and Mandi Siráji has in my map taken the place of Mandeáli Pahári, marked by him. Besides extending throughout the eastern extremity of the Mandi and Suket States, it covers a large area in the south-east of the former. Moreover Mandi Siráji seems to be a more appropriate name of the dialect which is found next door to Kulu Siráji. The divisions of Chameáli proper into Pungwáli, Churáhi and Chameáli and that of Kulu Siráji into Sainji, Inner Siráji and Outer Siráji, was marked on the map by Sir George Grierson himself, but the details of the latter have not been actually returned at the Enumeration, the entries for the whole of Kulu Siráji having been made under that name without differentiating between Sainji, Outer Siráji and Inner Siráji.

(a).—Simla Group.

1. Jaunsári.
2. Sirmauri (including Dhárthi, Giripári and Bishshau).
3. Baghát.
4. Kiuthali (including Handúri, Kiuthali, Simla Siráji, Barári, Saráchali and Kochi).

(b).—Kulu Group.

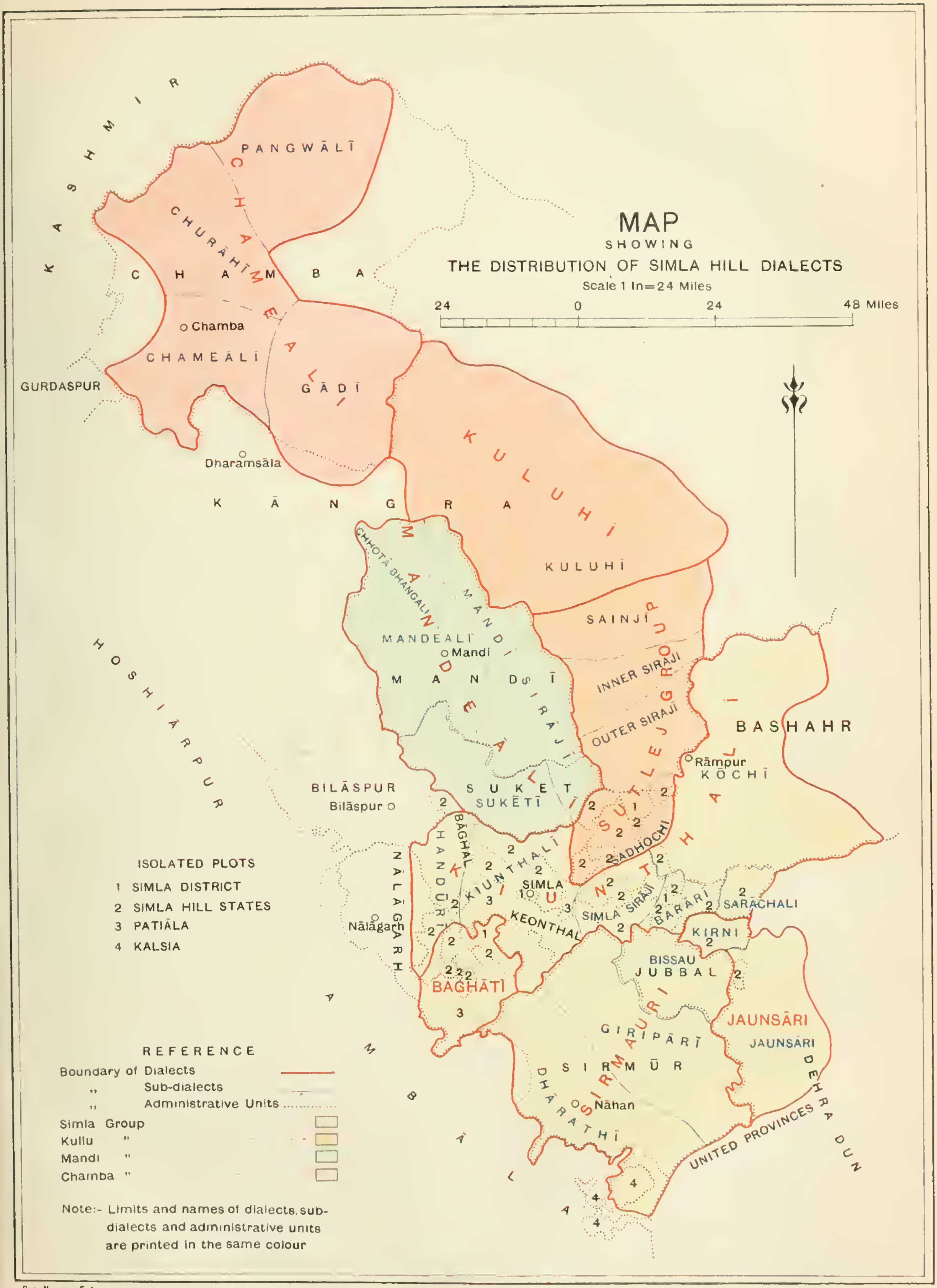
1. Kulúhi.
2. Kulu Siráji.
3. Sadhochi.

(c).—Mandi Group.

1. Mandeáli.
2. Chhota Bangháli.
3. Mandi Siráji.
4. Suketi.

(d).—Chamba Group.

1. Chameáli.
2. Gádi.



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I have coloured the map according to groups. The figures for the dialects and sub-dialects falling under each group are given in thousands in Subsidiary Table I. Some of the Pahári entries were, however, found in the Murree and Kahuta hills and my enquiries showed that the dialects spoken in this tract differed very much from that of the Simla hills. I therefore added a fifth group for the Murree-Kahuta Pahári* and the entries of Pahári, returned in the plains without specification of the dialects to which they belonged, as it was impossible to assign them to any particular dialect with reference to locality. Gujari which according to Sir George Grierson had to be included in Western Pahári was, also thrown into this group.

468. The Simla Group is the most important sub-division of the language. The dialects falling within it are spoken by 405,008 persons. *I. Simla Group.*

Jaunsári is spoken by some 6,000 persons in the peninsular projection of the Simla Hill States east of Nahan, *i.e.*, in Taroch and part of Jubbal. It is sub-divided into (1) Jaunsári proper and (2) Kirni. 1. Jaunsári.

(*a*) *Jaunsári.*—Jaunsári proper has been returned from these two states under the following names :—

Jaunsári	596
Pahári Jaunsári	99
Tarochi	2,953
Total ...	3,648

(*b*) *Kirni.*—Kirni is confined to a small tract, north of Jubbal and has been entered as Kirni (2,368), and Jaunsári Kirni (6), (total 2,374).

Sirmauri is spoken in the Sirmaur State commonly known as Nahan and also in the greater part of the adjoining Jubbal State. Its total strength is 136,807 persons. 2. Sirmauri.

(*a*) *Dhárthi.*—In Nahan, the dialect is called Sirmauri, but it has two distinct sub-dialects, *viz.*, Dhárthi and Giripári. The former is spoken in the south-western portion of the state and has been returned as such by 31,602 ; as Pachhmi by 2,721, and merely as Sirmauri by 4,027 (total 38,350) of the inhabitants of the tract in question.

(*b*) *Giripári.*—The dialect of the trans-Giri part of the state is known as Giripári (literally across the Giri) and is spoken by 79,275 persons.

Bishshau.—The name of the sub-dialect peculiar to Jubbal, is Bishshau. Most (18,531) of the entries were made under that name but 58 called it Jubbali and 593 Pahári Jubbali. The aggregate of persons, using the sub-dialect, is 19,182.

Bagháti, with a total strength of 24,027, is spoken in Baghat, and the adjoining Minor Simla Hill States, as also in bits of the Simla District. Six persons called it Kumhárseni and one Mahlogi. 3. Bagháti.

Kiuthali is the main dialect of the Simla Group with as many as 238,152 persons classed under it. It covers the central belt extending from Nalagarh on the west to Bashahr on the east. 4. Kiuthali.

At the extreme west, the form known as Handúri is spoken at the upper end of Nalágárh (Nalágárhi, the dialect used in the rest of that state being a species of Panjábi and quite different from Western Pahári) and a part of the Baghal State. The sorters' tickets show 22,792 entries under Handúri and 5,863 under Bághali or Bághliáni (total 24,027.) *a. Handúri.*

Kiuthali proper which may be called the standard sub-dialect of the tract is that peculiar to Keonthal, part of Baghat, the Simla District that part of the Patiala State which lies in the Simla Hills and the Minor Simla Hill States surrounded by them. Its total strength is 105,782 and the entries classed under the sub-dialect include Bhajiáli (71) and Dhamiáni (4,247), peculiar to the Bhajji and Dhami States respectively. *b. Kiuthali proper.*

Simla Siráji, also called Eastern Kiuthali is found mainly in the States east of Simla, which lie nearest the Siraj tract. It has been returned under both the names with an aggregate of 27,598, the former claiming 12,491 and the latter 15,107 speakers. *c. Simla Siráji or Eastern Kiuthali.*

Barári is spoken further east in the Barár portion of Jubbal, by 2,758 persons. *d. Barári.*

* A note on Lahndi received subsequently from Sir George Grierson shows that he has classified this type of Pahári with that language.

e. Saráchali. The *lingua* of Ráwáin, a feudatory of Jubbal is called Saráchali and has been put down for 5,545 persons.

f. Kochli. The sub-dialect spoken in the greater part of Bashahr (except the eastern end where Kanauri and other varieties of Tibetan are in vogue) is termed Kochi, and shows a strength of 67,814. Natives of this State, enumerated in other places and numbering 1,480, have shown their language as Bashahri.

II. Kulu Group. 469. The Kulu Group, extending from the western portion of the Kulu Tahsil right down to the Simla District, like a wedge driven into the Kiuthali-speaking tract, comprises Kuluhi and the dialects marked on the map as forming part of the Sutlej Group. The latter sub-group includes Kulu Siráji and Sadhochi.

1. Kuluhi. Kuluhi is the main dialect of the low-lying parts of Kulu and has 55,619 entries to its credit. Most of them appeared as Kuluhi, Koli or Kuluwáli, only three persons subscribing themselves to Koli Gahri.

2. Kulu Siráji. The Enumeration books show no entry of Sainji marked on the map, nor are the figures of Inner and Outer Siráji available separately. The dialect of the whole of the Siráj tract of Kulu has been returned as Kulu Siráji (51,224).

3. Sadhochi. The dialect spoken in the neighbourhood of the Kotgarh Tahsil of Simla (by 16,127 persons) and known as Sadhochi possesses the peculiarities of Kulu Siráji and has been classed by Sir George Grierson in the Kulu group. Four persons in the Kangra District have described it as Kot Garhi.

III. Mandi Group. 470. The Mandi group consists of the dialects spoken in the Mandi and Suket States and embraces a population of 237,377 persons.

a. Madeáli. Mandeáli proper is spoken in the central and western tract, of the Mandi State and has been returned by 106,794 people.

b. Chhotá Banghãli. The dialect of the north-western corner of the state covering the Harabagh Tahsil is slightly different from the parent Mandeáli and is called Chhotá Bangháli. It is spoken by 26,881 people, the figures including 76 entries of Bangháli without any qualification.

c. Mandi Siráji. Mandi Siráji has been returned from the tahsils of the Mandi State, throughout the length of its eastern boundary, spreading out towards the south, and also from the eastern portion of the Suket State. The persons returning it number 50,298.

d. Suketi. Suketi is the form of Mandeáli spoken in the Suket State, excluding the eastern portion covered by Mandi Siráji.

IV. Chamba Group. 471. In the Chamba Group are included the dialects of the Chamba State, except Chamba Láhuli, spoken in the north-east portion thereof, and show a total strength of 136,138.

a. Gádi or Bharmauri. Gádi, spoken in the Bharmaur tract of the State and also in the adjoining portion of Kangra, has 42,429 entries. It was returned under the one or the other name, but one person in the Kangra District called his language Gádi-Hárni and this has also been thrown into Gádi.

b. Chameáli. The dialect of the rest of the Chamba State is collectively called Chameáli, but Chameáli proper is really indigenous to the town of Chamba and the surrounding country, with a strength of 65,611. In the State, it is termed, Chameáli or Chambeáli, but 239 natives of Chamba, found in Gurdaspur, were more particular about specifying their dialect and called it Pahári Chameáli.

c. Churáhi. Churáhi is the branch of Chameáli spoken north of Chamba. The number of persons returned as speaking this dialect is 23,194.

d. Pangwáli. The inhabitants of the higher hills at the extreme north of Chamba, adjoining Chamba Lahul, speak a variety of Chameáli, known as Pangwáli, but the tract is sparsely populated and the speakers of this sub-dialect number only 4,783.

e. Bhadarwáhi. Under this group has also been included Bhadarwáhi, which is really a dialect of Kashmir, but is allied to Chameáli. Only 121 persons, speaking this dialect, were enumerated in the Province, some of them in Chamba and others in the Kangra and Gurdaspur Districts. It might be noted here that the dialect of the north-western part of Chamba, adjoining the Jammu Province of the Kashmir State, is Dogri, *i.e.*, a branch of Panjábi. Bhateáli spoken in the south-western part of Chamba has been included in Dogri (Panjábi), to which dialect it belongs according to Sir George Grierson's classification.

V. Others. 472. The Pahári dialects outside the Simla hill groups have a total strength of 91,870.

Kangra	...	6,771
Hoshiarpur	...	4,012
Gurdaspur	...	893
Rawalpindi	...	3,442
Simla Hill States	...	164
Chamba	...	1,236
Other districts	...	8
Total	...	16,526

a. Gujari.

Gujari, which according to Sir George Grierson's instructions has to be classed in Western Pahári, is spoken by 16,526 persons, enumerated in the districts named in the margin. It is a tribal dialect spoken only by the Gujars of the hills.

b. Murree-Kahuta.

The Pahári spoken in the Murree and Kahuta hills, with a total strength of 73,981 was treated by me as a part of Western Pahári, in preparing the language tables, but on seeing Sir George Grierson's map of Lahndi, I now find that it forms part of that language and there is no doubt but that it is closely allied to the Pothwári of Rawalpindi.

c. Unspecified.

In spite of the efforts to ascertain the particulars in each case, where Pahári was entered as a spoken language,* solitary entries which remained unspecified in each of the plain districts or states, have worked up to a total of 1,363 for the whole Province; which, however, is not unsatisfactory, considering that the figure represents only 1 per 10,000 of the total population speaking the language.

The peculiarities of the various dialects of Western Pahárí have been discussed by Sir George Grierson in one of the volumes of his Linguistic Survey, which is expected to be published shortly.

NORTHERN GROUP.

Delhi	... ...	150
Simla	... ...	667
Nahan	... ...	169
Simla Hill States	...	280
Mandi	... ...	13
Suket	... ...	15
Patiala	... ...	69
Kangra	... ...	48
Other Districts	...	7

Central Pahari.

a. Garhwáli.

473. The main dialect of the Central Pahári found in this Province is Garhwáli (1,418 persons) and has been returned from the districts named in the margin. It is spoken chiefly by Brahman, Kahár and other immigrants from the United Provinces, of the servant class, and by a few clerks and persons following other respectable professions.

b. Kamáoni and Nainitáli.

But 19 persons gave their dialect as Kamáoni and 2 as Nainitáli, in the Simla Hill States.

Eastern Pahari. Naipali.

474. Eastern Pahári is the spoken language of the Gurkhás who are principally the inhabitants of Nepal, but are also domiciled in large numbers in this Province. It has been returned under the names of Gurkhai, Gorkhali, Gorkhiyá and Naipáli. The largest figures come from the Kangra District, where there is a Gurkha settlement, connected with the Gurkha battalion permanently stationed at Dharamsala. Next in importance is the Gurdaspur District, where the Dalhousie Cantonment accounts for the presence of a large number of Gurkhás. The presence of a detachment of Gurkhás in Simla has furnished a fair number of entries in that district. Of the Native States, Chamba has the largest number, because numerous Gurkhás have settled there as farmers, most of them having married Kanawari and other hill women of the State. Nahan has also a fairly large number of Naipáli-speaking Gurkhás The figures are enumerated in the margin.

Kangra	...	4,321
Gurdaspur	...	2,575
Simla	...	235
Rawalpindi	...	72
Other Districts	...	153
Chamba	...	592
Nahan	...	318
Simla Hill States	...	174
Patiala	...	129
Mandi	...	76
Other States	...	8

Unspecified Gipsy languages.

General Remarks.

475. 'Gipsy dialect' is a term which has come to be used generally for such of the languages spoken by nomadic tribes as have not been clearly identified with one or the other of the accepted Linguistic families. It was applied originally to the language of the Gipsies of Europe. The volume of the Linguistic Survey dealing with this group of languages has not been published yet. I will, therefore, venture to offer a few remarks on the subject. The question of the origin of the Gipsy language is one requiring extensive research, which it is not possible to undertake in connection with duties like those of a Census Superintendent. My remarks are, therefore, offered merely for what they are worth, without any pretension to scientific value.

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* As the result of local enquiries the following entries of unspecified Pahári have been duly classified:—

District.	*Number.*	*Group under which classed.*
Ambala	3,044	A. Simla group.
Simla	35	Ditto.
Kangra	38	D. Chamba group.
Kangra	118	C. Mandi group.
Gurdaspur	118	D. Chamba group.
Nahan State	68	A. Simla group.
Simla Hill States	139	Ditto.
Chamba	2	D. Chamba group.

The name Gipsy is a corruption of Egyptian, because the Gipsies who first arrived in Europe described themselves as pilgrims from Egypt or little Egypt. Zegunner, one of the names given to the Gipsies, is supposed to be an equivalent of Kanjar, a nomadic tribe found in the eastern Punjab.* The existence, in the unclassed dialects of India, of some of the Gipsy words and grammatical formations has led to their being styled the Gipsy dialects, on the analogy of the similar language of Europe, whose origin was untraceable for a considerable time. But the theory that the Gipsy dialects of India may have a foreign origin, common with that of the language of the European Gipsies, has been exploded. Comparative philology has proved that the Gipsies are of Indian nationality and that their language—Romani—belongs to the north-west of India.†

Some of the Gipsy words, quoted in the margin, are practically identical with those used in the Punjab dialects, others are clearly of Sanskrit origin, *e.g.*, *gadsio*=stranger (from gachh=to go), mahilo=friend, (from mil=to meet), latchi=good (from swachh=good, Panjabi, achchhi or hachchi). Some of the names used are clearly Indian. *Barna* is a river at Benares, *Berkes* is derived from *briksha*=tree, *Bihari* is an Indian name, Rácz=Rákshas, Gunia probably equivalent to *gáyan* (music), *Ranjicie*=*Ranjit*. In the female name *Zinka*, we see traces of *Jánaki*. *Panna* is a pet name still used for females here.

Kalo = Black.
Manush = (*Manush*, Bagri ; *Manukkh*, Panjabi) man.
Yek = (*Hik* or *hek*, Lahnda) one.
Dui = (*Do*, Panjabi ; *Doen*, Lahnda) two.
Trin = (*Trae*, Lahnda ; *Tinn* Panjabi) three.
Vast = (*Hatth*, Panjabi) hand.
Phuv = (*Bhoen* Lahnda) earth.
Thov = (*Dho*, Lahnda) wash.
Khas = (*Ghas*, Hindi) grass.
Drakh = (*Drakh*, Landa) grapes.
Usht = (Hoth, Panjabi) lip.
Phral = (Bhra, Panjabi ; Bhira, Lahnda) brother.
Thuv = (Dhunwan, Panjabi ; Dhun, Lahnda) smoke.
Kher = (Ghar, Panjabi, Lahnda) house.
Ja = (Ja, Panjabi) to go.
Chal = (Chal, Panjabi) to go or walk.
Pi = (Pi, Panjabi) to drink.
Jin = (Jan. „) to know.
Chor = (Chor, Panjabi) to steal.
Chum = (Chumm, Panjabi) to kiss.
Dar = (Dar Panjabi) to fear.
Dik = (Dekh, „) to see.
Kel = (Khel, Hindi) to play.
Ker = (Kar, Panjabi) to do.
La = (Lae, „) to take.
Da = (De, „) to give.
Mar = (Mar, „) to beat.
Mar = (Mar, „) to die,
Sik = (Sikh, „) to learn.
Shun = (Sun, „) to hear.

The Census figures.

476. Languages of the gipsy type found in this Province which have not been properly classified yet are named in the margin. One person speaking the Bhili language has also been thrown under this class instead of being shown separately in Table X. These are tribal dialects, Bawariá being spoken by Bawariás, Changari by Changars, Gandhilá (or Gandhili) by Gandhilás Giddarki by Gedaris, Labáni or Labánki by Labánás, Odki by Ods and Sansiá by Sansis. But most members of these castes ordinarily speak Panjábi or the dialect of the tract in which they are domiciled. Subsidiary Table III will show that only a small percentage of each tribe or caste has owned the tribal dialect. The figures are reproduced in the margin. The reason is that the tribal *lingua* is used mainly for mutual conversation of a confidential nature. I have tried to collect specimens of some of these dialects, but I do not consider it safe to hazard any opinions as regards their origin on the insufficient data in my hands and will, therefore, content myself with giving the information collected, with a view to assist in their classification. There are several other argots used by wandering tribes such as Bazigars and other *Pakhiwas* (nomad) gangs, which are not important enough to need investigation.

Báwari	4,455
Changari	434
Gandhili	60
Giddarki	21
Labáni, Labánki or Banjári ...	1,566
Odki	5,337
Sansia	262
Bhili	1
	12,136

Language.	Caste by which spoken.	Percentage of persons speaking the language.
Báwari ...	Bawariá ...	14
Bhili ...	Bhil ...	...
Changari ...	Changar ...	1
Gandhili ...	Gandhilá ...	8
Giddarki ...	Gedri ...	7
Labáni, Labánki or Banjari ...	Lábaná ...	3
Odki ...	Od ...	17
Sansia ...	Sansi ...	1

Labani, Labanki or Banjaris.

477. Labáni, also known as Labánki and Banjári, is a separate dialect well known in this Province.

Bawari.

478. A specimen of the Bawari language is given below with a literal translation of the sentences :—

* Harmsworth's History of the World, Volume IV, pp. 3104, *et seq.*
† *Ibid* p. 3106.

Ek mánkhá ke chár chhián sen.	A man had four sons.
Men to márijo lakrán broti bandhe.	I am dying. Make a bundle of sticks.
Táo bábá yam kaho, jayorideo.	Then father said, put these down.
Ekhta khárán do na tútá.	Break the lot as it is. It did not break.
Ek ek lakron torido tuti jan.	Break the sticks one by one. They will break.
Tam cháro chin so-ekjá rehjo.	You four brothers live in harmony.
Khulro khubero phátjo man nahia.	Don't quarrel and get disunited.
Raji kháb khak pawen.	If you live in harmony nobody will trouble you.
Bánárá banárá bhati jaso dukh páwso.	If you are disunited you will suffer.

The structure appears to be a combination of Western Hindi and Lahndí. For instance, the future in the 2nd person plural has the Lahndí suffix 'so' as in '*Jáso, Páso*' and in the peculiar passive construction '*Marijo.*' On the other hand, the vocabulary is largely Hindi—*e.g.*, *ek*, *ke*, *men*, *to*, *dukh*, *bandh* and it appears to have the trick of adding the suffix 'o' like Sindhi or Bágri as *torido*, *kaho*, *rehjo*, *so*. etc., but it has certain peculiar words of its own such as *chhi*=son, *brot*=bundle, but some of them would appear to be mere corruptions, such as, *Banára* of *Niara*, *Mankhá* of *Manush*, or *Manukkh*, *Khubero* of *Bakhera*. On the whole, the dialect would appear to be a mixture of Western Hindi, Lahndí and Rajasthání or an offshoot of one of them.

479. Changari is a peculiar dialect of which a specimen is given below :— Changari.
Ekwa chhudo we chaug deemre hogdesi. Unhán chaug deemrnán ábeá
One old man of four sons were. Those four sons among them
kheble rohgoge. Kewá chhudo nikhrán lago apne deemrian un lubhaia te
unharmonious lived. When old man to die began his sons to called and
tulkaia apne kol. Main taithi ko siri daggi dasun. Loochri runkani sair
made sit him beside. I you to good things tell. Thin bundle of sticks was
kanáro. Chhudo khowáreá deemro cháns runkaní. Diblian koloá chansi na
brought. Old man said O Sons break bundle of sticks. Sons by broken not
gai. Chhudo khowáreá runkani chur-wáro cha. Ekwá ekwákarke seerichá
was. Old man said, bundle of sticks untie up. One one doing a piece
karáro. Unhán aiwen daggi karrichá jhabelu unhán chaslai. Deemre kheble
break. They so thing did easily (instantly) they broke up. Sons surprised
hogoge. Jareá ki daggi haoo. Chhudo ákhiá jadon kathwensi udon siri
were. Father O, how things happened. Old man said when together was then strong
si. Awá ekwá ekwá hogá siri chansi hogogi. Jai ekwá thán rahogoge
was. When each each were *easily* (*instantly*) broken were. If one place you will live
toathe koi daggi na chanwenge. Seere rahogoge. Jaikar thawin khalaroge
to you any one thing not say will. Happily you live will. If you quarrel will
aur ekwá ekwá hogoge jiwen lichkari chasgo tiwen ekwá ekwá nikhargo.
and one one be will as thin sticks broken so one one will weak be.

It has a peculiar structure but bears traces of Panjábi in such words as '*apne*,' '*nun*,' '*te*,' '*kol*,' '*nagai*,' '*karke*,' *unhán*,' '*aiwen*,' '*ákhia*,' '*jadon*,' '*udon*,' '*je*,' '*jekar*,' etc. We find a parallel of *chaug*=four, in the Panjábi *cháoga* meaning an animal who has cut four teeth. The future 2nd person plural seems to be identical with the Panjábi with a superfluous insertion of 'go' as *rahogoge* and *hogoge* instead of *rahoge* and *hoge*, as also the suffix 'o' like that in Bawariá which points to a Hindi or Rajasthání origin. But the stock of original words is fairly large such as, *chhudo*, *deemra*, *runkani*, *kheble*, *chansi*, *lichrkai*. The use of *Jiwen* and *tiwen* is similar to Lahnda.

480. A specimen of Giddarki obtained from the Multan District is reproduced below :— Giddarki.
Ek thúwá bandá ke chog nikre, par áp sari men birté the, Jab oh
One old man to four sons, but among them inharmony was, when he
lográgográ túwá thá, un apne nikre buláike dhari bichháilie or kahá
on death bed was, he his sons having called beside caused them sit and said
ek bharatiá patli likriyán lipi áo. Un beg beg ko kahá táo kini toriá ná. Phir
one bundle thin sticks bring. He each to told break anyone broke not. Then
chhodá janá kahá ab bharatiá khailo beg beg jana ek ek lákri toai lo, jab un ibá
oldman said now bundle untie one one man one one stick break, when they so
kar diná untaoli sári tádal dina. Nikre ne kahá báptá kiá kúktá, phir un kah
did they easily all broke. Sons said, father what reason, then he said
ghangián likrián thín chhun-chhá thin tere se koi toian na jab, ek ek likrián
so many sticks were strong were you of any broke not, when one one sticks
ki to túti gaiyán. Beta agar tum samptí rahgare to sukh
done then broke. Sons, if you harmoniously will live, then happiness
paoge. Jo tum largori ek ek lakri jún tum bhi toijáo.
will get. If you quarrel, one one stick like you also will break.

Here the Hindi element seems to be strong as in *ek, ke, par, ap, nen, birle, the, apnen, bulaike, aur, kaha likargan*=*lakaryan, do, un, toria, phir, jana, ab, lakri, jag, kardina, thini, tere se koi torian na jab, tuli gaian, beta, agar, tum, sukh, paoge.* The word *chhoda*=old seems to be derived from the same root as chhudo in Changari, and *chog*=four is the same as *chaug* in Changari. The word *Bandá*=man is found in Panjábi and Lahndi.

Odki. 481. The following is a specimen of Odki also obtained from the Multan District :—

Hek búdhá bande che chár pút hutte, báqi apát-men sulláh kainan
An old man four sons had, but among them harmony none
hutti. Jíssebele o maran patharí upar pallólá onrhen ápren pútán (nhún)
was. When he death bed on was, he his sons to
hakártíkela wánnhún ápren godhon bisánrlá te hek gánthrí pátlí chhamka
having called them him beside, caused to sit and a bundle thin sticks
chi mangátíte wánnhún hek hek nhún bhánren (ché) wáste kehle, báqi winnhún
of having obtained them each to break to told, but it
kaina bhán sakla, obele os búdhe bande kehla, himmán yes gánthri (nhún)
no body break could, then the old man said, now the bundle
chhorá chítí ate tammanhun hek hek algí algi hek hek chhamak bhaná, jissebele
untie and of you each one apiece each stick break, when
wán yún kille, wán sighlán (nhún) sankhe bhán sakte chhoren ekan
they so did, they all to easily break could, the boys thereat
haryan huthi bá kán swab puchhla, osbela onrhen kehle jissebela adiá
wondering, the father the reason asked, then he said when so
sáriá lákariá bhelin huttiá we dádhiá takriá huttiá te chhewaste tammín
many sticks together were they very strong were and so you
wánhún na bhán sakle, jissebele we hikkenere kan nikhartegeble we sankhe
them not break could, when they each other from were separated they easily
tote tote bhálegele, yán chekar je tammin sullah láre rihas tammánhún
to pieces were broken, in like manner if you harmony in will live you
káe na aukhá karrhí ate tammín khush (láre) basas báqí je tammín
no body trouble will and you happiness in will live, but if you,
jhagras te nikhartegele tammín hek hek heklí lákrí (chí) kár hanren hotí-
quarrel and are disunited you each separate stick like weak will
jáwas.
be.

Here again there seems to be mixture of Hindi and Rajastháni in the construction with a sprinkling of Panjábi words such as *apren, nhun, bhanren, chhamak, jissebele, dadhia, takria.*

Gandhili. 482. It has not been possible to obtain specimens of Gandhíli and Sànsiá. Gandhilás are nomads and go about in small batches, and wherever a member of the caste has been found, he has professed to know nothing about the dialect.

Sansia. 483. Sánsis are a criminal tribe with a great prejudice against disclosing their gibberish which they keep secret. I had a gang of Sánsis up and kept them the whole day long without being able to persuade them to give me a complete translation of a short passage.

Language of European gipsies. 484. As stated before, it is not within my province to trace the origin of the language of European gipsies, but I will note certain facts connected therewith, in order to see whether there is any affinity between those languages and the unclassed dialect of the Punjab. The more important theories as to the locality from which the gipsy language of Europe orginated are those known as the (1) Jat, theory, (2) Dard theory, (3) Dom theory and (4) Indian gipsy or Sansi theory. In a very able paper recently read by him in the Punjab Historical Society, which will probably be printed in the next volume of the Journal of that Association, Mr. A. C. Woolner has discussed the comparative merits of these theories, at length. I need hardly enter into the details. He has rejected the first two theories and seems to be inclined to favour the last two. To my mind none of the four theories seems to be incompatible with the others, provided that it is recognized that at the emigration of gipsies the word Jat did not signify a particular tribe of which the present Jats of this Province are the true representatives. I have discussed this question in the glossary given at the end of Chapter XI, but may mention briefly that whether the term *Jarat* found in the Mahabharata got transformed into the present Jat, or the caste developed out of a vast group of mixed Játis, the probabilities are that the emigrants who were known in the foreign countries on their way to Europe by the name of Zutt or Zott were composed of the lower

strata of Indian society—mainly nomadic minstrels, still called Doms in this country—and in spite of owning the wider designation of Játi, Zát or Zat,* Jatt† or Jatt,‡ retained their functional caste-name of Dom which got converted into Rom. The coincidence of a gipsy woman being called Romani and the abstract noun Romapen like the terms Dom, Domani, Dompan is too strong to be neglected. The fact that to this day there are tracts in the Punjab where the term Jat is equivalent to a subordinate status, irrespective of caste, strengthens the belief that at the time of emigration, the Doms were known as Jats. The similarity of the word Goth to Jats might in that case imply that there was a double emigration (1) of the Jats of a higher status who belonged to the fighting class and (2) of the lower ranks of the Jat group. The affinity of the Dard languages, which are called Paisácha by Sir George Grierson, to the Gipsy language of Europe would not preclude the likelihood of the emigrants being Doms or a class of Jats. It is true that no people now living in or about Kafiristan seem to be allied to the gipsies, but the country was under Hindu rule till the beginning of the present millennium and we still find Doms scattered all over the western frontier of the Province. With reference to the fourth theory the presence of several Panjabi and Sanskritic words in Romani would justify the inference that the European gipsies may, before emigration from the Punjab, have held a position in society similar to that of the local nomadic tribes. The material is too meagre to form the basis of any generalization but the specimens given above would appear to show that the unclassed dialects of this Province, though influenced considerably by the forms of language prevalent further east, have nevertheless been associated for a long time with those spoken in this Province. Perhaps the gipsies were scattered over the upper part of Rajputana, the western end of the United Provinces and the whole of the Punjab before their emigration, and the language of which the present European Romani is a development was formed when they had centralized mainly at the north-western and western end of this Province, where they acted principally as minstrels and were called Doms, but nevertheless considered themselves to belong to a Jati (caste) or included themselves among the Jats. In spite of the evidences regarding the emigration of particular bands of Doms or Zatts, it is impossible to say yet when the earliest outflow of the class of people began. The subject is attracting considerable attention, and it is possible that the linguistic comparison which is now in progress and the anthropological researches which are being carried on may lead to more definite conclusions as to the relationship existing between the gipsy languages and the dialects of this Province. It has been suggested that a collection of specimens of gipsy music and their collation with that patronized by the nomadic tribes of this Province would throw much light on the question.

Other Languages.

485. I give in the margin a list of the Asiatic Languages of countries other than India, which have been registered at the Enumeration. Five persons, who gave their language as Bukhari and 17 as Yarkandi, have been classed under Persian which, on the whole, shows a decrease of 703 persons. All the other languages were classed under the head Others in 1901, so no comparison is possible. It may be noted that one man included under Arabic gave his language as Suez, which was interpreted to mean the vernacular of Suez. Persons stating their language as Jewish were classed under Hebrew and the entries classed under Osmanli appeared as Turkistáni. On the whole, the persons speaking other Asiatic languages have decreased by 1,278. Asiatic.

Persian ..	2,371
Chinese ...	229
Arabic ..	103
Armenian...	1
Hebrew ...	13
Mal y ...	1
Osmanli ...	27

486. English is by far the most important European language spoken in the Province and the persons speaking it, in their homes, have increased by more than 26 per cent. during the past ten years. They now represent about 1 per mille of the total population. The strength of the people speaking other European languages is insignificant, but every one of them has gained more or less during the decade. The figures are given in the margin and compared with those of 1901. European

	1911.	1901.
Portuguese ...	87	58
German ...	5)	45
Others	69	57

Detail of others.

French...	27	Irish ...	4
Dutch	3	Italian ...	11
Flemish	13	Russian	2
Greek ...	5	Swedish ..	2
Hungarian	2		

* In the eastern Punjab Ját is pronounced Zát.
† Panjabi.
‡ Camelman in the western Punjab.

MISCELLANEOUS.

Urdu-Hindi-Panjabi controversy.

487. Some time ago, the vernacular papers carried on a long controversy, as to whether Urdu, Hindi or Panjábi was the spoken language of the Province and the question of the language, which should form the medium of Primary education comes on the tapis from time to time. It has been explained above in paragraphs 443 and 458—461 that, in spite of the agitation in favour of Hindi and Urdu, the statistics obtained at the recent Census are fairly accurate for all practical purposes. The comparative strength of the three languages is noted in the margin. Even allowing for a slight exaggeration, pure Urdu is spoken by rather less than 500,000 persons—*i.e.*, by 20 per mille. Hindi, including that of the rural tracts, is the spoken language of 74 persons in a 1,000, while Panjábi by itself accounts for 584 persons per mille. Taking the figures as they stand, the following grouping should be made, with a view to compare the importance of each dialect. Lahndi, which is akin to Panjábi and Western Pahári, which also resembles it in grammatical structure and vocabulary, more than either of the other two, should be added to Panjábi, while Hindustáni, which is the connecting link between Urdu and Hindi, might be readily classed with Urdu. The figures for each group would thus be:—

Panjabi ...	14,111,215
Urdu ...	494,290
Hindi ...	1,778,876

Urdu Group	2,047,591
Hindi „	1,778,876
Panjabi „	19,358,144

or 85, 73 and 800 per mille. In other words, 8 out of every 10 of the inhabitants of this Province, speak some dialect, which could be classed under Panjábi, as a vernacular, while Urdu, Hindi and other languages are shared by the other two. The question of script is quite different. It has been noticed in paragraph 431 (Chapter VIII) that the Arya Samaj and some classes of Hindus are doing a great deal in the direction of imparting Primary education in the Nagri character, particularly to girls, while the Sikhs have been making rapid strides in the adoption of the Gurmukhi character for the transliteration of Panjábi. Muhammadans, as a rule, prefer the Persian character, which has also the advantage of being the language of the courts, except in the highest judicial tribunal, and the principal vernacular in Primary and Secondary schools. But, the Persian, Nagri and Gurmukhi scripts are used by only 72, 6 and 1 per cent. of the persons speaking dialects which belong to the Urdu, Hindi and Panjabi groups respectively. Lande or Mahájani and Tánkri are incapable of being used as a standard script, as they are often indecipherable even to those familiar with them, owing to the absence of vowel signs. The peculiarity of the former is described in the saying *Dil Dola hikk* (meaning that *Dil* = clod and *Dola* = jug are one according to the script). And it is quite true for *D* and *L* put together may be interpreted as *Dil, Dal, Dul, Dola, Dila, Dala, Doli*, etc. etc. Instances of double interpretation of sentences, depending on the contextual meaning alone are not rare. The story of *Láláji Ajmer gae* (Master has gone to Ajmer) being read *Láláji áj mar gae* (Master has died to-day) to the utter discomfiture of the relations, is often quoted. There is, therefore, plenty of scope for the advocates of a common written vernacular. The question of the adoption of Roman characters as an universal script, for all the vernaculars of the Province, has been raised more than once, and Sir James Wilson, late of the Indian Civil Service, once contemplated to evolve a form of Panjábi, which could be understood more or less in all parts of the Province and become a practical *lingua franca*, and coupled with the Roman script and the accents and intonations set forth in his book on Western Panjábi and his revised edition of O'Brien's Glossary of Multáni could easily meet the requirements of the masses as a whole. No practical steps have, however, been taken yet in this direction, as far as I am aware.

Displacement of languages.

488. No Non-Aryan Languages being indigenous to this Province, the phenomenon of their replacement by Aryan languages is not noticeable here. But it may be noted that the Gipsy languages which have not been classified yet have lost ground,† as the marginal figure will show, and are being replaced by the Provincial vernaculars.

Language.	1911.	1901.*
Báwari	4,455	4,952
Labáni Labánki or Banjari	1,566	2,165
Sánsia	262	391

* Figures of Changari, Gandhili, Giddarki are not available for 1901. † Except Odki.

Mutual intelligibility of the vernaculars.

489. Although at first the vernacular of the eastern Punjab is Greek to a Lahndi-speaking inhabitant of the western Punjab, yet there is a large stock of vocabulary, expressions and forms common to all the provincial dialects and consequently with a little attention, it is possible for the native of one part of the Province to express himself and be understood in another. A few words and phrases common to several dialects are cited in the margin by way of example, and it was on the basis of similar common features that the idea of a common vernacular for the Province was started. As between the various dialects of each language—*i.e.*, Hindi, Panjábi and Lahndi, the differences are less marked, and although the accent and peculiarities of speech at once mark out the particular dialect used, yet the meaning is sufficiently understood. A native of Multan, for instance, has not much difficulty in making himself understood at Jhelum, nor the Dográ of the Kangra hills, at Lahore.

English.	*Western Hindi.*		*Panjabi.*	*Multani.*
	Urdu.	*Other Hindi.*		
Mother ...	Mán.	Mán.	Mán	Má.
Son ...	Betá.	Pút.	Puttar.	Potar.
Water ...	Páni.	Páni.	Pánrin.	Pánrin.
Go there ...	Udhar já.	Udhar já.	Uddhar já.	Utthe vanj.
Call him ...	Usko buláo.	Usko buláo.	Unhun bulá (sadd).	Un ko sadó.

There seems to be no correlation between dialect and caste. Locality and status appear to be the chief factors influencing speech, and it is on these bases that a man can be identified by his speech.

The spoken language of the fair sex is always somewhat more polished and contains less slang and harshly pronounced words than the *lingua* of the male members.

Literary activity.

490. Urdu is the most popular medium of publication of vernacular books and newspapers. Panjábi and Hindi are coming more and more in use. The subject has been noticed in paragraph 425 of Chapter VIII. The vernaculars in which education is largely imparted are Urdu and Hindi, but neither of them is easily intelligible to the Panjábi-speaking masses.

SUBSIDIARY TABLE I.

Distribution of total population by language.—According to Census.

Language (with main heads given in Sir George Grierson's classified scheme). Language.	Dialect.	Sub-Dialect.	Total number of speakers (000's omitted). 1911.	1901.	No. per mille of population of Province.	Where chiefly spoken.
1	2	3	4	5	6	7
TOTAL PROVINCE ...	...	...	24,188	* 24,725	...	
PART I.—INDIAN LANGUAGES.						
I.—TIBETO-CHINESE FAMILY Tibeto-Burman Sub-Family ... Tibeto-Himalayan Branch ...	...	...	42	61	2	
(a) *Tibetan Group*	...	...	*11*	*39*	*1*	
1. Tibetan	...	...	5	...	...	Simla, Kangra, Bashahr, Keonthal, Simla Minor Hill States and Patiala.
2. Bhotia (others) ...	...	...	6	32	1	Kangra and Chamba.
3. Others ..	...	...	...	7	...	
(b) *Pronominalized Himalayan Group. Western Sub-Group* ...	...	...	*31*	*22*	*1*	
1. Kanauri	...	...	23	20	1	Bashahr.
2. Patni	...	...	5	2	...	Kangra.
3. Rangloi	..	...	1	...	...	Do.
4. Chamba Lahuli ...	...	...	1	...	...	Chamba.
5. Banan or Gáhri ...	...	...	1	...	...	Kangra.
II.—INDO-EUROPEAN FAMILY Aryan Sub-Family	...	...	24,095	24,623	996	
(i) Eranian Branch ... (*Eastern Group*)	...	...	138	117	6	
1. Baloch	...	...	71	†64	3	Dera Ghazi Khan and Bahawalpur.
2. Pashto	...	...	67	53	3	Attock and Mianwali.
(ii) Indian Branch ...	...	...	23,957	24,506	990	
NON-SANSKRITIC SUB-BRANCH ... *Shina Khowar Group* ... Kashmiri	...	...	7	9	...	Kangra, Ludhiana, Lahore, Amritsar, Gurdaspur, Jhelum, Rawalpindi and Chamba.
SANSKRITIC SUB-BRANCH ...	...	...	23,950	24,497	990	
(a) *North-Western Group* ...	...	...	*4,278*	*2,857*	*177*	
1. Lahndi or Western Panjábi.	...	...	4,254	2,829	176	Shahpur, Rawalpindi, Attock, Mianwali, Lyallpur, Jhang, Multan, Muzaffargarh, Dera Ghazi Khan and Bahawalpur.
2. Sindhi			24	28	1	Lahore, Multan and Bahawalpur.
(b) *Southern Group* (Marathi)	...	...	*1*	...	...	Delhi and Ambala.
(c) *Eastern Group* (Bengáli)...	...	...	*2*	*3*	...	Delhi, Simla, Lahore and Rawalpindi.
(d) *Western Group*	...	...	*19,659*	*21,637*	*813*	
1. Western Hindi ...	...	...	3,827	4,208	158	Delhi Division, Ferozepore, Lahore, Rawalpindi, Dujana, Pataudi, Kalsia, Nahan, Patiala, Jind and Nabha.
	(1) Hindustáni	...	1,554	3,220	64	Delhi, Karnal and Ambala.
	(2) Urdu ...	...	494	316	20	Rohtak, Gurgaon, Delhi, Karnal, Lahore, Rawalpindi, Dujana and Pataudi.
	(3) Other Hindi	...	1,779	672	74	Hissar, Rohtak, Gurgaon, Delhi, Karnal, Kalsia, Nahan, Jind and Nabha.
2. Rájasthâni ...	...	...	726	580	30	Hissar, Gurgaon, Ferozepore, Lahore, Patiala, Jind and Bahawalpur.
	(1) Bágri ...	...	468	281	19	Hissar, Ferozepore, Loharu, Patiala and Jind.
	(2) Marwári...	...	46	190	2	Bahawalpur.
	(3) Mewáti ...	...	209	103	9	Gurgaon.
	(4) Others ...	..	3	6	...	
3. Gujaráti	...	...	2	...	...	Delhi, Lahore, Sialkot and Multan.
4. Panjábi	...	...	14,111	15,272	584	Hissar, Ambala, Jullundur and Lahore Divisions, Gujrat, Shahpur, Jhelum, Montgomery, Lyallpur, Kalsia, Bilaspur, Nalagarh, Kapurthala, Malerkotla, Faridkot, Phulkian States and Bahawalpur.
	(1) Standard...	...	13,354	15,250	552	Hissar, Ambala, Jullundur and Lahore Divisions except Kangra, Gujrat, Shahpur, Jhelum, Montgomery, Lyallpur, Kalsia, Bilaspur, Nalagarh, Kapurthala, Malerkotla, Faridkot, Phulkian States and Bahawalpur.
	(2) Dogri ...	...	757	22	32	Kangra, Gurdaspur, Sialkot and Chamba.

* Excludes 29,719 persons speaking the unspecified languages.
† Includes 24,087 persons of Biloch *Trans*-Frontier whose language was not returned in 1901.

SUBSIDIARY TABLE I.

Distribution of total population by language.—According to Census.—*concluded.*

Language (*with main heads given in Sir George Grierson's classified scheme*). Language.	Dialect.	Sub-Dialect.	Total number of speakers (000's omitted). 1911.	1901.	No. per mille of population of Province.	Where chiefly spoken.
1	2	3	4	5	6	7
5. WESTERN PAHÁRI. TOTAL ...	...	...	993	*1,577	41	Simla, Kangra, Rawalpindi, Nahan, Simla Hill States, Mandi, Suket, Chamba and Patiala.
(*a*) *Simla Group* ...	...	...	*405*	*107*	*17*	Simla, Nahan, Simla Hill States and Patiala.
	I Jaunsári ...	...	6	...	...	
		(1) Jaunsári ...	4	...	...	
		(2) Kirni ...	2	...	...	
	II Sirmauri ...	...	137	...	6	
		(1) Sirmauri Dhárthi.	39	...	2	
		(2) Sirmauri Giripári.	79	...	3	
		(3) Bishshau ...	19	...	1	
	III Bagháti ...	Bagháti ...	24	...	1	
	IV Kinthali ...	...	238	...	10	
		(1) Handuri ...	29	...	1	
		(2) Kiuthali proper.	106	...	5	
		(3) Eastern Kiuthali or Simla Siráji.	27	...	1	
		(4) Barári ...	3	...	...	
		(5) Sarácbali ...	5	...	...	
		(6) Kochi ...	68	...	3	
(*b*) *Kulu Group* ...		...	*123*	...	*5*	Kangra and Simla Minor Hill States.
	I Kuluhi ...	Kuluhi ...	56	..	2	
	II Kuluhi Siráji...	Kuluhi Siráji ...	51	...	2	
	III Sadhochi ...	Sadhochi ...	16	...	1	
(*c*) *Mandi Group* ...	...	...	*237*	...	*9*	Mandi and Suket.
	I Mandeáli ...	Mandeáli ...	107	...	4	
	II Chhotá Bangháli	Chhotá Banghâli...	27	...	1	
	III Mandi Siráji...	Mandi Siráji ...	50	...	2	
	IV Suketi ...	Suketi ...	53	...	2	
(*d*) *Chamba Group*	...	...	*136*	*100*	*6*	Kangra and Chamba.
	I Gádi ...	Gádi ...	42	...	2	
	II Chameáli ...	...	94	...	4	
		(1) Chameáli ...	66	...	3	
		(2) Churáhi ...	23	...	1	
		(3) Pungwáli ...	5	...	...	
(*e*) *Others* ...	...	...	*92*	*23*	*4*	Kangra, Hoshiarpur, Gurdaspur, Rawalpindi and Chamba.
(*e*) *Northern Group*	...	...	*10*	...	...	
1. Central Pahári	...	...	1	...	...	Delhi, Simla, Nahan, Keonthal and Simla Minor Hill States.
2. Eastern Pahári or Nepáli	...	...	9	...	...	Kangra and Gurdaspur.
III.—UNCLASSED LANGUAGES.	...	...	**12**	**10**	**1**	
1. Báwaria ...	...	...	4	5	...	Ferozepore and Faridkot.
2. Labáni, Labánki or Banjári.	...	...	2	2	..	Kangra.
3. Odki	...	...	5	3	1	Multan, Muzaffargarh and Dera Ghazi Khan.
4. Others	...	...	1	...	...	
PART II.—OTHER LANGUAGES.						
INDO-EUROPEAN FAMILY.	...	...	**39**	**31**	**1**	
(*a*) *Eranian Group* (Persian)	...	...	*3*	*3*	...	Ludhiana, Lahore and Rawalpindi.
(*b*) *Teutonic Group* (English)	...	...	*36*	*28*	*1*	Delhi, Ambala, Simla, Jullundur, Ferozepore, Lahore, Sialkot, Rawalpindi and Multan.

* Includes 1,346,869 persons shown under Pahári in Table X, Part I of 1901

SUBSIDIARY TABLE II.

Distribution by language of the population of each district.

District or State and Natural Division.	Number per 10,000 of population speaking.											
			Western Hindi.									
	Panjábi.	Lahndi.	Total.	Hindustáni.	Urdu.	Other Hindi.	Western Pahári.	Rájasthání.	Balochi.	Pashto.	English.	Other.
1	2	3	4	5	6	7	8	9	10	11	12	13
TOTAL PROVINCE ...	5,834	1,759	1,582	642	204	736	411	300	29	28	15	42
1. INDO-GANGETIC PLAIN WEST— ...	6,349	1	2,956	996	396	1,564	87	626	...	7	11	13
1. Hissar ...	2,405	...	5,178	13	94	5,071	...	2,412	...	1	2	2
2. *Loharu State* ...	7	...	186	...	186	...	...	9,807	...	...	...	...
3. Rohtak ...	14	...	9,980	1	1,307	8,672	...	4	...	...	1	1
4. *Dujana State* ...	...	...	10,000	...	9,400	600	...	...	...	...	...	...
5. Gurgaon ...	4	...	6,755	101	808	5,846	...	3,237	...	...	2	2
6. *Pataudi State* ...	...	...	9,997	...	9,997	...	...	...	...	...	1	2
7. Delhi ...	69	1	9,760	5,016	2,455	2,289	1	115	...	15	18	21
8. Karnal ...	153	...	9,831	9,284	237	310	...	13	...	...	1	2
9. Jullundur ...	9,907	...	70	5	50	15	...	1	...	5	16	1
10. *Kapurthala State* ...	9,944	...	46	...	46	...	...	1	...	6	1	2
11. Ludhiana ...	9,902	...	70	16	41	13	...	3	...	1	3	21
12. *Maler Kotla State* ...	9,744	...	238	...	237	1	...	13	...	...	2	3
13. Ferozepore ...	8,963	2	267	71	88	108	...	732	...	4	23	9
14. *Faridkot State* ...	9,304	1	235	9	154	72	...	152	...	2	...	306
15. *Patiala State* ...	8,468	...	105	9	67	29	286	1,134	...	1	3	3
16. *Jind State* ...	1,740	...	7,402	22	21	7,359	2	849	...	1	5	1
17. *Nabha State* ...	6,897	...	3,063	3	294	2,766	1	36	...	1	...	2
18. Lahore ...	9,362	4	468	65	363	40	2	22	...	47	57	38
19. Amritsar ...	9,889	1	76	3	71	2	...	11	...	3	7	13
20. Gujranwala ...	9,903	...	69	12	17	40	1	12	...	9	1	5
2. HIMALAYAN— ...	4,515	...	139	7	65	67	5,022	2	...	1	20	301
21. *Nahan State* ...	940	...	1,013	...	262	751	7,991	16	...	...	2	38
22. Simla ...	1,645	4	1,948	3	1,761	184	5,007	12	...	10	792	582
23. *Simla Hill States* ...	3,175	...	21	8	6	7	6,144	1	...	2	3	654
24. Kangra ...	7,955	...	16	10	4	2	1,778	1	...	1	2	247
25. *Mandi State* ...	95	...	2	1	1	...	9,881	...	...	1	...	21
26. *Suket State* ...	138	...	3	3	...	...	9,848	...	...	...	...	11
27. *Chamba State* ...	1,133	...	7	4	3	...	8,626	...	...	4	1	229
3. SUB-HIMALAYAN— ...	7,401	1,476	881	762	54	65	149	1	...	50	30	12
28. Ambala ...	3,401	...	6,445	6,306	37	102	48	3	...	6	88	9
29. *Kalsia State* ...	3,802	...	6,192	967	60	5,165	5	1	...	...	...	...
30. Hoshiarpur ...	9,941	...	11	2	8	1	44	...	...	1	...	3
31. Gurdaspur ...	9,906	1	26	4	20	2	19	1	...	3	4	40
32. Sialkot ...	9,886	1	76	1	73	2	...	1	...	9	23	4
33. Gujrat ...	9,938	...	24	6	15	3	...	1	...	34	1	2
34. Jhelum ...	9,910	1	37	6	24	7	1	...	1	20	6	24
35. Rawalpindi ...	1,458	6,021	313	...	300	13	1,409	...	...	28	134	37
36. Attock ...	38	9,508	16	8	7	1	1	...	...	422	13	2
4. NORTH-WEST DRY AREA—	3,614	6,031	56	21	26	9	1	62	125	53	5	53
37 Montgomery ...	9,821	6	95	33	54	8	...	34	...	41	2	1
38. Shahpur ...	9,583	294	67	26	20	21	1	6	...	42	3	4
39. Mianwali ...	72	9,461	8	6	2	...	...	7	...	445	3	4
40. Lyallpur ...	7,237	2,622	80	6	64	10	3	34	2	18	2	2
41. Jhang ...	546	9,423	9	4	4	1	...	7	...	14	...	1
42. Multan ...	890	9,368	114	66	37	11	...	49	...	19	25	35
43. *Bahawalpur State* ...	2,079	7,244	53	17	22	14	...	309	18	7	2	288
44. Muzaffargarh ...	59	9,890	10	8	2	...	...	15	...	14	...	12
45. Dera Ghazi Khan ...	32	8,508	3	1	2	...	...	7	1,304	85	1	60

SUBSIDIARY TABLE III.

Comparison of caste and language tables.

Tribe.	Strength of Tribe (Table XIII).	Number speaking Tribal Language (Table X).	Tribe.	Strength of Tribe (Table XIII).	Number speaking Tribal Language (Table X).
1	2	3	1	2	3
Bawaria	32,868	4,455	Gedri	300	21
Bhil	234	1	Labana	57,805	1,566
Changar	40,407	434	Od	32,246	5,337
Gandhila	779	60	Sansi	26,990	262

CHAPTER X.

Infirmities.

GENERAL.

491. The infirmities registered at the Census were:—Insanity, Deaf-mutism, Blindness and Leprosy. Dual infirmities were recorded, and persons afflicted with two or more were counted under each of the infirmities in Imperial Table XII, but only one (principal) infirmity was taken into account for the purposes of Imperial Table XIIA. In the former table. the distribution of infirmities is given by districts and states together with the age distribution of persons afflicted, in the whole Province, the British Territory and the Native States. The extent to which the infirmities are met with in each of the important castes, tribes and races has been shown in the latter. **Reference to Statistics.**

Subsidiary Table I compares the proportion of males and females afflicted with each infirmity, ascertained at each of the last four Censuses. A similar comparison of the age distribution of the infirm has been made in Subsidiary Table II, while Subsidiary Table III gives, for the recent Census, the age distribution of the infirm per 100,000 of the total population and the proportion of males to females, afflicted with each infirmity. The extent to which the different castes are afflicted is indicated separately in Subsidiary Table IV.

492. The instructions issued to the Enumerators, for the registration of infirmities were practically identical with those of 1901. Persons thoroughly of unsound mind were to be put down as insane, and those born deaf and dumb as deaf-mutes. A person was not to be recorded as blind unless he was blind of both eyes and a leper was defined as one afflicted with corrosive leprosy, and not one suffering from leucoderma or syphilis. **Scope of figures.**

493. The information supplied by the head of the family was scrutinized in the light of the personal knowledge of the Enumerators and Supervisors who were in most cases local men; and the infirmities recorded being such as are difficult to conceal from local residents, the probabilities are that few intentional mistakes were made. In respect of insanity and leprosy, however, the temptation to conceal the ailment in the earlier ages is considerable. In both cases it is often believed that the diseases, at all events, in the primary stages, are amenable to treatment, medical or spiritual, and the parents are loath to give a bad name to their infirm children unless the disease assumes a virulent type. This concealment may have affected the statistics in the case of people of a higher status, but the numerical strength of persons afflicted in those classes being insignificant, the errors, if any, can have had no practical effect. Instances in which the infirmity had not fully established itself may also have been omitted, but such cases would at best be doubtful ones and should in any case have been excluded. Blindness admits of no doubt. But as regards deaf-mutism, it was discovered in the course of sorting the infirmity slips, that in spite of clear instructions on the subject, the Enumerators had, in some cases, entered as deaf-mutes, persons who were either deaf or mute and sometimes those who were not born deaf or mute. Wherever the slips relating to deaf-mutes appeared to be numerous, the entries made in the Enumeration books were verified by local enquiries. The figures contained in the Imperial Tables are based on the record corrected in the above manner. The chances of error under this infirmity are, therefore, also small. The only possible mistakes which may have remained undetected are those of very young children whom their parents may have been unwilling to recognize as deaf-mutes, but no blame can attach to this, seeing that defective hearing and speech in young children often disappear as they grow up. **Accuracy of figures.**

In view of the rarity of entries relating to infirmities, they were copied from the Enumeration books on separate slips, instead of being noted on the sorting slips containing all the other particulars. This was done by special copyists and the possibility of the omission of infirm persons in Abstraction and Tabulation was thus minimised. On the whole, therefore, the statistics of infirmities are fairly accurate.

Comparison with the previous Censuses.

494. The proportion of persons afflicted with each infirmity to every 100,000 of the population is compared with the figures of the previous Censuses, in the marginal table. With the exception of deaf-mutism, which would appear to have increased during the past decade, every infirmity has shown a decline, the decrease being most marked in leprosy. Deaf-mutes have increased not only relatively but also in actual numbers, the figure being 20,243 now against 19,684 in 1901, although the Censuses of 1901 and 1891 had shown a steady improvement. Contrary to the result of 1891, a startling increase in insanity was discovered in 1901. The present figures again show a more than corresponding decrease. The improvement in blindness and leprosy has been continuous ever since 1881. On the whole, the number of persons afflicted with infirmities out of every 100,000 of the total population fell from 744 in 1881 to 504 in 1891, 439 in 1901 and 377 in 1911.* The causes of variation are discussed in the following paragraphs under each infirmity, but generally speaking, a part of the decrease in the number of infirm persons is, doubtless, due to the high mortality of the past ten years, persons afflicted with one or the other infirmity being more liable to suffer from epidemics.

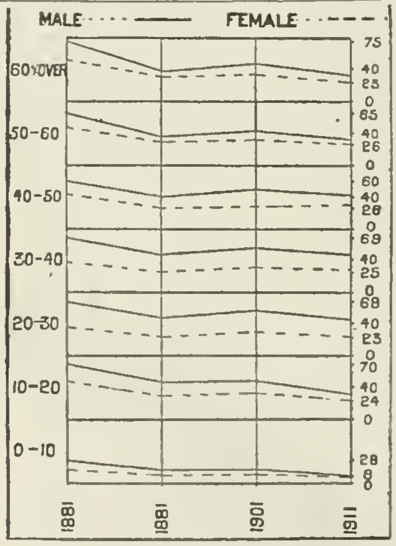
Infirmity.	1911.	1901.	1891.	1881.
Total ...	377	439	504	744
Insane ...	26	35	29	48
Deaf-mutes	84	80	98	122
Blind ...	254	305	351	529
Lepers ...	13	19	26	45

INSANITY.

Variation.

495. The marginal figures will show the actual number of persons of unsound mind registered at each Census. The large decrease in 1891 was unexpected, but the increase in 1901 was equally startling. Mr. Rose saw no reason to believe that his figures were anything but accurate.† The decrease now ascertained is due in some degree to a loss in the total population, but the proportional strength of insane persons has also decreased from 35 to 26 per 100,000. It is curious that the present figures should be almost identical with those of 1891, and there seem to be no tangible causes to account for the variation in opposite directions, in the two decades. It would, therefore, be difficult to say that the improvement shown by the present figures is due to a better state of general health and not mainly to more accurate registration. The extent of insanity in this Province is very small compared with European countries. The proportion per 100,000 ascertained at the recent (1911) Census of England and Wales being 364 against 26 here. The diagram in the margin compares the number of persons afflicted at each Census, per 100,000 of each decennial age-period. Insanity appears to have always affected the male population more than the female, and the variation from 1891 to 1901 appears to have been confined to males. The prevalence of insanity is very small in the first ten years of life, but the infirmity begins to develop in the next ten years and the climax appears to be reached between the ages of 30 and 40. In 1881 alone, was the proportion highest in old people of over 60 years, but that being the first regular Census, the registration probably was not accurate. The divergence between the male and female curves is not large up to 10 years, but the male figures go up much more rapidly than those of females, till the age of 40 is reached, after which the male sufferers die faster than the females.

Year.	Persons.	Males.	Females.
1881	9,914	6,496	3,418
1891	6,636	4,450	2,186
1901	8,600	5,689	2,911
1911	6,300	4,111	2,189



Judging from the figures of the present Census, it may be said that the proportion of born lunatics is small, that in several cases the question whether a

* The figures given by Mr. Rose on page 293 of the Punjab Census Report, 1901, were for the old Province of Punjab including the N.-W. Frontier Province.

† Punjab Census Report, Chapter VII, para. 1, p. 293.

person of doubtful intelligence is or is not of unsound mind remains undetermined till after ten years of age, that a large number of persons develop insanity between the ages of 20 and 40, and that lunatics who become short-lived owing partly to neglect and partly to mental derangement begin to drop off after the age of 40.

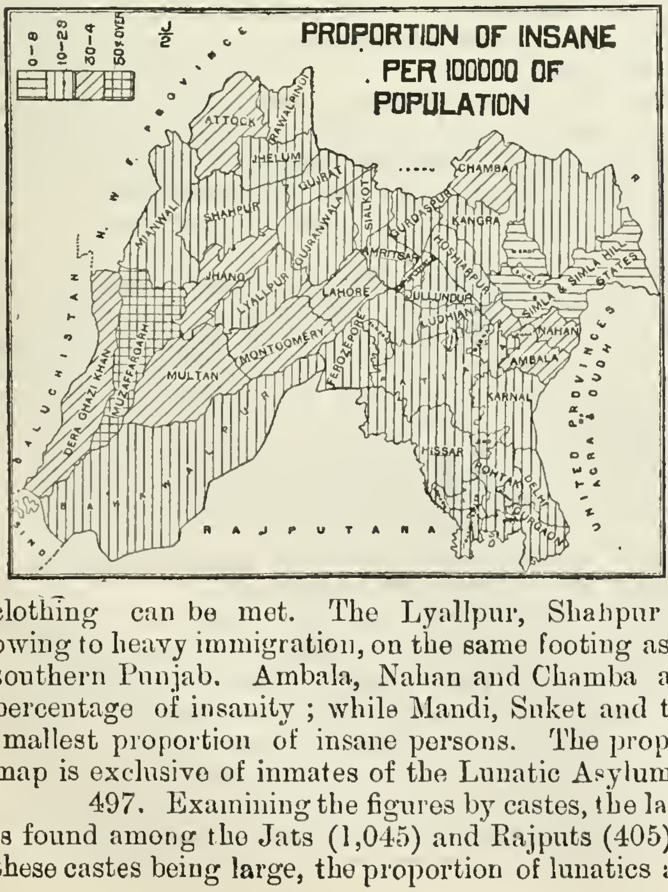
The decrease in the number of insane persons is not, however, general. The districts and states showing noticeable increases are mentioned in the margin. The increase in Lyallpur is due to migration. In Muzaffargarh, the number of insane persons is considerable owing to the excessive use of intoxicating drugs, but the principal cause of increase is that the present figures include insane persons of the Leiah Tahsil which was transferred to the district from Mianwali after the Census of 1901, while for want of details by tahsils, it has not been possible to adjust the statistics of 1901. The increase in Patiala and Jind is somewhat startling and has occurred mainly among males. The local officers have been unable to assign any cause except that the tracts are sandy and hot. The probable reason, however, seems to be the growing use of liquor and other intoxicants. In the case of Patiala, immigration may also have played some part. The districts which have registered the largest decreases during the past ten years are noted in the margin. The decreases have been very marked throughout the Sub-Himalayan Natural Division and in the Kangra District of the Himalayan Division, which points to the inference that the variation may be due to some difference in the standard by which the persons of unsound mind were judged in 1901 and 1911.

Variation (actual figures).

	Persons.	Males.	Females.
Lyallpur ...	+16	− 1	+17
Muzaffargarh	+58	+13	+45
Patiala ...	+80	+54	+26
Jind ...	+16	+12	+ 4

	Persons	Males.	Females.
Ambala ...	199	138	61
Kangra ...	453	281	172
Hoshiarpur ...	185	102	83
Amritsar ...	104	86	18
Gurdaspur ...	85	65	20
Sialkot ...	116	81	35
Gujrat ...	139	77	62
Shahpur ...	131	96	35
Jhelum ...	145	87	58
Rawalpindi ...	213	143	70
Multan ...	161	120	41

496. The proportion of the insane to the total population of each district and state is indicated on the map printed in the margin. With the exception of Mianwali which is a particularly healthy district, the western Punjab, including Montgomery, has a high percentage of insanes. The Muzaffargarh District appears to be the worst for insanity. The whole of this tract suffers from the evil of an excessive use of *bhang* (cannabis sativa) and other intoxicating drugs, but the shrines of the Muzaffargarh and Multan Districts attract large numbers of lunatics partly in the hope of a cure by the blessings of the saints and partly owing to the facility with which their requirements of food and clothing can be met. The Lyallpur, Shahpur and Gujranwala Districts are, owing to heavy immigration, on the same footing as the districts of the eastern and southern Punjab. Ambala, Nahan and Chamba are isolated areas with a high percentage of insanity; while Mandi, Suket and the Simla Hill States have the smallest proportion of insane persons. The proportion in Lahore shown on the map is exclusive of inmates of the Lunatic Asylum, belonging to other districts. Local distribution.



497. Examining the figures by castes, the largest number of insane persons is found among the Jats (1,045) and Rajputs (405), but the total population of these castes being large, the proportion of lunatics amongst them is only 21 and 25 Insanity by castes.

respectively per 100,000. Of the castes having more than 30 insane persons per 100,000, the Arains, Aroras, Biloches and Julahas show the most numerous figures (see margin). The largest number of insane Arains are found in Jullundur (36), Ferozepore (23), Lyallpur (23), and Multan (24). In the Muzaffargarh District which has a small Arain population of about 8,000, as many as 13 of them, *i.e.*, 168 to every 100,000 are insane. Most of the afflicted Aroras live in Multan (47), Muzaffargarh (35), Jhang (29) and Montgomery (22). Insanity among the Biloches is naturally most common in the Biloch tracts of Dera Ghazi Khan (81) and Muzaffargarh (43). Among the Julahas, insanity seems to be more or less general, the worst districts being, Jhang (26) and Muzaffargarh (18). The Arains may be predisposed to insanity owing to constant work with manure. The Julahas are supposed to have a very limited supply of intelligence and are considered to be very poor specimens of humanity. It is said that the weaver's intellect does not reach higher than his ankles. The fanaticism of the Biloches might be an excuse for mental excitement leading to aberration, but the only cause which can be ascribed in the case of Aroras is the effect of the climate of the south-west Punjab, or the use of intoxicants.

	Persons.	Males.	Females.
Arains ...	253	160	93
Aroras ...	252	172	80
Biloches...	206	130	76
Julahas ...	187	109	78

Causes.

498. In the Census Report for India, 1901, the causes of insanity were classed under 3 heads, *viz.*, locality, social practices and race. The prevalence of the infirmity among the Biloches might create the impression that race has something to do with it, but the equally high percentage among the Aroras who are of pure Aryan extraction, and abound in the same locality, and of the Arains and Julahas, makes it impossible to support the theory from the statistics of this Province. Obviously the causes at work here are (1) local usages, (2) local conditions, (3) mental strain, and (4) the use of intoxicants.

Proportion of insane to every 100,000 *of population.*

	Males.	Females.
N.-W. Dry Area ...	41	30
Indo-Gangetic-Plain	31	17
Sub-Himalayan ...	24	17
Himalayan ...	21	16

Insanity is at its highest in the N.-W. Dry Area as the marginal figures will show. The population of this tract consists very largely of Muhammadans and unlike the eastern Punjab, cousin marriage is quite unrestricted amongst them. Sheikh Asghar Ali, I.C.S., Deputy Commissioner, Gujranwala, writes as follows about the effects of consanguinous marriages on deaf-mutism:—

" Not long ago Muslim converts from Hinduism kept up the tradition of not marrying within the sub-caste or *got.* But latterly they have begun to fall in with general Islamic rules, on the subject, with the result that a marriage between first cousins is now an ordinary thing. Such inter-marriages in two or three generations produce deaf-mutes."

His observations apply more appropriately to insanity, according to the views of Dr. Cowan,* who says :—

" And yet I do not advise the inter-marriages of relations. Again, although it may in exceptional cases, appear that such consanguinous unions are free from other than perfect results, it does not follow that the conditions exist for its practical every-day demonstration. Far from it. Men and women will have to live a more correct, pure, abstemious and holy life, before they can attain to a standard of health and strength that will enable them to marry cousins with impunity. As long as mankind continue in this wrong course of life, and intermarry under these false conditions, so long we have among us the blind, the deaf, the dumb, the lame, the deformed, feeble-minded, idiotic, lunatic, etc. Therefore, I counsel you not to marry your cousin, or any other woman closely or distantly related to you, unless there happens to be not one other marriageable woman within one thousand miles of you, and even then I would not advise you other than to remain single until the arrival of some emigrant train, when a choice could be secured."

Even cousin marriage cannot, however, be the sole cause as the Aroras (Hindus) cannot possibly contract for such alliances. Local climate has probably a great deal to do with the infirmity. But the dry heat of Dera Ghazi Khan and Multan and the sandy tract of Patiala are as favourable to mental aberration as the wet and steamy heat of the Alipur Tahsil of Muzaffargarh which has the highest percentage of all tahsils in the Province. It is therefore difficult to connect any particular kind of climate with insanity. The brain, when worked up to a high degree of excitement, owing to the helpless condition in which a person may

* Cowan's Science of a New Life, Edition 1897, p. 57.

have been placed by his own mistake or by the intrigue of others, often gets deranged and the guilty conscience of persons who have committed some serious crime also sometimes has the same effect. Such cases are not unknown, but their proportion is small. Notwithstanding the finding of the Hemp Drugs Commission against any connection between the use of hemp drugs and insanity, the facts seem to drive one towards the old theory. The western Punjab which stands out so prominently in the figures of insanity, accounted for the consumption of 45,166 sers of *bhang* (cannabis sativa) out of a total of 87,936 sers in the whole Province (British Territory) for the year 1910. In other words, more than half the quantity spent in the Province was used in this tract. In the three districts of Multan, Muzaffargarh, and Dera Ghazi Khan alone 29,858 sers of *bhang*, or more than one-third of the total, was consumed. And in these three districts, the percentage of insane persons is high, Muzaffargarh being *facile princeps*. Again the liberal consumption of liquor in Patiala is accompanied by an increase in the number of lunatics, while the consumption of *gánjá* and cocaine in the town of Delhi has resulted in raising the number in that tahsil to 107. All these facts seem to point to the conclusion that in this Province the use of intoxicants when carried to excess usually predisposes people to insanity more than any other cause. This view seems to be more or less in accordance with the conclusion of the English Commission on Lunacy, quoted below.

"Besides insane heredity, two other factors stand out prominently in respect to their frequency in the history of insane persons. These are the toxic agent alcohol and the more obscure but no less real factor of mental stress."

Conditions producing mental stress are not so common in this Province, although it is by no means a negligible factor.

The Lunatic Asylum.

499. There is but one Lunatic Asylum in the Province situated at Lahore and intended mainly for the custody and treatment of criminal lunatics. But the more dangerous types of insane persons other than criminals are also sent there. The institution is growing in popularity, as will appear from the marginal figures, and several patients return home cured temporarily or permanently. It draws patients mostly from the adjoining districts and 70 per cent. of them are between the ages of 20 and 40.* The analysis of the history of cases given in the Departmental Report of 1911, is interesting. Of 841 cases treated during the year, the causes of insanity were known in 417. Only 47 or 11·3 per cent. of these were due to moral causes, such as grief, etc., and 370 to physical ones. The use of *bhang* (Indian hemp), opium, *charas* and *gánjá* accounted for 153 cases, while the use of spirits alone was responsible for 23 cases. Intoxicants were thus the cause of insanity in 176 cases out of 417. In other words, 42 per cent. of the cases of insanity could be traced to this source. There were 23 cases of congenital insanity, and in 15 cases, the infirmity was found to be hereditary. The number of persons suffering from insanity on account of other physical causes such as, fever, epilepsy, exposure to heat, overstudy, syphilis, etc., was 156.

Total number of lunatics male and female, on the 1st January of each year from 1901 to 1911.

Year.	Males.	Females.	Total.
1901 ..	379	103	482
1902 ...	378	101	479
1903 ...	404	99	503
1904 ...	424	113	537
1905 ...	461	115	576
1906 ...	474	122	596
1907 ...	468	131	599
1908 ...	494	116	610
1909 ...	512	126	638
1910 ...	513	123	636
1911 ...	494	121	615

The number of lunatics cured at the Asylum during the year 1911 was 106 and the figures in the margin will show the proportion of persons cured to the total number of persons whose insanity was traced to one cause or another of physical origin. Fifty-nine out of the 424 persons in whose case no cause could be assigned were also cured during the year, the percentage of recovery being 14 as compared with 11 in the case of the patients in whose case the causes were traceable.

	Percentage cured.
1. Intoxicants including liquor	18
2. Only liquor	22
3. Congenital	...
4. Hereditary	13
5. Moral causes ...	2
6. Other causes ...	7

DEAF-MUTISM.

Variation.

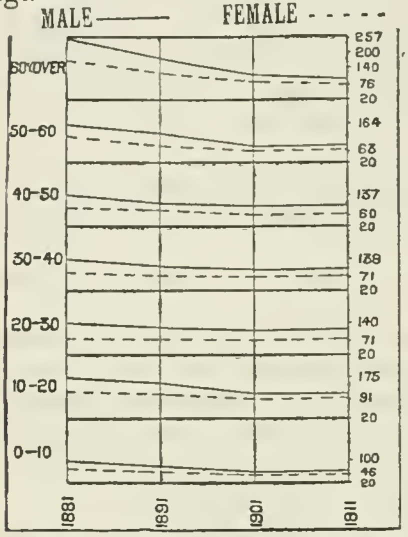
500. The number of deaf-mutes would appear to have increased from 19,684 to 20,243 within the last decade. In other words, there are now 84 con-

* The proportion is based on figures of 1909-11 given in the Lunatic Asylum Report for 1911.

genital deaf-mutes to every 100,000 of the population. The proportion had fallen continuously from 122 in 1881 to 98 in 1891 and 80 in 1901. The rise shown by the present figures would, therefore, be an abnormal feature, provided that the system of registration at the two Enumerations was identical. I am, however, inclined to think that the enquiry at the recent Census was more searching particularly with reference to earlier ages when the chances of concealment or ignoring the infirmity are highest.

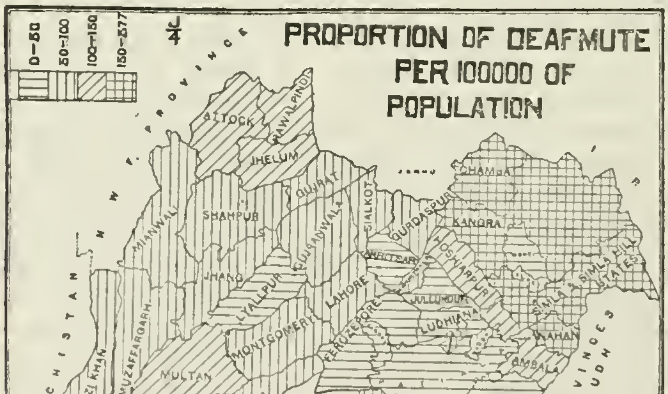
Ambala ...	320	Ferozepore ...	163
Gurdaspur ...	272	Jhelum ...	162
Sialkot ...	215	Gujrat ...	145
Lahore ...	204	Patiala ...	105
Gujranwala	198	Delhi ...	103
Muzaffargarh	167		

The most noticeable increases have occurred in the districts named in the margin. The three districts showing the largest excesses lie in the sub-montane tract, where local conditions would not preclude an actual development of the infirmity. Lahore, Delhi and Patiala offer extraordinary attraction to deaf-mutes who live mostly on charity. The districts of Jhelum and Gujrat again lie within the Sub-Himalayan Division, while Gujranwala, which has also probably received some deaf-mutes by immigration, Muzaffargarh and a part of the Ferozepore District are highly irrigated and fairly damp.



The diagram in the margin illustrates, by decennial age-periods, the variation from one Census to another in the proportion of males and females per 100,000 persons afflicted with this infirmity. The difference in females is small and may be left out of account. Among the males, the relative increase has been highest (over 14 per cent.), during the past ten years, in the age-period 0—10; there is a drop of 16 per cent. in deaf-mutes over 60 years of age, while there has been no variation between the ages of 40—50. Small increases have been registered in all the other decennial age-periods.

Local distribution.



501. The local distribution of the infirmity is indicated on the marginal map. The proportion of deaf-mutism is highest in the Himalayan Natural Division, where 285 males and 226 females out of every 100,000 persons are afflicted. In this tract the Mandi and Suket States are the only units which have comparatively few deaf-mutes, the former having less than 50 and the latter less than a hundred sufferers for every 100,000 of the population. The Sub-Himalayan tract comes next with 115 males and 83 females per 100,000. All the districts in this Division have a proportion of 100 to 150 except Gurdaspur, Sialkot and Gujrat which are removed from the higher Himalayas and adjoin only the lower hills of Kangra, Jammu and Kashmir. The proportion is lowest in the Indo-Gangetic Plain, 58 males and 38 females per 100,000 and the North-West Dry Area occupies an intermediate position with the corresponding figures of 94 and 66 respectively. The only district in the North-West Dry Area which shows a proportion of over 100, is Multan (102). But Muzaffargarh runs it close with a proportion of 99. Broadly speaking, the infirmity is most common in the Himalayan Hills and the conditions in the adjoining Sub-Himalayan tracts

District.	Tahsil.	No. of afflicted persons.
Ambala ...	Jagadhari ...	245
	Naraingarh ...	164
Hoshiarpur ...	Una ...	430
	Dasuya ...	222
Gurdaspur ...	Pathankot ...	348
	Batala ...	209
Sialkot ...	Sialkot ...	197
	Zaffarwal ...	153
Gujrat ...	Kharian ...	253
	Gujrat ...	195
Jhelum ...	Jhelum ...	256
Rawalpindi ...	Rawalpindi ...	269
	Kahuta ...	199

are also rather unfavourable. In the plains, the area served by the five rivers of the Punjab is affected to a higher degree than that between the Sutlej and the Jamna. The proportion of the persons afflicted, increases towards the confluence of the rivers. Examining the figures by tahsils, which are given in the margin, it appears that the Sub-Himalayan districts show the highest figures in the tahsils which lie close to the hills or abound in moisture. The worst affected portion of Jagadhari is the Khádar or the part lying on the Jamna River and subject to excessive inundation during the rainy season.

The bad districts in the plains, barring Lahore and Delhi, are Multan (102), Muzaffargarh (99), Shahpur (92), Montgomery (91), Jhang (91), Dera Ghazi Khan (86) and Mianwali (83). The figures of the worst tahsils of these districts are noted in the margin. Here again all the tahsils are fairly well irrigated except Dera Ghazi Khan and Mianwali. The former has had the disadvantage of sub-soil percolation for a long time, owing to the set of the river, and the infirmity is confined, in the Mianwali Tahsil, to the sub-Salt Range and the banks of the Indus.

District.	Tahsil.	Number of persons afflicted.
Multan ...	Multan ...	257
	Kabirwala ...	209
Muzaffargarh...	Muzaffargarh	156
	Alipur ...	167
Shahpur ...	Bhera ...	283
Montgomery...	Dipalpur ...	184
Jhang ...	Chiniot ...	261
D. G. Khan ...	D. G. Khan ...	153
Mianwali ...	Mianwali ...	120

Deaf-mutism by Caste.

502. Deaf-mutism is most prevalent amongst the low castes, specially in or about the hills, as will appear from the statement given in the margin. The only exceptions are the Thakkars, who are degraded Rajputs, engaged mainly in agriculture and the Suds, who are a trading class particularly known for their close fistedness. So far as the association of the infirmity with castes is concerned, the only inference that can possibly be drawn is that bad and insufficient food and a tainted water-supply in a hill climate are predisposing causes.

Caste.	Proportion per 100,000.	Locality.
Chang ...	1,396	Gurdaspur, Kapurthala.
Báhti ...	1,259	Nahan.
Thakkar ...	744	Gurdaspur.
Bhanjrá ...	712	Hoshiarpur, Jallundur.
Sepi ...	648	Chamba.
Abdál ...	642	Kangra, Hoshiarpur, Chamba.
Gagrá ...	602	Lahore, Gujranwala, Sialkot.
Dhaugri ...	439	Kangra, Mandi.
Dosáli ...	436	Kangra, Hoshiarpur.
Sarera ...	429	Kangra, Hoshiarpur, Gurdaspur.
Chirimar ...	393	Gurgaon, Karnal, Ambala, Lahore.
Hesi ...	390	Rohtak, Kangra, Nahan, Bilaspur and Mandi.
Maniar ...	366	Delhi Division, Patiala, Nabha.
Beldar ...	364	Hissar, Lahore, Gurdaspur.
Hali ...	356	Kangra, Chamba.
Patwa ...	352	Bahawalpur, Gurgaon, Karnal and Ambala.
Ghái ...	320	Kangra, Bahawalpur.
Ghirath ...	297	Kangra, Hoshiarpur.
Rehar ...	279	Simla, Keonthal, Simla Minor Hill States, Chamba.
Dagi and Koli	278	Gurgaon, Delhi, Simla, Kangra, Nahan, Simla Hill States, Mandi, Suket, Patiala.
Nat ...	248	Lahore, Shahpur, Montgomery, Patiala.
Kanjar ...	241	Delhi, Patiala, Bahawalpur.
Bahrupia ...	238	Gujrat.
Súd ...	218	Kangra, Jullundur, Patiala.
Sansi ...	211	Lahore Division, Karnal, Patiala.
Khanzáda...	192	Gurgaon.
Rathi ...	183	Kangra, Chamba.
Kanet ...	182	Simla, Kangra, Nahan, Simla Hill States, Mandi, Suket.
Satti ...	181	Rawalpindi.
Niaria ...	176	Lahore, Gujranwala, Gujrat.
Chanal ...	176	Nahan, Simla Hill States.
Gádi ...	172	Karnal.
Dumna ...	168	Kangra, Gurdaspur, Sialkot, Mandi, Nahan.

Causes.

503. The prevalence or increase of the infirmity has been ascribed by the local officers to various causes. Some are of opinion that the registration has been more accurate, others think that the after-effects of plague on patients that have survived its attacks has been to produce deaf and dumb children. According

to some, bad and insufficient food and the scarcity of milk and *ghi* which have so far been the mainstay of the rural population, account for the spread of this infirmity. Others combine insufficient food with alcohol or intoxicating drugs to account for the larger number of deaf-mutes. The injurious effects of bad water and of damp climate have also been referred to. A Tahsildar in the Sialkot District reports the belief that the abnormal fever of 1908 affected the vitality of persons in the productive ages, causing an increase in the birth of deaf-mutes. The Deputy Commissioner of Gujranwala (Sheikh Asghar Ali, I.C.S.) thinks that an increase in consanguinous marriages is the chief cause of increased deaf-mutism amongst the Muhammadans. So far as the figures above discussed go, several of these causes appear to be at work. Primarily there is something in the Himalayan hills which predisposes the people to it, and very probably it is excessive moisture coupled with the prevalence of some peculiar salts which impregnate the water. The theory propounded in paragraph 247 of the Census Report of India, 1901, namely, that the water of the Chenab has particularly injurious properties does not appear to be borne out by facts. The infirmity is found along all the five rivers of the Punjab in varying proportions and is perhaps higher along the Indus than on the other rivers; and it is higher still on the skirts of the Himalayan Division, which tracts, as in Ambala, are not served by any of these rivers. Damp climate seems to go a long way to foster the infirmity, for in the Jagadhari Tahsil on the Jamna, that seems to be the main cause.* Similiarly the Alipur Tahsil of the Muzaffargarh District which lies at the junction of the five rivers of the Punjab with the Indus and shows a high proportion of the infirmity, is well irrigated from canals from both sides and has a considerable portion of it under flood water during the hot weather. The causes which lead to deaf-mutism seem to be more or less identical with those which produce goitre and there seems to be an established connection between the infirmity and the disease. At Kalabagh in the Mianwali District, for instance, goitre is very common and is said to be due to the close proximity of the residential quarters to the river water which is saturated with salt washed out of the salt rocks along which the Indus flows immediately above. This is the only water which the inhabitants of the town use for drinking and other purposes. The figures of persons treated for goitre at the hospitals during the ten years 1901-10 given in the margin, although not an index of the total number of sufferers yet indicate that wherever deaf-mutism is high, goitre is very common. This fact is also supported by local reports. Sufferers from goitre are not always deaf and dumb, but the disease leads directly to dumbness and it has been ascertained in many cases that the children of parents suffering from the disease are born deaf-mutes.

District.	Number of deaf-mutes.	Number of cases of goitre treated during the decade.	District.	Number of deaf-mutes.	Number of cases of goitre treated during the decade.
Kangra ...	2,901	114,326	Lahor ...	632	3,123
Hoshiarpur ...	936	32,997	Shahpur ...	630	4,785
Multan ..	833	11,439	Gujrat ...	609	4,931
Gurdaspur ...	803	30,524	Attock ...	595	521
Rawalpindi ...	741	23,139	Gujranwala ...	563	1,976
Ambala ...	731	11,695	Muzaffargarh,	562	285
Sialkot ...	638	12,344	Montgomery ...	488	7,215
Jhelum ...	636	1,558	Jhang ...	470	24,515

BLINDNESS.

Variation.

504. The number of totally blind persons now ascertained is 61,521 in the whole Province, compared with 75,593 in 1901, which means that there has been a decrease of about 19 per cent. within the last 10 years in the number of persons afflicted.

Blindness appears to have been on the decline ever since 1881, the actual figures of 1881 and 1891 being 109,819 and 80,200 respectively. The improvement which was very rapid in the decade ending 1891 became somewhat less marked in the next 10 years, but the rate of progress appears to have been accelerated again during the past decade.

* The Karnal District lying on the same river and copiously irrigated from the canal derived from that river, however, shows the lowest proportion of deaf-mutism and forms an exception.

The extensive resort to vaccination and the consequent prevention of small-pox which is one of the important causes of blindness, the better hygienic conditions prevailing in the residential quarters and the facility of treatment of ophthalmic diseases have been mainly instrumental in checking and reducing the infirmity. Cataract, which in most cases terminates in blindness, is being handled by surgeons with ever-increasing success. The number of persons successfully operated upon for cataract, during the past three decades is noted in the margin.

1881—1890	14,233
1891—1900	42,942
1901—1910	62,968

The increase in successful cataract operations during the past ten years, namely, 20,026, should alone more than account for the decrease of 14,072 in the total number of blind persons, but the proper treatment of eye diseases in their earlier stages, which no doubt prevents their development into blindness in the course of time, and the other favourable causes must also have had their effect. While however the facilities for combating the affections of the eye and for preventing the loss of eyesight are greater, the predisposing causes have also grown. The spread of education resulting in the extensive use of printed books in place of the beautifully written manuscripts, the growing popularity of small type in English books and papers and the necessity of reading for long hours, often in defective or indifferent light, puts a very heavy strain on the eyes of the educated young men, and had it not been for the progressive improvements in ophthalmic surgery and the unrestricted use of spectacles, the percentage of blind persons should have been much higher particularly among the educated classes.

The proportion of females suffering from blindness is slightly in excess of that of males, but the infirmity has decreased somewhat more rapidly amongst the females than amongst the males, as is shown by the figures in the margin.

Proportion of females to 1,000 males.	
1881	... 928
1891	... 896
1901	... 900
1911	... 857

From 928 blind females per 1,000 blind males, the proportion has fallen within the last 30 years to 857, which is not much higher than the sex proportion in the total population (*viz.*, 817 females to 1,000 males). The females are, perhaps, handicapped by exposure to smoke connected with cooking, but they have far less strain on their eyes, even including the small amount of needle-work which they have to do, compared with the males who have either to read and write or to go about in the dusty atmosphere of the Punjab, in the glare of the summer sun; and consequently it is only natural that with equal facilities for treatment of eye diseases, they should benefit more than the males. The establishment of female dispensaries and the gradual disappearance of the objection to attendance at General Hospitals are placing the advantages of medical and surgical aid within easy reach of the females.

Ludhiana	... 2,728
Amritsar	... 1,752
Hoshiarpur	... 1,704
Lahore	... 1,128
Ambala	... 1,123
Jullundur	... 1,121
Gujrat	... 1,032
Sialkot	... 925
Karnal	... 840
Guardaspur	... 722
Jhelum	... 665
Shahpur	... 614
Delhi	... 593

The largest decreases compared with the figures of 1901, have occurred in the districts and states noted in the margin. The improvement is not confined to districts where blindenss is most common and the variations in the rate of decrease can only be ascribed to the degree of efficiency of the surgeons in dealing with diseases of the eye. The presence of Lt.-Colonel Smith, I.M.S., who is so well known for his success in cataract operations, at Jullundur for the first and at Amritsar during the last half of the decade, probably accounts for the large decreases in blindness in the Jullundur, Ludhiana and Amritsar Districts. The Ráwals, who are oculists by tradition, have settlements in the Jullundur and Hoshiarpur Districts and treat a very large number of eye cases. Ambala has also had the advantage of some of the best doctors, and Lahore, which of course has for a long time had the best surgeons, attached to the Mayo Hospital, shows a fair contraction in the number of blind persons, in spite of the fact that it attracts all kinds of beggars including the blind.

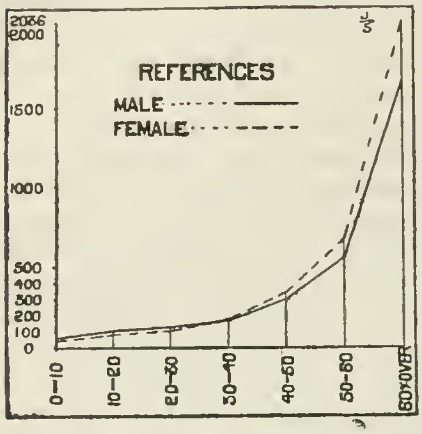
Patiala	... 883
Muzaffargarh	... 678
Hissar	... 517
Lyallpur	... 480
Jhang	... 151
Multan	... 140
D. G. Khan	... 133
Jind	... 133

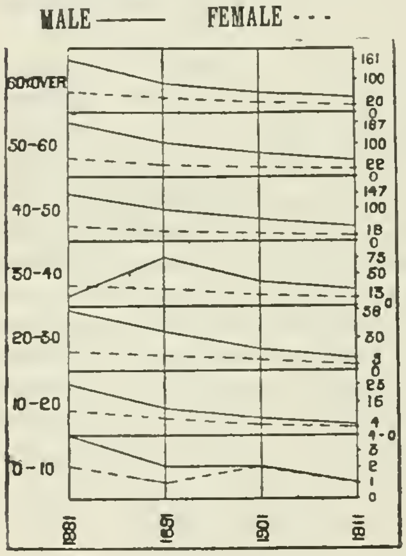
But the decrease is not general throughout the Province. The sandy tracts of the plains, which are somewhat removed from the best centres of optical treatment, have a larger number of the blind than they had ten years ago. The districts and states showing increases of over 100 each are named in the margin. Patiala, Muzaffargarh and Hissar are parti-

cularly sandy. The large increase in Lyallpur, which is abundantly irrigated by canals, is mainly due to immigration.

Variation by age.

505. The marginal diagram illustrates the prevalence of blindness by decennial age-periods, with reference to the figures of the present Census. The number of blind children under the age of ten is small, but the proportion rises gradually up to 40, when the effects of strain on and neglect of the eyes begin to manifest themselves in the form of cataract and other types of blindness. The curve rises at an increasing rate to 60 years, and the proportion of blindness in ages above 60 is very much higher. It is not strange that blindness, which is to a great extent an acquired infirmity should grow with age. Up to the age of 30, the males are more exposed to this infirmity than females, but the cares of the household and privations due to mourning begin to tell upon the eyesight of the latter and the proportion amongst them, after 40, grows higher than that of males.





The variation of the infirmity per 10,000 persons, from one Census to another, in each decennium of life is illustrated on the diagram printed in the margin. All the age-periods appear to have shared in the decrease which, however, appears to be more marked in the ages of 20 to 40 years. The improvement is, of course, not half so great now as in the two previous decades, but while in 1881 to 1891 the earlier ages had scored and in the next ten years the ages above 30 showed the most favourable results, the variation has now become general. Taking all ages collectively, the extent of blindness has been reduced to less than half during the past 30 years, the proportion being :—Males, 506 in 1881 and 249 in 1911; females 556 in 1881 and 261 in 1911 per 100,000 of each sex.

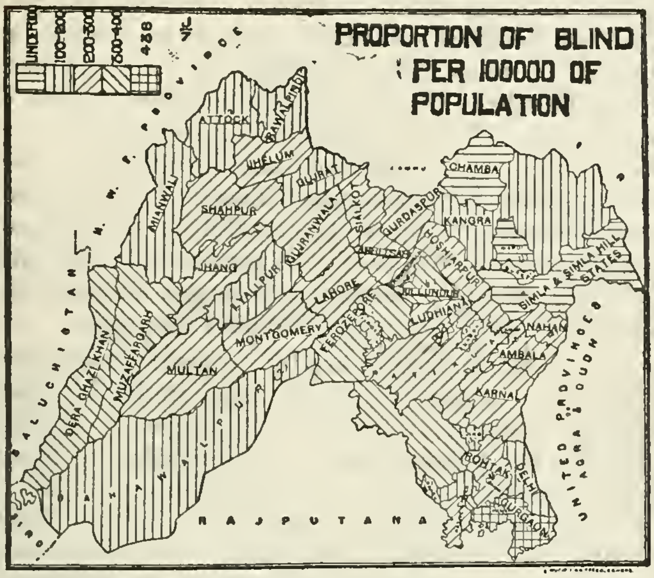
Local distribution.

506. On the whole one in every 400 persons in the Province is blind, but the proportion varies from place to place. Freedom from dust and the abundance of verdure in the Himalayan Natural Division, coupled probably with the backward state of education accounts for the comparatively few sufferers from blindness in that tract as exhibited in the margin. All the three plains Divisions have a high proportion of sufferers from this infirmity, although the sub-montane tract is the best off, owing obviously to its proximity to the hills, a larger rainfall and the less oppressive dust and glare. But compared with 135 blind persons to every 100,000 in the hills, the figure in the Indo-Gangetic Plain is 296. That the Indo-Gangetic Plain has more blind persons than the drier and hotter N. W. Dry Area, is due to the high percentage of blind persons in the districts and states noted in the margin. With the exception of Jullundur and Ludhiana, all the units are fairly hot and sandy. The districts showing high figures in the N. W. Dry Area are, Dera Ghazi Khan (336), Muzaffargarh (314), Montgomery (299), Multan (250), Shahpur (221), and Jhang (213).

Natural Division.	Persons affected per 100,000 of population.	Persons affected per 100,000 of each sex.	
		Males.	Females.
Indo-Gangetic Plain	296	288	306
N. W. Dry Area ...	237	228	247
Sub-Himalayan ...	228	227	229
Himalayan	135	128	144

	No. of blind per 100,000 of population
Gurgaon ...	438
Hissar ...	395
Pataudi ...	394
Jullundur ...	388
Dujana ...	377
Ferozepore ...	346
Ludhiana ...	299

The marginal map shows the prevalence of blindness in each district and state. The Mandi State in the Himalayan Division shows fewest blind persons (53 per 100,000) and the highest proportion is found in Gurgaon (438). The districts lying on the north-east of Rajputana have three to four blind persons to every thousand of population and this zone of comparatively high proportion of blindness runs round the Faridkot and Patiala territory to Ferozepore and Jullundur. On the extreme west, Dera Ghazi Khan and Muzaffargarh fall in the same class and in the rest of the Province, one tc three persons in every thousand are blind.



507. A glance at Subsidiary Table IV will show that blindness is peculiar to the lower castes. The highest percentage is found amongst Báhtis (chiefly of Nahan) who have as many as two blind persons out of every hundred. Kanjars found in Delhi, Bahawalpur and Patiala have about one and so have Changs. The higher castes have a comparatively low proportion, the Khanzadas of Gurgaon being the worst of them, with about 1 in every 300. The Kakezais, Kureshis, Arains, Awans, Pathans, Dogars, Khokhars, Khatris and Rajputs appear to suffer least from the infirmity, and the Changars who have only two blind persons in 1,C00 are a notable exception among the low castes. The caste figures do not point to any preference for locality and the menial professions seem to act as a cause independently of the climatic and atmospheric conditions which affect certain tracts. Blindness by caste.

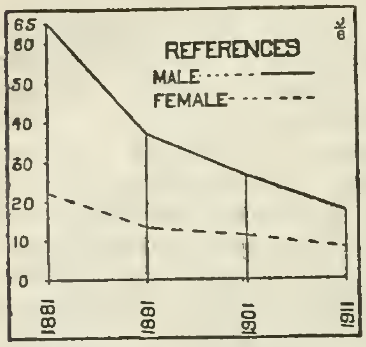
508. The diagram given in the margin of paragraph 505 shows that congenital blindness is very rare. The main causes are (1) small-pox, (2) the atmospheric dust in the hot and sandy tracts, which results in ophthalmia, (3) exposure to smoke or the strain of working or reading in bad light which appears in the form of cataract in advanced age and (4) the custom of prolonged mourning which necessitates weeping for several hours every day. In many of the District Reports, the favourite explanation of want of greasy nutrition in the form of milk and *ghi* has also been added as a predisposing cause of blindness in so far as it produces general dryness in the system. The popular belief is that the optic nerve must be fed on oily substances, and the inference is obviously drawn from the fact that verdure due to moisture is the delight of the eye, while dry heat oppresses it. The spread of vaccination is minimising the chances of loss of eye-sight from small-pox. The atmospheric conditions cannot be helped, but canal irrigation is instrumental in laying the dust in some of the most dry and dusty tracts. The system of mourning is also being largely abandoned or reformed and the supply of light is improving. Against these improvements has to be set the comparatively heavy strain which the spread of education and the reading of badly typed and lithographed popular publications is putting on the sense of vision. Causes.

LEPROSY.

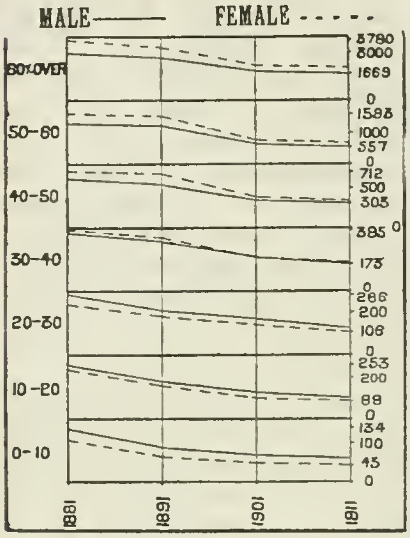
509. The number of lepers has decreased steadily during the past 30 years, as the figures noted in the margin will show. The proportion of lepers to total population fell from 45 per 100,000 in 1881 to 26 in 1891, and 19 in 1901, and the figure has sunk further to 13 now. In the Census Report of 1901* Mr. Rose expressed a hope that the next ten years would show a considerable decrease, and his ex- Variation.

	No. of Lepers.	Proportion of females to 1,000 male lepers.
1881 ...	9,390	282
1891 ...	5,995	307
1901 ...	4,742	358
1911 ..	3,091	384

* Punjab Census Report, 1901, p. 295, paragraph 6.



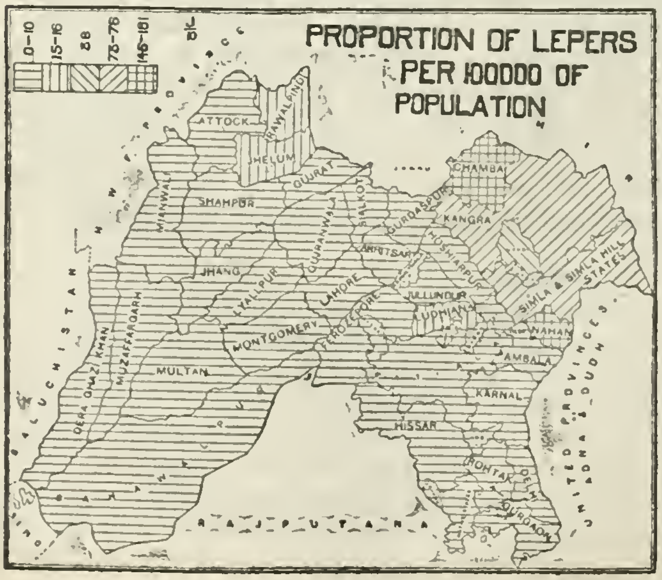
pectation has been realized. But it is curious that with the general decrease in the infirmity, the proportion of females to males has risen slowly but steadily. It must not, however, be inferred from this that there has been no decrease in the number of female lepers. Their number has fallen from 2,065 in 1881 to 858 in 1911, and both male and female lepers have decreased during the past decade by about one-third, although owing to the smallness of numbers, the proportionate decline with reference to the total population of each sex appears larger amongst the males, as illustrated on the marginal diagram.



Born lepers are by no means numerous, and there is now only one leper under 10 years of age to every 100,000 of population. According to the present figures, the number of lepers from 50 to 60 years old is as high as 50 to every 100,000. The marginal diagram illustrates the variation, at each of the Censuses, in the proportion of lepers, within each decennium of life. Up to 1901, the proportion of males was generally higher than that of females, except in the 30 to 40 years period of 1881, but the sudden rise of leprosy in that age-period in 1891 shows that the results of the previous Census were based on a mis-statement of ages. The only abnormal feature of 1901 was the comparatively large increase in female lepers under the age of 10, but it brought the proportion of male and female lepers to the same level and during the last decade the decrease has been uniform in both sexes. In the other age-periods, the variation has been fairly regular throughout the last thirty years. There is, therefore, no reason to believe that the improvement in general health in this respect is anything but real.

The decrease has been general all over the Province, with the exception of Karnal, Ludhiana and Kapurthala, which have shown slight increases. The noticeable decreases are from 732 to 567 in Kangra, owing, obviously, to the treatment of lepers at the Leper Asylum; from 215 to 92 in Hoshiarpur, which may be ascribed partly to plague and partly to migration; from 239 to 133 in Rawalpindi, where there is also a Leper Asylum and from 248 to 144 in Patiala, where the epidemics causing a general decrease of population probably account for it.

Local distribution. 510. But the proportion of lepers is not uniform throughout the Province.



The Himalayan Natural Division has as many as 86 lepers per 100,000 and the figure suddenly drops to 11 in the Sub-Himalayan tract. The Indo-Gangetic Plain fares still better with a proportion of 8 and the N. W. Dry Area has not more than 3 lepers to every 100,000. The map given in the margin indicates the proportion of lepers in each district and state. In the Himalayan tract, the Nahan and Chamba States have 161 and 146 lepers respectively in every 100,000, against the average of 86, while Mandi has only 38. In the plains,

the Rawalpindi District and the Kapurthala State have 16 and the Jhelum and Ludhiana Districts 15 each. All the other units have a proportion of 10 or less. The small States of Loharu, Pataudi and Maler Kotla have no lepers at all, and the Jhang and Lyallpur Districts have only 1 leper to every 100,000 persons. Leprosy would appear to be mainly confined to the hills and the variation of their proportion from one district to another seems to be affected in no small degree by migration of the sufferers from this infirmity, who live largely on charity. It must be noted that the proportions in the marginal map have been worked out after excluding from the districts which have Leper Asylums, the number of the afflicted, who belong to other districts. The latter have been shown in the statistics of the districts from which they came.

Infirmity by caste.

511. Being confined mainly to the hills, leprosy is found most among the low castes of the Himalayas. A few of them are mentioned in the margin by way of example. All these castes are peculiar to the Kangra and Simla hills. A large number of castes showing smaller but substantial proportions are also located in the Himalayan tract.

Caste.	Total strength.	Number afflicted per 100,000.	Caste.	Total strength.	Number afflicted per 100,000.
Hali ...	21,067	228	Bahti ...	4,212	142
Hesi ...	1,795	222	Ghai ...	2,498	120
Rehar ...	1,438	209	Kanet ...	403,815	115
Dsgi and Koli ...	175,014	144	Rathi ...	97,798	111
			Sepi ...	1,851	108

Causes.

512. According to popular belief, the infirmity is due mainly to syphilis and the prevalence of the latter in the hills, would appear to support the theory. In any case, the type of leprosy prevailing in this Province is closely connected with syphilitic conditions. It is also said that putrified and deleterious food leads to leprosy and the eating of carrion and carnivorous animals such as dogs, jackals, etc., is cited as an instance. There is a great prejudice against taking fish and milk together, for the combination is said to develop the infirmity. This is also mentioned as a cause in Sushrut Samhita.* Of all infirmities, the proportion of females to males is lowest in leprosy, as shown in the margin. The cause of females being less prone to leprosy is believed by the people to be that they discharge poisonous impurities of the blood during the menstrual period.

Proportion of females to 1,000 males.

Insane	532	Blind	857
Deaf-mutes	597	Lepers	384

Leper Asylums.

513. The Lepers Act, III of 1898, is not in force in the Punjab and consequently the lepers cannot be compulsorily segregated, but there are Leper Asylums at Sabathu (Simla), Ambala, Dharmsala (Kangra), Rawalpindi, Bawa Lakhan (Sialkot), Tarn Taran (Amritsar) and Chamba. The number of lepers enumerated at each of these asylums is given in the margin and the following brief account will give an idea of the work done by each of these institutions.

Leper Asylums at	*Number of patients enumerated.*			Leper Asylums at	*Number of patients enumerated.*		
	Persons.	Males.	Females.		Persons.	Males.	Females.
Sabathu (Simla) ...	53	38	15	Bawa Lakhan (Sialkot)	25	18	7
Ambala	23	11	12	Tarn Taran (Amritsar) ...	148	92	56
Dharmsala (Kangra)	15	13	2	Chamba	17	6	11
Rawalpindi ...	58	32	26				

Sabathu Asylum (Simla District).

514. The Sabathu Asylum was established in the early forties of the last century, by the officers and men of the British regiments stationed at Sabathu, beyond the further barracks below the Kasauli road, and was removed to its present site about 1864. It was then supported by donations from the Sabathu and Kasauli regiments ; but it now receives help from Government as well as from the "Society for Lepers in India and East." From 1901 to 30th June 1910, the Asylum was in receipt of a grant-in-aid of Rs. 600 per annum from Government, but the grant has since been raised to Rs. 7,200 per annum. Besides Rs. 9,300 paid by Government in the form of grant-in-aid during the decade (1901 to 1910), a special grant of Rs. 500 was made to enable the Asylum to tide over the difficulty caused by high prices in 1908-09, and one of Rs. 15,283 for new buildings. The Asylum always has a fair number of inmates, ranging from 50 to 90, who are generally Indians, although a cottage separate from the Indian quarters is set apart for European lepers. The Asylum being situated in a part of the Province, where the infirmity is at its worst, its utility is

* Sushrut Samhita, Part II, Adhaya V, I.

beyond doubt. Besides leprosy, large numbers of hillmen are treated free of charge for various other diseases.

Ambala Asylum.

515. The Ambala Asylum is located at the headquarters of the district and is managed by the American Missionary Society. It was founded in 1858 and in 1892 a new ward for men, containing a dispensary as well, was added. Any leper who presents himself at the Asylum is enrolled at once, unless he comes from any of the other three asylums managed by the Mission, in which case he is required to show a discharge certificate. Failing that or on an intimation being received that he left the Asylum without permission, he is admitted on paying a fine of Rs. 4, which is realized by short deductions from his allowance. The object is to stop aimless wandering of these people from place to place. Each adult leper receives 12 annas per week (8 annas in food stuff and 4 annas in cash), during his stay at the Asylum. In addition to this, each of them receives 8 *sers* of dry wood for cooking, and soap enough to wash his clothes. The more feeble patients are given half a *ser* of milk a day. Once a year, each leper is given a set of clothes and a blanket. Whenever there is a doctor available, he or she is in attendance twice a week at the dispensary attached to the institution. The total number of lepers admitted during the decade was 297. The average admission per annum is 29 and the number of lepers on roll at the close of 1910 was 31.* The Asylum receives grants from Government, the District Board of Ambala, and the Municipalities of Ambala, Jagadhari and Rupar. The income from these sources amounts to Rs. 1,624 per annum. The total expenditure for the decade 1901—1911 works up to Rs. 24,136 against an income of Rs. 24,645 to which no less than Rs. 8,224 were contributed by the Mission. Voluntary subscriptions amounted to Rs. 395. The average annual cost of maintenance of the institution, per head, is between Rs. 44 and 68.

Dharmsala Asylum (Kangra District).

516. The Dharmsala Asylum was established in 1857 by Colonel Lake, and is supported on the interest of a fund raised by that officer, assisted by the District Funds. Lepers are admitted at their own request and patients who are driven away from their homes come to the institution for shelter. Although the number of persons admitted into the Asylum during the decade was only 46, the number of inmates on the 1st day of each year has been between 9 and 23. No specific treatment is administered, but patients are treated symptomatically. Each leper receives an allowance of Rs. 3 per mensem, Rs. 2 from Government and Re. 1 from the District Board. No fixed grant-in-aid is made by Government or the District Board. The amount contributed by the latter during the decade was Rs. 5,723 and Rs. 935 for maintenance and buildings, respectively. The average cost per head per annum has varied from Rs. 67 in 1905 to Rs. 112 in 1906. In the latter year the number of inmates was abnormally low.

Rawalpindi Asylum.

517. The Rawalpindi Asylum stands near the town. The institution is controlled by the "Mission to Lepers in India and the East," and an American Missionary acts as Superintendent in charge. About three years ago, the Asylum was entirely rebuilt and it now contains 5 large barracks with accommodation for 120 inmates. A hospital consisting of a general dispensary, a ward and store-room and also a separate dispensary and ward for women, with residential quarters for servants, etc., has been constructed. The establishment consists of one Hospital Assistant, 2 dressers, 2 chaukidars, a cook, a *dai*, 2 sweepers and 2 *bhishtis*. Besides the medical aid available on the premises, the Civil Surgeon attends to the important cases requiring surgical skill. The inmates are not detained in the Asylum by compulsion but are admitted of their own free will and permitted to remain there, so long as they observe the rules of the institution. Endeavour is, however, made to control the vagrant lepers by levying fines when they leave the institution without permission, for the purpose of begging. Rs. 35,000 have been spent on buildings during the decade, of which Rs. 26,000 were provided by Government. The total expenditure on maintenance charges was Rs. 47,000 to which Rs. 40,800 were contributed by the Provincial, Municipal and District funds, the deficit being met by the Leper Mission and from voluntary contributions. The cost per head per annum was Rs. 48 in 1903, which rose to Rs. 88 in 1908, when prices ruled high.

* A more recent report received from the Mission shows that the Asylum has 65 inmates now.

Religious instruction is also given regularly in the Asylum by the Mission in charge, who meet the necessary expenditure for the purpose. The total number of inmates admitted into the Asylum during the decade was 356, the highest number admitted in any one year being 69. The number present at the close of the year 1910 was 76. Besides the competent medical treatment and menial service available in the Asylum, confortable quarters are provided for the patients and rations and clothing, with the necessary household furniture, are supplied free.

Bawa Lakhan Asylum (Sialkot).

518. The Bawa Lakhan Asylum was founded in 1866 at a place about 9 miles from Sialkot. The building consists of three double barracks with accommodation for 72 lepers and servants' houses. Each leper is given one room with a verandah. There is a good garden from which fresh vegetables are supplied to each patient. The management of the Asylum is conducted by a Hospital Assistant under the supervision of the Civil Surgeon. The institution, however, is merely an asylum and the treatment is palliative not specific. Each adult inmate receives Rs. 3 a month and each child Rs. 2, with some clothing and one thick blanket every second year. The records of the Asylum prior to 1906 do not furnish detailed information. In the beginning of 1906 there were 30 patients in the Asylum and during the years 1906 to 1910, 74 were admitted, the highest nubmer 22 having come in 1910. The average number of inmates in any one year, during the decade, has not been more than 53. The total expenditure for the period of five years (1906—1910) is Rs. 11,834, of which Rs. 6,816 were paid by Government and Rs. 4,094 by the District Board, the "Mission to Lepers in India and East" contributing about Rs. 1,110 towards the cost of maintenance of the institution. The average annual cost per head comes to Rs. 75.

Tarn Taran Asylum (Amritsar).

519. The Tarn Taran Asylum is situated about a mile from the town of that name. It was established in 1858 by the Deputy Commissioner of the District. The building consists of two double rows of huts and can accommodate 200 patients. It is in charge of a resident Medical officer assisted by the requisite menial establishment. Tarn Taran has always been visited by lepers in the belief that the waters of the tank attached to the Sikh temple there cure leprosy. Bathing in and drinking of these waters is considered greatly beneficial to persons so suffering. Besides general treatment and the dressing of ulcers, etc., the patients receive the special Nastin treatment. Lepers come to the Asylum from different parts of the Province. The number of persons admitted during the decade was 804, the highest figure being 121 in 1907.

The number of inmates at the close of each year varied from 183 to 216. The institution was first maintained by the Municipality aided by Government and by subscriptions from other districts, but since 1903 it has been taken over completely by Government. The total expenditure by Government during the decade amounted to Rs. 89,623. The average cost of maintenance per head per annum is Rs. 57.

Chamba Leper Asylum.

520. The Chamba Asylum was started by the "Mission to Lepers" in 1876, but was taken over by the State in 1881, and since then has been under State management, although the cost of maintenance is shared by the Mission. The average number of inmates is between 18 and 19. The Mission still supports 13 lepers on the average and the State pays for the rest. Each leper is allowed Rs. 3 a month for food and clothing and one rupee per mensem extra during famine. Two high caste Hindu servants (a male and a female) on Rs. 4 per mensem each are employed by the State, while the Mission keeps an establishment consisting of a dresser on Rs. 6, a female servant on Rs. 4, a sweeper on Re. 1 per mensem and a teacher. The building is looked after by the State which also provides medicines and firewood free. The total expenditure during the decade was Rs. 1,926.

Shrines and sacred places resorted to by lepers.

521. Lepers are no exception to the general belief in the efficacy of prayer as a curer of diseases. They frequent shrines of famous Muhammadan saints and some sacred places of the Hindus in the hope of getting rid of their infirmity by the blessings of the presiding saints. No attempt at segregation is made at any of these institutions. A brief account of some of the places is given below.

Shrine of Miana Mohra (Jhelum District).

522. Hazrat Shah Sufaid came to Miana Mohra in the Jhelum District from Baharwal, a village near Delhi, about 200 or 250 years ago, when he was a child. He married in the village and settled down there. He was very piously inclined and in course of time, the fame of his holiness spread far and wide. At his death, a shrine was built to his memory, which is in charge of his descendants. At first the building was *kacha* but some 25 years ago, it was re-built at a cost of one thousand rupees. Numerous people visit it every Thursday and a large fair is held in the month of Baisakh. Lepers accordingly come to this shrine in considerable numbers, some 25 of them having been present at the time of the enquiry. The Deputy Commissioner has quoted 10 specific instances (giving names and addresses) in which lepers returned from the shrine after a complete cure. At the shrine, they have no difficulty in maintaining themselves, as they go about begging their food in the surrounding villages and are entitled to get one rupee from each village. It is believed that leprosy can be cured by the blessings of the saint, and the inhabitants of the adjoining districts and parts of the Kashmir State have implicit faith in his powers to cure leprosy and other diseases of an obstinate nature.

Shrine of Daud Jahanian.

523. Three miles south of Muzaffargarh, in the village of Rampur, is the shrine of Daud Jahanian.* The shrine has a celebrity for curing leprosy, and lepers from all parts of the Punjab and Kashmir resort to it. Persons who have obtained a cure, present models of the deceased limb in silver or gold. Baths of hot and cold sand are prepared by the attendants of the shrine for lepers. Such baths are called *rangin*, the literal meaning of which is, the vessel in which dyers dye cloth. The charge for a *rangin* is Re. 1-4-0. At this shrine people eat with the lepers and mix with them very freely, without any fear of contracting the disease.

Shrine of Zinda Pir (Dera Ghazi Khan).

524. There is a shrine called Zinda Pir in the Lund country, in the valley of the Shori torrent, about six miles above the place where it issues from the hills. It stands beside a hot sulphur spring which is considered efficacious in curing skin diseases and lameness. As the name implies, the spring is believed to be inhabited by an immortal and invisible saint. The shrine consists of a house which has been built for his residence, and has been furnished with beds and other furniture and a copy of the *Koran*. Numerous pilgrims visit it especially in the month of March.† The shrine is frequented largely by lepers.

Sakhi Sarwar (Dera Ghazi Khan).

525. The Deputy Commissioner of Dera Ghazi Khan reports that lepers visit the shrine of Sakhi Sarwar in large numbers, both for charity and in the hope of being cured by the blessing of the deceased saint.

Pehowa.

526. Pehowa, a sacred place in Tahsil Kaithal of the Karnal District, is also known as a place where leprosy can be cured by a bath in the Saraswati river. There is, in fact, a colony of lepers at this place, and they can procure free food from the two *Sadabarats* (institutions for distributing charitable doles) opened by the Chiefs of Patiala and Nabha. The belief in the curative powers of the spot is due to the story of the cure of Raja Vena's leprosy by bathing in the Saraswati river, which is told in the Vishnu Purana.

Tarn Taran and Gurusar Satlani.

527. The tank at Tarn Taran, where lepers go for a bath has already been mentioned. A small asylum for lepers is also maintained by the Mahant of the Gurdwara at Hoshiarnagar in the Amritsar District, known as Gurusar Satlani Sahib. The patients bathe in the local tank and are fed by the Mahant.

* Page 73, Gazetteer of Muzaffargarh District.
† Page 55 of the Dera Ghazi Khan District Gazeteer, 1893-97.

SUBSIDIARY TABLE I.

Number afflicted per 100,000 of the population at each of the last four Censuses.

District or State and Natural Division.	Insane.								Deaf-mute.							
	Males.				*Females.*				*Males.*				*Females.*			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
TOTAL PROVINCE	**31**	**43**	**36**	**58**	**20**	**26**	**21**	**36**	**95**	**91**	**115**	**145**	**70**	**66**	**77**	**95**
1.—Indo-Gangetic Plain West—...	**31**	**33**	**31**	**43**	**17**	**17**	**15**	**26**	**58**	**47**	**74**	**102**	**38**	**29**	**45**	**63**
1. Hissar	22	28	34	41	15	17	20	33	66	74	86	99	50	49	55	59
2. *Loharu State*	20	...	...	40	23	...	...	48	130	135	82	80	116	85	44	32
3. Rohtak	26	31	34	45	6	13	11	25	45	30	67	105	25	22	41	68
4. *Dujana State*	37	40	36	40	8	17	16	28	157	64	94	112	58	26	...	110
5. Gurgaon...	19	16	18	5	10	8	6	3	65	71	59	79	58	41	40	53
6. *Pataudi State*	10	35	10	21	...	...	22	24	79	87	70	147	21	38	44	60
7. Delhi	30	31	39	44	18	12	17	23	46	32	52	46	35	15	34	34
8. Karnal	26	25	26	47	16	17	16	32	29	26	66	54	15	17	36	28
9. Jullundur	31	41	33	50	24	23	14	32	59	46	84	98	38	24	60	77
10. *Kapurthala State* ...	28	25	35	47	19	16	18	35	83	94	102	69	68	50	66	50
11. Ludhiana	25	29	32	50	14	21	15	30	58	42	80	135	25	31	45	75
12. *Maler Kotla State* ...	32	72	44	31	20	28	26	18	49	60	49	70	23	42	31	49
13. Ferozepore	27	29	34	34	19	17	22	20	59	41	73	68	38	23	46	44
14. *Faridkot State*	14	14	16	35	11	9	6	25	43	48	56	82	21	49	25	30
15. *Patiala State*	19	11	19	47	11	5	9	29	52	39	50	159	34	23	27	89
16. *Jind State*	19	10	26	48	6	2	13	25	54	39	67	132	36	23	44	66
17. *Nabha State*	12	17	15	33	9	9	7	37	67	79	77	112	34	58	42	65
18. Lahore	102	100	57	47	46	48	29	26	73	42	102	97	45	30	70	62
19. Amritsar	21	34	20	41	13	15	12	19	47	37	76	119	36	26	37	76
20. Gujranwala	20	35	36	55	17	19	15	29	74	59	86	91	45	35	47	59
2.—Himalayan—	**21**	**59**	**44**	**74**	**16**	**38**	**27**	**43**	**285**	**326**	**379**	**393**	**226**	**279**	**286**	**266**
21. *Nahan State*	29	61	92	115	38	42	66	108	216	260	374	408	211	239	248	265
22. Simla	16	4	25	58	14	28	18	46	109	153	185	268	137	169	163	215
23. *Simla Hill States* ...	10	26	27	32	7	8	17	15	181	229	306	311	178	234	253	198
24. Kangra	26	96	46	84	18	64	30	47	437	464	477	481	311	356	344	350
25. *Mandi State*	9	4	34	48	3	10	19	14	51	48	177	147	37	31	93	97
26. *Suket State*	7	41	18	41	4	4	16	4	107	176	137	225	62	233	41	198
27. *Chamba State*	34	42	64	149	26	24	17	83	258	384	460	518	242	375	456	442
3.—Sub-Himalayan—	**24**	**42**	**34**	**51**	**17**	**26**	**22**	**33**	**115**	**86**	**121**	**158**	**83**	**63**	**83**	**104**
28. Ambala	36	62	49	57	24	37	30	38	125	60	132	161	80	39	79	100
29. *Kalsia State*	48	89	40	41	93	73	74	55	281	273	268	271	256	215	200	201
30. Hoshiarpur	24	42	26	44	8	25	11	26	115	109	132	174	86	82	103	124
31. Gurdaspur	19	30	21	38	17	19	9	26	114	62	114	210	72	50	62	136
32. Sialkot	14	27	19	29	11	16	10	15	73	46	70	121	55	31	43	78
33. Gujrat	20	40	41	62	12	29	29	39	96	77	121	162	65	45	70	90
34. Jhelum	31	57	43	67	15	32	39	44	147	88	143	123	99	72	112	83
35. Rawalpindi	22	42	44	67	28	29	32	50	144	150	142	139	125	110	122	103
36. Attock*	34	...	...	...	30	...	...	..	131	...	...	...	96	...	...	...
4.—North-West Dry Area— ...	**41**	**60**	**53**	**114**	**30**	**40**	**34**	**71**	**94**	**126**	**116**	**141**	**66**	**85**	**71**	**84**
37. Montgomery	53	73	59	102	31	40	37	55	103	158	115	117	76	91	67	64
38. Shahpur	26	71	36	98	24	43	20	73	102	151	150	205	79	107	94	133
39. Mianwali†	37	39	...	...	17	41	...	..	94	142	...	...	69	109	...	...
40. Lyallpur†	25	27	...	..	19	16	...	...	56	67	...	...	36	44	...	...
41. Jhang	51	76	55	155	36	44	29	85	106	155	148	157	74	94	78	106
42. Multan	47	84	53	119	39	58	28	67	117	156	106	139	84	102	76	77
43. *Bahawalpur State* ...	33	37	52	90	23	29	37	55	65	102	64	126	48	62	43	63
44. Muzaffargarh	61	79	81	118	52	49	54	97	119	118	167	140	75	73	90	89
45. Dera Ghazi Khan ...	51	80	40	127	29	47	35	79	103	133	94	106	64	103	56	64

* Figures for 1901, 1891 and 1881 are contained in the Jhelum and Rawalpindi Districts.

† „ 1891 and 1881 are not available as the districts were created after 1891.

SUBSIDIARY TABLE I—*concluded.*

Number afflicted per 100,000 of the population at each of the last four Censuses.

District or State and Natural Division.	Blind. Males. 1911	1901.	1891.	1881.	Blind. Females. 1911.	1901.	1891.	1881.	Lepers. Males. 1911.	1901.	1891.	1881.	Lepers. Females. 1911.	1901.	1891.	1881.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
TOTAL PROVINCE	249	298	343	506	261	314	361	556	17	26	37	65	8	11	13	22
1.—Indo-Gangetic Plain West—	288	340	396	579	308	349	409	626	10	15	22	43	4	5	6	13
1. Hissar...	358	325	452	538	439	358	538	653	11	16	27	39	2	2	6	7
2. *Loharu State* ...	130	184	100	345	197	156	131	354	...	12	27	13	...	...	...	...
3. Rohtak	255	266	308	524	269	257	326	664	4	10	18	41	1	1	5	13
4. *Dujana State*	448	304	211	359	298	274	213	450	15	64	36	24	...	...	...	...
5. Gurgaon	373	335	363	456	512	416	486	633	11	20	43	58	3	3	8	11
6. *Pataudi State* ...	335	400	271	410	458	461	332	336	...	...	...	...	...	...	...	...
7. Delhi	195	264	238	441	203	290	285	571	5	16	18	52	1	6	7	21
8. Karnal...	290	343	436	666	263	351	464	811	12	13	23	50	6	2	4	8
9. Jullundur	376	434	520	563	404	493	582	618	6	20	34	42	1	6	10	17
10. *Kapurthala State* ...	248	278	435	522	276	222	373	491	22	16	46	40	8	1	10	8
11. Ludhiana	285	609	641	707	318	667	653	784	17	15	27	42	13	7	10	9
12. *Maler Kotla State* ...	296	601	449	615	232	747	337	622	...	2	47	16	...	...	14	9
13. Ferozepore	347	396	493	575	344	387	501	551	6	9	23	41	2	4	6	12
14. *Faridkot State* ...	275	374	483	618	205	367	460	505	3	11	17	30	...	5	4	9
15. *Patiala State* ...	266	198	275	710	239	135	218	740	14	23	18	59	5	6	4	16
16. *Jind State*	218	145	361	460	168	138	326	416	3	5	15	23	...	2	1	4
17. *Nabha State*	289	449	378	584	218	349	304	633	4	10	15	64	1	7	3	15
18. Lahore	263	336	399	561	297	354	425	585	4	8	7	14	1	2	2	3
19. Amritsar	267	404	358	550	309	432	330	455	28	26	20	57	17	14	10	28
20. Gujranwala	236	299	360	579	235	319	371	572	3	6	7	15	1	3	4	7
2.—Himalayan—	128	130	152	223	144	154	161	243	117	163	209	289	50	70	83	102
21. *Nahan State*	174	220	309	387	272	266	361	375	234	306	308	695	72	103	93	202
22. Simla	36	76	103	217	110	113	181	202	206	298	317	355	144	233	242	163
23. *Simla Hill States* ...	90	86	156	155	108	105	154	127	99	161	204	228	48	62	84	75
24. Kangra	168	156	132	222	177	182	134	258	104	133	155	209	40	55	58	75
25. *Mandi State*	52	65	116	177	54	41	115	148	53	85	222	222	22	53	72	90
26. *Suket State*	117	159	61	123	54	171	41	155	121	135	65	256	19	51	16	52
27. *Chamba State*... ...	96	111	195	374	98	171	272	520	171	250	449	621	121	145	224	276
3.—Sub-Himalayan—... ...	227	298	316	439	229	318	338	491	14	25	37	70	7	10	13	22
28. Ambala	284	360	462	512	315	424	535	624	19	25	52	75	6	4	10	18
29. *Kalsia State*	236	300	449	493	301	308	503	367	16	22	29	79	...	3	10	29
30. Hoshiarpur	272	382	396	493	281	480	448	584	16	32	51	92	3	10	13	23
31. Gurdaspur	279	331	299	504	278	318	272	541	9	14	25	54	2	5	8	16
32. Sialkot	224	293	282	482	213	272	256	478	13	19	21	57	4	5	8	17
33. Gujrat	171	296	288	466	170	319	317	508	13	25	36	90	7	16	14	32
34. Jhelum	221	296	247	329	216	305	319	373	18	30	28	53	12	12	18	22
35. Rawalpindi	134	128	173	220	119	122	180	261	26	32	46	68	23	18	25	29
36. Attock*	166	...	...	...	189	...	...	...	4	...	...	...	3	...	...	...
4.—North-West Dry Area— ...	228	253	304	536	247	279	347	615	3	9	8	19	3	7	4	10
37. Montgomery	290	355	345	586	310	348	321	597	4	10	9	8	1	7	3	3
38. Shahpur	213	378	405	607	232	439	486	761	3	5	10	28	3	4	6	14
39. Mianwali†	171	221	...	...	201	304	...	...	2	4	...	...	2	6	...	...
40. Lyallpur†	173	136	...	...	182	124	...	...	2	4	...	...	1	3	...	...
41. Jhang	221	265	283	584	203	233	301	721	1	6	6	17	2	8	4	8
42. Multan	237	268	221	488	266	267	234	521	4	10	7	14	3	7	2	9
43. *Bahawalpur State* ...	182	202	263	441	162	219	324	421	5	15	6	17	7	11	2	7
44. Muzaffargarh	289	247	390	545	344	306	480	709	1	7	15	27	4	4	7	15
45. Dera Ghazi Khan ...	307	299	278	559	369	358	335	704	4	16	8	26	1	11	6	16

* Figures for 1901, 1891 and 1881 are contained in the Jhelum and Rawalpindi Districts.
† ,, 1891 and 1881 are not available as the districts were created after 1891.

NOTE.—There are 1 Lunatic and 7 Leper Asylums. The corrected proportion for districts containing leper and lunatic asylums, after deducting the numbers of inmates born outside the District or State in which the asylums are situated, is as follows :—

District or State.	Name of Asylum.	Males.	Females.	District or State.	Name of Asylum.	Males.	Females.
Lepers.				*Lepers.*			
1. Ambala ...	Ambala ...	16	2	6. Rawalpindi ...	Rawalpindi ...	17	15
2. Simla ...	Sabathu ...	93	48	7. *Chamba State* ...	Chamba ...	170	121
3. Kangra ...	Dharmsala	104	40	*Insane.*			
4. Amritsar ...	Tarn Taran ...	10	3				
5. Sialkot ...	Sialkot ...	12	3	1. Lahore ...	Lahore ...	37	45

SUBSIDIARY TABLE II.

Distribution of the infirm by age per 10,000 of each sex.

Age.	Insane.								Deaf-mute.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5 ...	73	184	301	266	137	219	375	266	323	326	640	499	436	409	781	621
5—10 ...	627	816	1,016	993	676	876	965	924	1,463	1,305	1,431	1,268	1,433	1,475	1,514	1,419
10—15 ...	1,051	1,267	1,171	1,181	1,046	1,214	1,318	1,311	1,375	1,437	1,333	1,414	1,389	1,465	1,354	1,396
15—20 ...	1,138	1,190	1,553	1,370	1,156	1,311	1,441	1,276	1,173	1,193	1,441	1,149	1,181	1,136	1,489	1,104
20—25 ...	1,236	1,067	1,200	2,020	1,128	957	1,052	1,788	1,056	994	995	1,646	1,049	918	920	1,477
25—30 ...	1,282	1,139	1,222		1,010	1,008	1,066		1,038	973	957		901	910	905	
30—35 ...	1,258	1,049	834	1,612	1,151	1,043	672	1,448	919	890	609	1,286	895	914	518	1,234
35—40 ...	747	780	865		735	683	920		526	569	665		545	531	677	
40—45 ..	810	800	458	1,039	978	763	343	1,229	626	661	321	944	642	605	315	952
45—50 ...	511	389	485		530	364	686		338	359	467		324	302	512	
50—55 ...	469	480	216	757	594	576	238	810	422	409	203	757	431	420	149	782
55—60 ...	192	164	344		201	187	503		148	150	436		153	156	412	
60 and over...	606	675	335	762	658	799	421	948	593	734	502	1,037	621	759	454	1,015

Age.	Blind.								Lepers.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
0—5 ...	193	181	306	208	164	120	212	176	54	65	57	33	163	149	99	44
5—10 ...	422	440	444	473	310	311	317	334	116	138	72	113	245	312	199	174
10—15 ...	461	478	453	525	306	347	383	376	175	298	194	277	268	350	405	378
15—20 ...	418	429	595	534	312	351	478	410	394	336	549	526	594	558	752	683
20—25 ...	419	435	523	962	332	364	410	766	452	452	663	1,467	513	655	688	1,370
25—30 ...	470	512	613		389	432	554		690	791	1,127		641	796	1,214	
30—35 ...	496	575	495	997	498	546	434	960	864	1,132	1,051	2,156	1,049	1,161	951	1,947
35—40 ...	429	452	682		397	413	763		1,106	872	1,605		1,142	930	1,533	
40—45 ...	673	719	430	1,218	801	778	454	1,300	1,536	1,628	868	2,265	1,573	1,302	752	2,145
45—50 ...	518	483	942		502	486	1,104		1,039	1,013	1,391		723	670	1,058	
50—55 ...	980	927	478	1,649	1,094	1,057	463	1,773	1,420	1,281	589	1,719	1,189	1,086	511	1,656
55—60 ...	490	504	1,496		466	495	1,718		537	528	1,051		478	439	901	
60 and over ..	4,031	3,865	2,543	3,434	4,429	4,300	2,710	3,905	1,617	1,466	783	1,444	1,422	1,592	937	1,603

N.B.—Figures of 1901 include North-West Frontier Province.

SUBSIDIARY TABLE III.

Number afflicted per 100,000 persons of each age period and number of females afflicted per 1,000 males.

Age.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mute.		Blind		Lepers.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages ...	**31**	**20**	**95**	**70**	**249**	**261**	**17**	**8**	**532**	**597**	**857**	**384**
0—5 ...	2	2	24	21	38	29	1	1	1,000	805	731	1,167
5—10 ...	15	10	104	72	79	58	1	1	574	585	630	808
10—15 ...	27	20	110	94	97	78	2	2	530	604	569	590
15—20 ...	38	28	122	101	114	100	7	6	541	602	639	580
20—25 ..	45	26	118	82	123	97	9	5	486	593	677	436
25—30 ...	45	23	113	71	134	115	13	6	419	518	709	357
30—35 ...	49	28	111	75	156	157	18	10	487	582	861	466
35—40 ...	43	29	93	74	199	201	35	18	524	620	792	397
40—45 ...	42	30	99	69	279	321	43	19	643	613	1,020	394
45—50 ...	42	31	85	65	342	377	46	16	552	571	831	267
50—55 ...	31	26	85	65	513	623	50	20	674	609	957	322
55—60 ...	33	27	77	70	669	800	49	25	557	620	816	342
60 and over ...	31	23	94	76	1,669	2,036	45	20	578	626	942	338

SUBSIDIARY

Number afflicted per 100,000 persons of each Caste

Caste.	Number afflicted per 100,000. Insane. Males.	Insane. Females.	Deaf-mute. Males.	Deaf-mute. Females.	Blind. Males.	Blind. Females.	Lepers. Males.	Lepers. Females.	Number of females afflicted per 1,000 males. Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
Abdál	...	...	1,282	...	427	...	...	...	...	...	...	...
Aherí	10	11	...	57	154	114	...	...	1,000	*5,000	625	...
Ahír	11	4	55	29	222	319	11	...	308	422	1,140	...
Aráín	30	21	77	60	194	217	7	4	581	633	902	410
Arora	47	26	73	46	257	253	3	2	465	538	845	455
Awán	37	21	131	98	238	175	7	6	488	657	643	750
Baddun	114	...	...	133	114	133	...	...	...	1,000	1,000	...
Bágri	...	...	...	...	133	...	..	...	...	...	...	...
Bahrupia	...	...	449	.	449	...	225	...	...	...	...	...
Báhti	257	53	1,542	906	1,884	2,557	171	107	167	472	1,091	500
Bairági	9	6	67	39	240	311	13	...	500	400	889	...
Bangáli	...	...	...	...	158	200	...	...	...	...	1,000	...
Bánia	26	14	71	51	266	271	9	2	456	599	847	211
Banjára	21	26	125	130	104	391	42	...	1,000	833	3,000	...
Barar	30	...	152	...	212	603	121	71	...	...	2,429	500
Barwála	32	42	135	80	290	295	9	...	1,091	489	842	...
Batwál	17	20	159	209	117	220	17	10	1,000	1,105	1,571	500
Báwaria	17	...	97	46	389	228	6	7	...	412	515	1,000
Bázigar	20	24	61	24	219	96	5	...	1,000	333	372	...
Beldár	...	...	584	171	778	342	...	...	...	333	500	...
Bhábrá	30	19	46	19	304	38	15	...	500	333	100	...
Bhánd	...	230	250	...	250	...	...	...	*1,000	...	...	...
Bhanjra	...	176	1,004	353	717	882	143	...	*1,000	286	1,000	...
Bharain	12	4	112	57	242	259	...	...	250	417	872	...
Bharbhunja ...	30	37	60	150	239	262	...	...	1,000	2,000	875	...
Bhat	36	17	112	132	152	212	122	46	429	1,045	1,233	333
Bhátia	25	20	25	10	160	118	...	...	667	333	632	...
Bhatiára	...	79	73	26	170	315	...	..	*3,000	333	1,714	...
Bhátra	...	...	...	...	423	...	...	...	...	...	...	...
Bhojki	...	...	123	...	...	...	123	...	...	...	...	...
Biloch	45	31	95	63	253	312	5	2	585	555	1,033	429
Bishnoi	...	11	48	34	219	247	19	...	*1,000	600	957	...
Bohra	...	...	101	57	151	57	...	...	...	500	333	...
Brahman	29	12	100	72	262	278	28	11	327	585	858	325
Chamár	19	15	107	90	296	390	13	5	664	711	1,107	346
Chanal	...	...	217	133	140	83	124	33	...	571	556	250
Cháng	...	...	1,599	1,095	760	1,173	105	39	...	459	1,034	250
Changar	23	5	54	65	231	196	5	5	200	1,000	706	1,000
Chhimba	22	14	66	48	258	218	10	2	500	596	681	143
Chirimár	...	...	442	324	1,104	1,294	...	...	...	500	800	...
Chiahti	89	...	89	53	177	158	...	...	...	500	750	...
Chuhra	18	13	41	24	406	464	4	1	564	476	926	227
Churigar	...	...	...	...	...	120	...	. .	...	...	1,000	...
Dabgar	...	...	275	...	549	...	...	...	...	...	...	...
Dági and Koli ...	13	25	273	283	146	219	202	80	1,750	968	1,402	372
Daoli	...	...	112	...	225	...	...	...	...	...	...	...
Darzi	37	12	208	117	229	229	16	...	286	513	907	...
Dándpotra ...	34	21	51	53	77	158	9	...	500	833	1,667	...
Dhának	9	10	61	38	323	315	16	3	1,000	556	860	143
Dhobi	34	17	168	108	327	331	4	3	414	542	852	667
Dhogri	...	...	513	364	...	156	51	104	..	700	*3,000	2,000
Dhund	...	9	135	86	68	69	15	17	*1,000	556	889	1,000
Dhusar	166	...	...	...	..	...	...	...	...	...	...	...
Dogar	21	26	87	36	216	204	11	...	1,000	333	756	...
Dosali	...	...	424	450	847	450	...	...	...	1,000	500	...
Dumna	5	8	190	142	69	112	31	19	1,500	650	1,414	538
Faqir	27	35	85	69	521	334	21	7	909	571	451	229
Gadaria	16	42	56	31	169	440	...	...	2,000	429	2,000	...
Gaddi	22	14	179	92	89	77	134	35	667	542	917	278
Gádi	45	...	269	55	269	164	...	...	...	167	500	...

* No entries for males.

TABLE IV.

and number of females afflicted per 1,000 males.

Caste.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		*Deaf-mute.*		*Blind.*		*Lepers.*					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
Gagra	357	203	833	339	595	339	60	68	500	357	500	1,000
Gandhila	...	280	...	...	...	280	...	...	*1,000	...	*1,000	...
Ghái	...	...	431	181	...	632	216	...	...	333	*7,000	...
Girath	27	12	335	255	97	104	104	32	417	707	1,000	283
Ghosi	...	...	61	...	123	...	...	...	...	...	...	...
Gosáin	...	21	72	63	418	315	...	...	*1,000	600	517	...
Gujar	14	8	75	51	177	157	12	4	468	547	710	268
Gurkha	...	...	...	...	54	...	36	...	...	...	...	...
Háli	46	19	297	418	65	97	186	272	400	1,344	1,429	1,400
Hárni	...	...	56	...	111	126	...	...	...	...	1,000	...
Hesi	...	...	446	334	112	111	223	222	...	750	1,000	1,000
Hijra	...	...	...	725	...	...	...	...	...	*1,000	...	...
Jaiswára	15	...	15	22	119	89	...	...	...	1,000	500	...
Janjua	...	...	...	...	245	65	...	...	...	...	200	...
Jat	24	18	66	46	237	241	7	4	567	528	780	421
Jhabel	51	32	51	48	38	145	...	...	500	750	3,000	...
Jhinwar	23	25	81	60	258	317	16	4	911	596	998	188
Jogi	46	16	170	95	408	432	29	12	286	442	840	333
Julaha	32	27	126	92	272	265	11	6	716	608	818	432
Kachhi	...	...	816	649	408	...	...	...	...	500	...	...
Kahnt	54	20	126	39	72	157	18	20	333	286	2,000	1,000
Kakkezai	47	...	59	50	94	314	...	...	...	800	3,125	...
Kalál	84	7	213	83	185	194	6	...	67	316	848	...
Kamángar	211	...	...	...	211	120	...	...	...	...	500	...
Kamboh	21	13	91	50	240	220	6	3	500	453	746	333
Kanchan	...	...	...	28	...	28	...	...	...	*1,000	*1,000	...
Kanera	...	...	...	...	127	80	...	...	...	...	500	...
Kanet	21	16	197	167	143	172	151	75	721	804	1,142	473
Kanjar	243	318	324	159	891	1,033	...	79	1,333	500	1,182	*1,000
Kashmiri	24	12	102	89	228	256	11	7	435	745	963	545
Kathia	...	...	...	...	...	2,381	...	...	...	...	*1,000	...
Káyasth	67	68	53	17	187	119	...	...	800	250	500	...
Khálsa	10	...	...	33	181	147	...	...	...	*2,000	474	...
Khánzáda	...	...	250	120	250	421	...	...	...	400	1,400	...
Kharral	53	31	80	81	129	150	5	6	500	867	1,000	1,000
Khatik	..	...	54	39	70	244	...	...	...	571	2,778	...
Khatri	41	19	61	56	228	202	8	3	371	745	719	250
Khattar	13	14	181	28	181	127	...	...	1,000	143	643	...
Khoja	39	27	168	58	411	389	9	3	615	304	839	333
Khokhar	15	26	107	73	181	253	3	7	1,400	571	1,169	2,000
Kori	9	15	26	31	69	46	...	...	1,000	667	375	...
Kumhar	23	20	121	80	297	306	11	7	739	555	861	563
Kunjra	41	...	41	...	325	98	...	...	...	...	250	...
Labána	48	23	144	64	204	249	...	4	400	378	1,031	*1,000
Lilári	12	41	165	89	241	200	29	21	3,000	464	707	600
Lodhá	58	...	58	24	116	165	...	...	...	333	1,167	...
Lohár	24	16	125	105	254	224	25	15	571	705	738	500
Máchhi	35	20	85	76	244	336	10	4	463	752	1,145	333
Mahájan	47	46	127	91	167	160	33	8	857	632	840	200
Mahtam	25	5	87	37	179	133	...	5	182	368	654	*2,000
Máli	33	8	49	32	197	257	14	2	211	536	1,053	125
Maliár	31	28	73	85	109	206	..	2	800	1,029	1,673	1,000
Malláh	36	36	120	61	235	310	17	6	867	440	1,143	286
Maniár	152	...	608	90	658	271	101	...	...	125	346	...
Marija	...	106	96	106	...	741	...	...	*1,000	1,000	*7,000	...
Mazhabi	25	...	8	11	148	116	...	...	...	1,000	611	...
Megh	9	...	108	137	270	192	5	5	...	1,042	583	1,000
Meo	25	10	33	54	293	488	12	...	353	1,435	1,463	...
Mirási	35	24	147	89	419	366	27	12	581	522	753	394
Mochi	35	27	114	67	283	284	7	4	630	492	838	438

* No entries for males.

SUBSIDIARY TABLE IV.

Number afflicted per 100,000 persons of each Caste and number of females afflicted per 1,000 males—*concluded.*

Caste.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		*Deaf-mute.*		*Blind.*		*Lepers.*					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
Moghal	24	27	95	80	142	213	7	7	923	706	1,263	750
Musalli	34	29	104	68	279	309	7	3	719	566	957	455
Nái	28	21	101	63	302	324	10	3	611	513	884	250
Náik	27	...	...	...	378	67	27	...	...	...	143	...
Nar	...	...	6,122	...	...	...	...	...	...	...	...	...
Nat	...	61	252	245	315	981	...	...	*1,000	1,000	3,200	...
Niária	...	...	354	...	177	263	88	...	...	...	1,500	...
Nungar	...	44	37	65	93	65	...	22	*2,000	1,500	600	*1,000
Od	47	...	47	33	483	159	17	7	...	625	289	333
Pachábda	...	6	12	...	48	45	...	...	*1,000	...	875	...
Pakhiwára... ...	...	...	...	...	43	55	...	...	...	...	1,000	...
Parachá	49	...	148	55	148	166	...	...	...	333	1,000	...
Pathan	41	15	65	50	198	225	10	7	275	578	860	529
Patwa	...	...	295	437	295	...	...	...	...	1,000	...	...
Penja	56	...	56	34	70	103	...	...	...	500	1,200	...
Perna	...	...	...	287	...	191	...	...	..	*3,000	*2,000	...
Pujári	...	192	203	192	...	384	203	576	*1,000	1,000	*2,000	3,000
Porbia	...	...	...	...	68	174	...	...	...	...	1,500	...
Qalandar	...	...	...	...	300	...	...	...	...	...	...	...
Qassáb	41	25	86	63	253	334	8	2	538	667	1,195	200
Qureshi	32	27	99	66	230	176	19	3	750	595	686	143
Rabbári	...	...	...	...	414	398	52	...	...	...	875	...
Ráj	...	...	108	83	95	277	27	...	..	750	2,857	...
Rájput	28	21	100	73	226	207	22	8	614	594	751	289
Ráthi	18	21	233	129	113	141	170	47	1,111	504	1,138	253
Ráwat	35	15	162	103	231	103	12	15	333	500	350	1,000
Rehar	...	...	136	427	...	427	408	...	...	3,000	*3,000	...
Ror	...	6	...	6	4	320	...	...	*1,000	*1,000	58,000	...
Saini	6	14	82	93	178	206	14	...	1,750	885	911	...
Saiqalgar	...	...	123	...	...	...	...	...	...	...	...	...
Sangtrásh	...	...	...	943	...	...	...	...	...	*1,000	...	...
Sansi	74	74	269	140	854	577	7	8	818	425	551	1,000
Sarera	35	...	536	302	190	342	69	20	...	484	1,545	250
Satti	61	21	246	115	82	146	143	52	333	458	1,750	357
Sayad	81	17	105	75	233	306	11	3	488	626	1,146	286
Sepi	...	...	732	559	314	670	105	112	...	714	2,000	1,000
Sheikh	42	30	91	63	228	255	10	5	582	556	904	368
Shorágar	...	...	...	...	377	...	...	...	...	...	...	...
Sirkiband	...	...	55	...	110	...	...	...	...	...	...	...
Sud	62	22	194	248	158	75	9	..	286	1,045	389	...
Sunar	32	16	111	40	230	234	4	4	444	305	863	1,000
Tarkhán	23	15	90	70	268	260	16	5	518	632	789	268
Teli	22	26	94	67	253	265	8	3	972	592	861	308
Thakkar	25	...	790	682	370	512	99	...	...	625	1,000	...
Thathiár	...	...	180	...	90	270	...	...	...	...	2,500	...
Thori	22	26	124	119	191	291	...	13	1,000	818	1,294	*1,000
Turk	...	...	...	...	...	599	...	599	...	...	*1,000	*1,000
Ulemá	36	20	188	61	215	153	18	...	500	286	625	..
Unspecified ...	36,342	13,205	1,531	451	6,044	4,966	...	...	259	211	587	...
CHRISTIANS.												
European	8	...	...	...	12	...	...	...	...	...	...	...
Anglo-Indian ...	...	...	...	...	610	...	...	...	...	...	...	...
Indian	24	25	36	16	165	175	46	55	818	364	853	952

* No entries for males.

CHAPTER XI.

Caste.

GENERAL.

528. Imperial Table XIII contains the statistics of strength of each caste by religion and sex, and the figures of such castes as contribute 2 per mille or more to the population of the Province are compared with those of the three previous Censuses in Subsidiary Table II appended to this Chapter. A classification of castes according to their traditional occupation is given in Subsidiary Table I, and the arrangement of castes according to the classes fixed in 1901* will be found in Subsidiary Table IV to Chapter VI. Sub-castes of fifteen selected castes have been embodied in the Appendix to Table XIII printed in Volume III. Instances of sub-castes of the different types dealt with in paragraphs 572—580 are given in Subsidiary Table III. Subsidiary Tables IV and V contain statistics relating to the pigmentation of tongues discussed in paragraph 592, and Subsidiary Table VI shows the traceable caste-names of the Smritis. **Reference to statistics**

529. Provision was made in the Enumeration forms and Instructions to Enumerators, for the entry of the caste as well as of the sub-caste. The names of castes are fairly well known, but most people cannot distinguish between a caste and a sub-caste, and the number of the latter being enormous, their accurate registration was by no means an easy task. As regards the caste, wrong entries could be due to two causes, *viz.*, (1) ignorance or (2) deliberate mis-statement. With a view to minimise the former source of error, a caste index was prepared with reference to the records of the previous Censuses and circulated, beforehand, to the Supervising staff. The entries in the Preliminary Record were checked by the superior officers, as far as possible, and mistakes corrected. Nevertheless numerous entries other than the real caste-names were found in column 8 of the Schedules. Where these were found to be names of sub-castes, they were transferred in the course of tabulation to the proper caste, with reference to (1) the caste indexes of this and the other Provinces, (2) the list of castes prepared in 1891 and (3) a similar list prepared at the present Census. Where, however, the entries were not known to be sub-castes, the necessary corrections were made after enquiry from the local authorities. A complete list of the actual entries found in column 8 of the Schedules is printed as Appendix D to the Administration Volume—Part IV of this Report, but an idea of the extent of such errors can be formed from the fact that 126 different kinds of entries were found to be really sub-castes of Jats alone, and that terms like *bandúkchi, sansoi* and *básha* were found to be the equivalents of *chirimár, dáoli* and *bhand*, respectively. The latter source of error was two-fold, *viz.* (1) where the members of a comparatively low caste were anxious to assume the title of a higher one and (2) where the low nature of the caste was disguised under the name of some religious sect or new class-name. **Accuracy of the returns.**

Some of the castes of the former type agitated for a ruling in their favour, as the instructions of the Enumerators were to record the caste to which a person was known to belong, and not that which he aspired to. The Jádubansi and Nandbansi Ahirs pressed their Rajput origin and desired to be shown separately from the Gawálbansi Ahirs. Since, however, the difference of sub-castes were to be shown in the Enumeration books, no action was considered necessary. The President of the Bálmik Samaj of Jullundur represented that Chuhras should be returned not as Chuhras, but as Mehtars, for the latter was the real name of the caste which was not so degraded as the term Chuhra signified. The claim was, however, considered preposterous, as the general name of the caste is Chuhra, Mehtar being only an appellation used ironically to indicate their low profession. Jangiras so far treated as *Tarkhán* (carpenter) or *Lohar* (blacksmith) claimed to be classed as Brahmans and appear to have succeeded in returning themselves as such, although their application was not entertained. The Kakkezais were very indignant at having been called a counterpart of Hindu Kalals by the former Census Superintendents and laid claim to a Pathan origin. They were

* India Census Report, 1901, pages 560 and 561.

told that Kakkezais would be registered separately from Kalals. The Kambohs wanted to be classed separately from the Arains. This had already been done at the previous Censuses. The Kalals claimed to be Rajputs. No action was taken, but the Ahluwalias, known so far as a branch of Kalals, have in some places actually returned themselves as Rajputs. Kanets also claimed to be Rajputs and quoted references about their having been considered as pure Rajputs, degraded Rajputs or Rajputs of mixed blood. They were told that they would certainly be registered as a separate caste, and that they could, as such, claim whatever status they liked. The Langah sub-caste of Mirasis claimed to belong to the dynasty of some old ruling chiefs and consequently objected to their being entered as Mirasis. No action was necessary, as functional castes are full of accretions from all grades of society. The Mair and Tank Sunars and the Mehras (Jhinwars), through their respective associations, made strong representations, wishing to be reckoned as Rajputs, and so did the Mahtons of Hoshiarpur and Jullundur. The Nais applied to be registered as Khatris. In all these cases, it was decided that the name now in vogue must be returned as caste, but that the persons enumerated were at liberty to mention the caste to which they claimed to belong, as their sub-caste. The Rawals of Jullundur and Hoshiarpur protested against the remarks contained in the former Census Reports. No action was needed on their application so far as the registration was concerned. The Vaishya Maha Sabha requested that all Banias should be put down as Vaishyas. This of course could not be done, as my attempt was to ascertain the castes included in the Bania group, *i. e.*, Aggarwal, Oswal, etc. Wherever a tendency of this sort came to notice, the attention of the local staff was drawn to it, with a view to prevent wrong entries creeping in; but there must have been several cases in which people unobtrusively gave their assumed caste in place of the real one.

To the second category belong such class-names as Arya, Vedic and Khálsá. No check could be exercised in respect of these, as the persons enumerated simply refused to give their castes, and it was decided that in such cases, the class names should be entered instead. No attempt was made at this Census to assume the *Varna* name of Vaishya by the artizan classes; the reason probably being, that in the race for status, the dignity of the Vaishya does not appear to be attractive enough, and the artizan castes would much rather aspire to the dignity of Rajputs, who are also recognized as an agricultural tribe. The only application of the kind was one made by the Kalals of Calcutta requesting that the members of that caste should be returned either as Vaishyas or Kshattriyas. No action could of course be taken on the request. The educated section of the artizan group of Tarkhan, Lohar, Raj and Thathiár now take exception to being classed as menials, which is an appellation based on their petty professional service to the landlords in village, but which they hardly disowe. Their attempt however is to establish a status similar to that of Rajputs and Brahmans.

The ambition to rise in the social scale is by no means a novel feature. Even at the time of Manu provision was made for the elevation of status*, and prosperity has always helped to raise the dignity of a caste or tribe. The Andhras, spoken of as a very low caste by Manu, rose to be Rajputs and we now find the name as a sub-caste of the Jats. The attempt of persons, or groups of persons, who have fallen from a higher status, to revive to their former position, is therefore not without precedent. Nor is the tendency confined to the Hindus. *Awwalin Naddâf búdam b'ad azán gashtém Sheikh, ghallá gar arzán shavad imsál Saiyad me shawam* (I was originally a cotton scutcher and then became a Sheikh. If the prices fall this year, I hope to become a Sayad), quoted by the late Sir Denzil Ibbetson, is a common saying which has its counterparts in Urdu † and other vernaculars. Instances exist of the descendants of a Jat who had acquired a reputation for holiness and was called a Mián, ordinarily known as Miáná, assuming the title of Sheikh, and with the lapse of time acquiring the status of Qureshis and then of Sayads with a pedigree

* Manu X, 65.

† *Paihle thá main ním Juláhá, phir baná main Sheikh, máh Moharram áwede, ab Said banúngá dekh* (I was first a half weaver, then I became a Sheikh. Let the month of Moharram come, see I will now become a Sayad.)

leading straight up to the Prophet. The Punjab Alienation of Land Act has given a great stimulus to the desire of being recognized as an agriculturist and the tendency now is to rise to the status of one or the other of the castes notified as agricultural tribes.

CLASSIFICATION OF CASTES.

530. A classification of the castes of this Province was made, according to social status, on pages 560 and 561 of the last India Census Report. The 54 selected castes contributing 2 per mille or more to the total population, for which separate statistics have now been given in Imperial Tables IX, XIV and XVI have been grouped on the same lines in Subsidiary Table IV to Chapter VI, in connection with the proportion of sexes. But it is by no means certain that the classification was correct with regard to actual facts, so far at least as this Province is concerned. By status.

531. In view, however, of the ill-feeling between the various castes, which the discussion of their relative status created last time it was decided not to re-open the question, but to classify castes, as in 1891, according to their traditional occupations. Even here one treads on uncertain ground, as the occupation of castes has been changing in varying degrees, and in many cases, only one of several professions which have been followed by the members of a caste, for a considerable time, has had to be taken as the traditional occupation. This classification has been made in Subsidiary Table I appended to this chapter. The total figures for all castes falling in each group are given in the margin. By traditional occupation.

Actual figures (000's omitted).

Agriculture.	
Land-holders	21
Cultivators	10,666
Cultivators and cattle rearers	920
Total ...	11,607
Pasture.	
Graziers and dairy men	57
Fishing and Hunting.	
Fishermen, boatmen, palki bearers and water-carriers	753
Hunters and fowlers	135
Total ...	888
Extraction of minerals.	
Earth, salt, etc. workers	47
Industry.	
Barbers	350
Washermen	156
Weavers and dyers	1,014
Tailors	36
Carpenters	648
Masons	15
Potters	550
Glass and lac workers	2
Blacksmiths	329
Gold and silversmiths	158
Brass and coppersmiths	4
Confectioners and grain parchers	14
Oil pressers	296
Distillers	34
Butchers	120
Leather workers	1,587
Basket workers and mat makers	126
Total ...	5,439
Scavengers.	
Sweepers	1,494
Trade.	
Traders and peddlers	2,035
Transport.	
Carriers by pack animals	29
Profession.	
Priests and devotees	1,395
Temple servants	5
Genealogists	37
Bards and astrologers	29
Writers	13
Musicians, singers, dancers, mimes and jugglers ...	340
Total ..	1,819
Labourer.	
Labourers	29
Domestic service.	
Domestic servants	39
Village watchmen and menials	86
Total ...	125
Others	619

The Province being mainly agricultural, the castes, excepting menials, who are connected with land, muster 480 per mille, *i.e.*, close on half the population. The bulk of them are cultivators, *i.e.*, they own as well as cultivate land. Land-holders.

There are very few castes or tribes which own land, but do not cultivate it. The Daudpotras of Bahawalpur and the Qazilbashes alone have been classed under this head. Daudpotra was originally a limited tribe consisting of the ruling family of Bahawalpur and their relations, but the group, now consisting of 21,229 persons having grown too large to depend upon the Ruling Chief, most of them have taken to agriculture and other professions, but the name having originally been applied to only the Chief's family, landowning has been taken as their traditional occupation. The Qazilbashes are a limited body of immigrants, who have so far depended largely on political pensions or grants of land; but the multiplication of their numbers and the curtailment of their resources are gradually forcing the poorer members to take to the plough.

Cultivators.

The castes falling under the category of cultivators are :—Jat, Rajput, Arain, Biloch, Awan, Kanet, Pathan, Kamboh, Ghirath, Meo, Saini, Mali, Moghal, Rathi, Maliar, Qureshi, Khokhar, and Labana named in the Subsidiary Table, and the minor castes of Ror, Kharral, Gakkhar, Dhund, Bishnoi, Satti, Rawat, Khattar, Taga, Kahut, Loda, Thakkar, Mahton, Naik, Chang, Bahti, Khanzada, Janjua, Bodla, Lilla, Miana, Magh, Kachchi, Gara, Jhoja, Phiphra, Sahnsar, Tanaoli, and Kathia, clubbed together under Others. It must not be inferred that every one of the members of these castes and tribes lives upon land, or that none of them follows any other occupation. Several Rajputs depend exclusively on military service, while others, like the Ruling Chiefs, have nothing to do with cultivation. The grouping only implies that cultivation of land is the traditional occupation of each of the above mentioned castes and that the majority of the members of each still pursue it. The main divisions of this group are :—1. Cultivating proprietors (*Málik Khudkáshst*) and cultivators pure and simple (see Chapter XII).

Cultivators and cattle rearers.

Allied to cultivators are the castes and tribes who, although pastoral by origin, have, for generations, also cultivated land. These are Dogar, Gujar, Pachadha and Ahir, and cattle rearing forms an important part of their means of livelihood, even now.

Graziers and dairy men.

Castes dependent mainly on grazing of cattle and supplying milk and other products thereof to the market are Gadaria, Gaddi, Gadi and Ghosi. The strength of each does not, however, exceed 2 per mille of the total population.

Fishermen, boatmen, &c.

Fishing as a profession was the monopoly of the Jhinwars, Machhis, Jhabels, Kehals, Mens and Mallahs. But for some years the tendency of other castes, who are destitute of all knowledge of the "craft", to catch fish for themselves has been marked; and as these amateurs are incapable of securing a catch by legitimate methods, it has had a most deleterious effect on the stocking of our waters. For a brief description of each caste and tribe the glossary at the end of this Chapter should be referred to. The Kehals, also called Mors, live mainly by fishing and are found chiefly on the Indus and on the combined Punjab rivers in Multan and Muzaffargarh. The Mens are fishermen by tradition but have taken to various other occupations as well. They are to be met with along the Sutlej. Jhabels (Chhabels) work largely as boatmen and have also taken to cultivation. The Mallahs, including the Moháná of the west and the Darein of the Kangra hills, combine fishing with ferrying. The Jhinwar (Dhinwar) and Máchhí, also known as Máhigir, are functional castes connected with fishing, but are now employed largely in carrying and supplying water, and have taken to cooking and various other pursuits, mainly domestic. They were also the *Pálkí* (palanquin) bearers of the Province,—a profession which is dying out. Jhinwars, who are mostly Hindus, have certain groups such as Kahárs and Mehrás who are not fishermen at all. Among the Máchhís, the Machhera section alone lives by fishing. All the other castes of fishermen are mainly Muhammadan, except the Tárus* and Dareins* of the Kangra hills and the Kewats * of the eastern Punjab aggregating 6,630 persons. The total strength of fishermen and other castes connected with water is about 753,000, and they represent 31 per mille of the total population, although the number of persons dependent solely on fishing is not more than 10,162.

Hunters and fowlers.

The hunting castes are Mahtam, Bawaria, Aheri, Chirimar and Gedri. Mahtams have taken largely to rope-making and a few of them have returned themselves as *Rassibatt* (rope-twister). Only 384 Mahtams, out of a total strength of about 82,000, subsist by hunting alone and 293 have returned hunting as their subsidiary occupation. The Bawarias, a criminal tribe, also live a great deal on hunting and engage in whatever kind of labour may be in demand. The other hunting castes are unimportant. On the whole these castes have a total strength of 135,000 and represent 6 per mille of the population against 2,137 persons who are hunters by profession.

Extraction of minerals.

The castes connected with the extraction of minerals are :—the Agari and Nungar who manufacture salt, and the Shoragar who extract saltpetre. Beldars and Ods are traditional workers in earth. The total of the castes is 47,000 or 2 per mille of the population.

* Included in Mallah.

The Náis (barbers) are a caste by themselves. Particulars of the caste are given in the glossary printed at the end of this Chapter. Barbers not only do the shaving, but also act as local surgeons, bleed people, treat boils and ulcers, assist at marriages and other festive occasions, and serve as personal attendants. This is in accordance with their traditions, but they have now adopted various other occupations. They number no less than 14 per mille of the total inhabitants of the Province. Barbers.

The traditional washermen, numbering 6 per mille of the population, are Dhobis including Charhoas of the west, but only about 35,000 out of 61,000 actual workers still depend principally on that profession. Washermen.

The bulk of the weavers are Juláhas (635,044) who are mostly Muhammadan, about 67,000 of them being Hindu or Sikh. In the Firozepur Jhirka Tahsil of the Gurgaon District, some Chamárs, who have for two or three generations adopted weaving, are reported to have been admitted to the Juláha caste. The traditional occupation of the Meghs was probably scavenging in the beginning, but the majority of them are found in the Sialkot District, where they have for a long time lived mainly on weaving. They nevertheless remain distinct from the Juláhas, although their traditional occupation has been recognized to be weaving. Another caste included under weavers are the Kashmiris. The majority of the Kashmiri Muhammadans, who have immigrated at different times from Kashmir, are the *Shálbáfs* (shawl weavers) of that State; and, although the number of respectable Kashmiri traders is not insignificant and Kashmiri peasants come down in large numbers every year to work in the plains, in winter, as wood cutters and weight carriers, yet the term Kashmiri has, in the Punjab, come to be associated with the profession of weaving. Kashmiri weavers are most numerous in the Lahore and Rawalpindi* Divisions and in the Ludhiana District. Weavers and carders.

The Lilári is the traditional dyer and the Chhimba who is really a calico-printer is also concerned mainly with dyeing, although he also works as a washerman. Dyers.

Darzi (tailor) is a functional caste which, owing to the comparative respectability of the profession, is receiving large accretions, although the tendency of even those persons who have been assimilated with the caste is to connect themselves with some high caste. Tailors.

The carpenters are an important caste representing 27 per mille of the population. They belong to the Muhammadan, Sikh and Hindu religions, in the proportion of 30, 18 and 17, and comprise Tarkháns (including Kháti, Bádhi, Barhai, Kharádia and Rámgarhia) and the small caste of Kamangars. The Tarkháns are allied to Lohár and Ráj and in many places no distinction is made between the Lohár and Tarkhán or Tarkhán and Ráj. The division between these three castes is therefore not very reliable. Carpenters.

The blacksmiths representing 14 per mille of the population are mainly Lohárs, but the castes of Dhogri and Saiqalgar are also included under that group. Blacksmiths.

Only 15,000 persons have returned themselves as Ráj or Sangtrásh as distinguished from Lohár and Tarkhán. Masons.

The Kumhárs form an essential adjunct of the agricultural population in the well-irrigated tracts and are important as supplying the earthen vessels on which the people have so largely depended in the past. They take up 23 per mille of the population. Hádi, a small caste, counting only 431 persons, has the same traditional occupation. Potters.

The Churigars are a small caste, with a strength of 1,756 persons, working in glass and lac. Glass and Lac workers.

The caste of Sunár practically monopolises the work of gold and silversmiths. A brief account of the caste is given in the glossary. Gold and Silversmiths.

By tradition, Thathiárs are the only caste supposed to manufacture brass and copper vessels. They are a small group numbering only 4,074. Brass and Coppersmiths.

The only caste of confectioners is the Bhatiára, mainly Muhammadan, while the Bharbhúnjas, chiefly Hindus, are the principal grain parchers. But selling cooked food or parching grain is not the monopoly of these two castes. Jhinwars and Máchhis also consider both the occupations to be in accordance with their tradition. Confectioners and grain parchers.

* Except the Mianwali District.

Oil-pressers. Telis are the traditional oil-pressers. Manufacturing country soap is considered to fall under their hereditary occupation and so the term Sábansáz has been treated as a synonym of Teli.

Distillers. The two castes, Kalál and Karal, have been included under the head of distillers, although very few of them actually engage now in distilling spirits. Their total strength is only 33,492.

Butchers. The Qassáb, a Muhammadan caste, is the only one with the traditional occupation of butcher. Among the Hindus and Sikhs, the profession of *Jhatkai* (butcher) belongs to the Jhinwars. In the western Punjab, the Qassáb is also the cotton scutcher.

Leather workers. The castes connected traditionally with work in leather are Chamár, Mochi, Khatik, Dabgar, Pási and Chanál, who, on the whole, number 66 per mille of the population.

Chamárs and Mochis. The Chamárs and Mochis who flay dead animals and also make shoes aggregate 1,129,000 and 419,000, respectively.

Chanáls. Chanáls are professional skinners in the Simla Hills.

Khatiks and Pásis. Khatiks (also called Chamrang) and Pásis are the village tanners, although the Pásis largely keep tame pigs.

Dabgars. Dabgars are an allied caste, mainly Muhammadan, whose tradition is confined to the peculiar work of making *kuppas* (jars) of beaten raw camel hide.

Basket makers and mat makers. Barar, Bhanjrá and Dumná are the mat makers of the hills. They also make baskets and *pattals* (plates of leaves) and work as agricultural and other labourers.

Changars. The Changars are a distinct caste, mostly Muhammadan, who are mainly basket makers, but also engage as labourers.

Scavengers. The scavenging castes are Chuhrá, Musalli, (and Kutáná of the western Punjab), Dhának, Dági and Koli. They are an important factor of the population representing 62 per mille thereof.

Chuhrás. The Chuhrás number close on a million and have been put down mostly as Hindus. There are only 84,000 Muhammadans.

Musallis. The Musallis who have a strength of 310,000 are Chuhrá converts to Islám and are found mainly in the central and western Punjab.

Dhánaks and Dági-Kolis. The Dhánaks are scavengers in the eastern Punjab and the Dági-Kolis, in the hills.

Traders and peddlers. The traditional trading castes embrace over two million persons, *i.e.*, 84 per mille of the population.

Traders. The castes of the traders are Khatri, Arora, Bania, (Aggarwál, Oswál, Mahesri, Saráliá, etc.), Sheikh, Khoja, Súd, Mahájan, Kakkezai, Bhábra, Parácha and Bhátiá. The Kakkezais, who were formerly treated as the counterpart of Kaláls, have now been thrown under traders, as they are not known to have pursued distilling as a traditional occupation.

Peddlers. The peddlers are the Khakkhas, Khomras, Kunjras, Tambolis, and Maniárs.

Carriers by pack animals. The Banjárás, Rahbaris and Thoris have been classed as carriers by pack animals. *Banjárás.* The Banjárás have a triple traditional occupation of ear piercers, peddlers and carriers of merchandise on pack animals, the last being their most important function.

Rahbaris. The Rahbaris are the camel-men in the eastern Punjab. The camel drivers of the western Punjab are called Jats and are generally Biloch by caste.

Thoris. The Thoris carry merchandise in the hills, mostly on bullocks.

Priests and Devotees. The professions relating to religion may be divided into (1) priests and devotees and (2) temple servants. Under the former class fall the Brahman (H),* Sayad (M),† Gosáin (H), Chishti (M), Bairági (H), Jogi (H) and Ulema (M); and under the latter Bhojki (H), Pujári (H) and Mujáwar (M). The Sayads are very largely agriculturists and so are sections of Brahmans like the Mohiáls of Jhelum and Gaurs of Rohtak, Delhi, Karnal, Gurgaon and Hissar (excluding Sirsa) Districts. Between them they account for about 1½ million persons and represent 58 per mille of the population.

Bards. The Bháts are the traditional genealogists and bards.

Astrologers. Astrology is really an occupation of the Brahmans, but the castes of Bhátrá and Jogi-Ráwal have become associated with palmistry and fortune-

* H = Hindu. † M. = Muhammadan.

telling, although the latter are also oculists and have taken to trade.—See glossary.

Káyasths are a small caste, who have cherished the tradition of scribes, and have been known for their literary attainments in Persian and Urdu. Writers.

The chief caste of musicians is the Mirási with a population of 227,000. They are also the counterpart of Bháts among the Muhammadans, act as messengers in connection with marriages and festivals, like the Náis and serve as personal attendants. Singers and dancers.

The Rabábi, Rehár, Abdál, Bharái and Gári are minstrels. *Rabábi, etc.*

Kanchans are the musicians and dancers, the women dividing their talents and accomplishments between professional dancing and prostitution. The term is peculiar to the eastern Punjab, but, in order to distinguish it from Kanjar, a separate caste in the same tract, the corresponding caste of the central and western Punjab, which is termed Kanjar, has been included among the Kanchans. The registered strength of the caste is rather less than 6,000 persons, but this is much below their actual number, the reason of the small figures being that a large number of them have returned their original caste from which they had joined the disreputable profession or group. Pernás are nomadic singers and dancers, and Hijrás follow the same occupation at male births and marriages. *Kanchans.*

Hesis are the singers and dancers of the hills. *Hesi.*

Bahrupias are mymists by profession and the Bhándscouple singing and acting with that art. Mymists.

Bázigars and Nats are the rural acrobats. Acrobats.

Under labourers have been classified Bágri, Ghái, Háli, Sepi and Marija. The total strength of the castes is small. Labourers.

Ghulám, Jaiswara, Kori, Kurmi and Purbia are employed largely as domestic servants. Village watchmen and menials also belong to this class. But it must not be understood that these are the only castes supplying servants, as all castes from Brahmans and Sayads downward take up domestic service. Domestic Servants.

The castes which cannot be classified under any of the above mentioned heads, and races which have no caste distinction, contribute 26 per mille to the total population of the Province. Others.

THE CASTE SYSTEM.

532. In view of the numerous theories which have been put forward regarding the origin of caste, it has not been considered necessary for Provincial Superintendents to theorize further on the subject; but I venture to offer a few remarks more by way of suggestion as to the line which might be taken by students in pursuing this interesting subject from the abundant material already placed on record by various writers. **Preliminary.**

Origin of Caste.

533. Owing to the extreme antiquity of the material from which inferences have to be drawn, the chances of misinterpretation of facts are very great. The significance of the carving on the Sanchi tope referred to by Sir Herbert Risley in paragraph 764 of his India Census Report, 1901, in support of his racial basis of caste may be quoted as a remarkable instance. I reproduce the whole paragraph below for facility of reference :— Chances of error in applying facts.

"On a stone panel forming part of one of the grandest Budhist monuments in India—the great tope at Sanchi—a carving in low relief depicts a strange religious ceremony. Under trees with conventional foliage and fruits, three women, attired in tight clothing without skirts, kneel in prayer before a small shrine or altar. In the foreground, the leader of a procession of monkeys bears in both hands a bowl of liquid and stoops to offer it at the shrine. His solemn countenance and the grotesquely adoring gestures of his comrades seem intended to express reverence, devotion, and humility. In the back ground four stately figures, two men and two women of tall stature and regular features, clothed in flowing robes and wearing most elaborate turbans, look on with folded hands and apparent approval at this remarkable act of worship. Antiquarian speculation has, for the most part, passed the panel by unnoticed, or has sought to associate it with some pious legend of the life of Budha. A larger interest, however, attaches to the scene, if it is regarded as the sculptured expression of the race sentiment of the Aryans towards the Dravidians, which runs through the whole course of Indian tradition and survives in scarcely abated strength at the present day. On this view the relief would belong to the same order of ideas as the story in Ramayana of the army of apes who assisted Rama in the invasion of Ceylon. It shows us the higher race on friendly terms with the lower, but keenly conscious of the essential difference of type and taking no active part in the ceremony at which they appear

as sympathetic but patronising spectators. An attempt is made in the following pages to show that the race sentiment, which inspired this curious sculpture, rests upon a foundation of fact which scientific methods confirm; that it supplied the motive principle of caste; that it continues, in the form of fiction or tradition, to shape the most modern developments of the system; and, finally, that its influence has tended to preserve in comparative purity the types which it favours."

The picture has been reproduced on the cover of Sir Herbert Risley's "The People of India" and been adopted by other writers on ethnography as a frontispiece. (See, for instance, the cover of Crookes' Castes and Tribes of the United Provinces). Now, the panel referred to was, so far as I can see, not intended to exhibit anything like social distinction or superiority. It is admittedly a piece of Budhist sculpture and, as such, would naturally be far from reproducing a scene from the Ramayana, much less illustrating the racial sentiment which was diametrically opposed to Budhist tenets. That the scene is purely Budhistic, as all sculpture on the Sanchi tope has been ascertained to be, without exception, will be clear from the following explanation of its meaning. The tree in the picture is the *Bodhi* tree, the so-called temple, the *Bodhi Manda* (platform) and the two kneeling women are doing homage to the *Manda* which is taken as a substitute for Budha. They are not dressed in tight clothing but wear skirts similar to those of the standing figures. The kneeling posture has caused the skirts to adhere closely to their forms, as is clear from the dark shading of the hem, which is similar to that of the dresses of the standing figures. The side view makes the head dress and blouses look different. The third picture, which looks so much like an incense burner, is not a woman, but a child squatting down between the two, with his hands thrown up above his head towards the *Bodhi* tree in the same devotional attitude. The two men and two women standing by are there in a reverential attitude, with folded hands, and are not looking on with indifference. There seems to be nothing gorgeous about their dress. The elaborate turbans are nothing more or less than the hair tied up with strings—something like the platted hair of the jogis of the present day. The Punjab turban which the folded hair would appear to look like, is of comparatively recent origin. The two monkeys are really one and the double figure is intended to signify motion. The representation of Budha's horse on another panel,* on the same tope at Sanchi, is an excellent illustration of the multiplication of a figure to indicate motion. The monkey is offering a bowl of honey according to the famous Budhistic † story. The date of the carving, as determined by the Archæological Department, is about 100 B.C. and in all Budhistic sculptures of that period, it was customary not to show Budha himself, but to depict the *Bodhi* tree or *manda* or some other *Chinha* (mark) as the sacred object which would be worshipped as an emblem of Budha. There are several other *mandas* of exactly the same type on the Sanchi panels, as can be seen from the complete set of photographs taken by the Archæological Department. The women standing are not much larger in stature than those kneeling, but, being removed from the *manda*, are made to look somewhat bigger, and the men who are further away appear still bigger. The variation in size thus obviously indicates distance, and in determining the sizes, the sculptor appears to have placed himself farthest away from the *manda*, which is the most important point in the picture. It is wonderful, indeed, how a simple religious picture, having nothing whatever to do with race, can, with the best of intentions, come to be adopted as an unquestionable basis of a theory of the origin of caste.

Confusion about meaning of terms.

534. The ideas conveyed by the terms race, tribe and caste, as applied to the conditions existing in this Province, are extremely vague. The Europeans, Anglo-Indians, and the inhabitants of foreign countries, have been treated as different Races; while the Indian Christians, who have given up caste distinction, have in some cases designated themselves as Panjabi, Bengali, etc., by race. It is not intended to deal in this chapter with the justification for the adoption of the term by the Panjabi Christians.

In vulgar parlance, the terms Caste and Tribe are used as synonyms. There is apparently no equivalent for Race in the Indian vernaculars. The words

* See album of Sanchi pictures with the Director-General of Archæology, Vol. I, p. 19.

† Budhist records of the Western World by S. Beat, Vol. II, p. 68, and picture at p. 613 (figure 254) of L' arts Greco-Bauddhique des Gandhara in publication D. N. Ecole Francaise D. Extreme Orient, Vol. V.

commonly used are *zát* (from Játi *Sanskrit*) which is intended to signify caste and *qaum* (Arabic) which is the equivalent of tribe. The latter word is foreign to India and, so far as the Indian castes are concerned, is used only as a substitute for *zát.* But the essential characteristic of a tribe is common descent, *i.e.*, descent from a common ancestor and residence in a specified tract at one time or another. Now, common descent and endogamy which, according to Sir Herbert Risley himself, is the universal feature of caste are a contradiction in terms and cannot co-exist. For, people descended from a common ancestor, howsoever distant, cannot intermarry according to the first principles of caste. It, therefore, follows that whenever a caste was formed, it must have included more than one group of families (descended from a common ancestor). It would consequently not be quite correct to say that certain castes were of a tribal nature. It is of course likely that a tribe may have come in touch with the caste system, adopted endogamy and other restrictions and got absorbed into one of the castes.

It is a patent fact that all social groups, which came under the influence of the caste system, were so completely Hinduised that they lost all traces of tribal organization and identity. Consequently, as matters now stand, the term tribe can only be applied to such foreign bodies of comparatively recent immigrants as Pathans, Biloches, and other foreigners like the Arabs, etc. In dealing with the subject, one must guard against the tendency of the converts to Islam to disown allegiance to the caste system and to try and connect themselves with mythical ancestors in order to prove a foreign origin, and thus to assume the status of a tribe. The customs and traditions engrained by centuries of association are, however, not easy to efface.

535. The impossibility of defining a foreign term applied to a complicated Indian institution, of which the introducers of the term had but a superficial knowledge, and which in its present form is the sum total of most varied and conflicting influences, is obvious enough. Sir Herbert Risley, after examining all the definitions given by different authors, defined caste as follows :— **Definition.**

" A caste may be defined as a collection of families or groups of families bearing a common name which usually denotes, or is associated with a specific occupation; claiming common descent from a mythical ancestor, human or divine, professing to follow the same professional calling and regarded by those who are competent to give an opinion as forming a single homogeneous community. A casto is almost invariably endogamous in the sense that a member of the large circle denoted by the common name may not marry outside that circle, but within the circle there are usually a number of smaller circles each of which is also endogamous. Thus it is not enough to say that a Brahman at the present day cannot marry any woman who is not a Brahman; his wife must not only be a Brahman; she must also belong to the same endogamous division of the Brahman caste."*

That he was conscious of the difficulty of his task, will be inferred from the expression, "and regarded by those who are competent to give an opinion, as forming a single homogeneous community." Ketkar, an Indian writer of great acumen, gives the following definition† :—

" A caste is a social group having two characteristics: (1) membership is confined to those who are born of members and includes all persons so born; (2) the members are forbidden by an inexorable social law to marry outside the group. Each one of such groups has a special name by which it is called. Several of such small aggregates are grouped together under a common name, while these larger groups are but sub-divisions of groups still larger which have independent names."

That is to say, he considers only birth and restrictions of marriage to be the elements distinguishing castes. This, at best, merely describes two important characteristics thereof.

It appears idle to attempt an impossible task and it is perhaps best to content one's self with describing the existing conditions which go to make up the present caste system; and this has been done in a very comprehensive manner by Sir Herbert Risley in the India Census Report of 1901.

The definition given by Mr. Gait in the Encyclopædia of Religions,‡ *viz.*, that " Caste is an endogamous group or collection of such groups bearing a common name, having the same traditional occupation, claiming descent from the

* Census Report, India, 1901, para. 817, page 517.
† Ketkar's History of Castes in India (1909), Vol. I, page 15.
‡ Vol. III, page 234.

same source and commonly regarded as forming a single homogeneous community" is about the best yet devised.

The expression "Common source" averts the objection to common origin, which I have mentioned above. I would adopt it with slight alterations, as a concise description of the idea at present conveyed by the word caste. I would call it *an endogamous group or collection of such groups, bearing a common name, known to have had at one time the same traditional occupation and united by traditions of birth and social usage.*

Origin. 536. The earliest indication of castes is contained in the well known *Purusha Sukta* (Rig Veda X 90, 12) which gives a four-fold division of society. This division is regarded by the orthodox Hindus as the basis of what is now known as caste. Others consider the division only to indicate classes. Then the *Purusha Sukta* is regarded by some to be a later interpolation. But Muir* points out that a division of labour had been long established in the Vedic times. Indeed, it is impossible to believe that any society could exist without some sort of a division of labour for thousands of years. Moreover, the ideas about the origin of creation expressed in the *Purusha Sukta* also appear in several other hymns.†

On page 4 of his book on the Religion and Philosophy of the East,‡ Kennedy says:—" We know as every philologist knows that the Aryan language dates from at least 10,000 (years) B. C." Again on page 9 he says "It is probable, in view of the length of time which it is calculated, the race needs in order to develop, that the Aryans could not have originated much less than 60,000 years ago in the territory which is now known as Persia, Afghanistan and Asia Minor." Assuming the age of the Vedas to be 3,000 years, which is the latest scientific opinion about it, the language in which the Vedas were composed must, according to Kennedy, have existed about 9,000 years before it and one could form an idea of the development of the civilization of the Aryan people anterior to the composition of the Vedas in the measure of the development ascribed to the 2,000 years following the Vedic period. It does not stand to reason that the Aryans who were supposed to have composed the Vedas in the Punjab were still in a primitive state after 9,000 years of existence, if not after the longer period of half a century of *milleniums.* The obvious inference would be that the ideas expressed in the hymns were the indications of well formed conceptions and of firmly established institutions.

There is no clear mention in the Rig Veda, so far as I am aware, of the hereditary nature of the social divisions, but the use of the word *Ajáyata* at the end of the verse above alluded to (*Pad. Bhyám Shudro Ajáyata*) leads very strongly to the belief that the description given in the verse implies the conception of birth in respect of these divisions. Considering the allegorical sense of the whole of the *Purusha Sukta*, it would not be correct to interpret it in too literal a sense and to say that the creation began with four persons sprung out of the mouth, arms, thighs and feet of Brahma; for, if that were what had happened, the procreation of the species would still have to be accounted for and the use of the plural in case of the Kshattriyas (*Rajanyáh*) and Vaishyas (*Vaishyáh*) would be superfluous. To say that a couple was created in each case, would be equally absurd, for marriage between brothers and sisters would be contrary to all traditions of caste. The *Purusha Sukta*, therefore, obviously implies the existence of society on the lines indicated therein, evidently on a functional basis, and the Mantra in question merely assigns status and duties to each class, to be transmitted by heredity. It is for this reason that the creation is referred to in the past tense. The Brahmans being born of the Creator's mouth therefore apparently means that they, as a class, received the gift of knowledge and eloquence, and similarly the Kshattriyas got the strength of arms, the Vaishyas were created to be the mainstay of the country, and the Shudras were evolved from the feet to perform the lowest function. The division thus remained functional, qualified by the limitation of birth. The terms *Pancha Janah* and *Panch Kshiti* used in the Vedas may indicate tribal or geographical groups.

* Minor Sanskrit Texts, Volume V, para. 452.
† See Rig Veda X 190, and Ibid 121.
‡ Edition T. Burner Lawrie.

The hereditary nature of caste becomes clear in the Brahmanas and Upanishads, which, according to the orthodox theory, co-existed with the Vedas, but according to the philologists and other scientists followed closely on them. The Smritis, chief amongst them ' The ordinances of Manu' leave no doubt about caste by birth. The book of Manu was, according to Bühler written between 200 B. C. and 200 A. D. There is a strong belief that the compilation known as ' Manava Dharm Shastra' is based on an earlier code of law known as ' Manava Dharm Sutra'* belonging to the Sutra period and of much older date, but has taken cognizance of the facts as they existed at the time of its (Dharm Shastra's) compilation, and explained the facts then existing on the basis of the older treatise. By referring to this belief I merely wish to indicate that the rigidity of the distinction of Varnas was older than 200 B. C. Nevertheless the ' Manava Dharm Shastra ' is the oldest comprehensive book on the subject of caste, which is now available, and our conclusions must be based on inferences which can be drawn from it. The author lays down four Varnas after the Purusha Sukta and gives a number of mixed castes created by the processes of *Anuloma* and *Pratiloma,* castes which had lost their status on account of neglect of sacred rites, and castes due to the exclusion of persons from the community. He employs two words—*Varna* and *Játi. Varna* is used principally for the Brahman, Kshattriya and Vaishya and *Játi* for Shudras. The mixed castes, which vary in status, are called Játis and sometimes the term is also applied to the main *Varnas.*

537. The meaning of *Varna* has created much confusion. In modern Sanskrit *Varna* is used almost exclusively for colour. It is, therefore, inferred that the designation of the fourfold division of society was primarily based on difference of colour, the conquered aborigines being relegated to the lowest order of Shudra. In other words, the distinction is supposed to have been mainly racial. But from Manu (X-4) and other authorities, it is clear that the distinction was drawn mainly between the twice-born and the once-born, and that the former were separated by *varna* limits from one another just as much as the *Dwijas* were from *Ekjáties* (Shudras). If colour was the basis of difference between the *Dwijas* or Aryas and Shudras or *Dasyus,* it surely did not form the distinguishing feature of the three upper classes. Apparently the term *varna* is derived from *vri,* to cover or enclose, and means a collection of peoples of a similar status. Varna.

But this status was, according to the orthodox Hindu views, hereditary from the very beginning. The Vedic religion is the earliest religion known here, and the idea appears to have been that, with the exception of certain classes mentioned, such as *Malechhas* and *Dasyus,* who followed different cults, the whole world conformed to the religious and social ideas of the Aryan people. This view might have been based upon their limited knowledge ; but in the absence of some other pronounced religion and social system, it appears to have been a very cosmopolitan one. When, therefore, other races came within the area inhabited by the Aryans, they were quite readily admitted to the status of one or the other of the Varnas, according to their qualifications. Indeed, Manu mentions, the Greeks, Persians, Chinese, etc., as *Kshatriyas,* who had fallen through the loss of sacred ceremonies.† This assimilation of foreign elements above alluded to appears to be based on the idea that people of allied races were eligible to the status of the *Varna Ashram.* But there is nothing to show that once they were so assimilated, they did not begin to observe the restrictions of caste by birth. To me, therefore, there

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* Manava Dharma Sutras are mentioned in some books, but they have not been discovered yet. References to Manu in the Ramayana and Mahabharata show that some code known by his name existed before the epic period, but the occurrence of the verse *ápadartham dharm rakshet, dárán rakshet dhanairapi átmánam satatam rakshet, dáráirapi dhanairapi,* in Manu (Chapter VII—213) and the existence of an identical passage in the Mahabharata, in context which does not refer to Manu, leads to the strong belief that the present book of Manu was compiled subsequently to the Mahabharata. In Manu, the rule is laid down for a king, in dealing with the tactics of war. If he has given up all hope of overcoming his enemies, then, owing to his duty to the country, he is enjoined to forsake his wealth and wife in order to preserve his own life so that he might be able to serve his country again . In the Mahabharata, the saying is most appropriately quoted by a Brahman wife to her husband when the Pándwas with Kunti had put up with them as strangers, and it was the turn of the household to furnish a human victim for the food of a Rakhshasa who lived outside the town. The father offered to go as he had seen plenty of this life and to leave the wife and the son to look after the household ; the son remonstrated saying that his sense of duty would not permit him to see the father devoured by the demon while he was alive ; so he offered to go ; the wife urged that it was for her to go and told the husband that he should act on the above saying. Eventually Kunti succeeded in persuading the Brahman to let one of her five sons go, for, if he got killed, she would still have four left. Had the present Code of Manu existed then, the Brahman's wife would certainly have said ' You must act on the following rule of Manu. ' But she merely quoted it as a saying.

† Manu X, 43-44.

appears to be nothing incompatible between the modern discoveries and the orthodox theory that birth has been the distinguishing feature of the institution of caste from the earliest period known to us. I need not, however, go into the question why the Aryan society in its primitive state adopted the institution, and whether or not it was the most economic method of the division of labour. It is sufficient for our purposes to know that the ancient Indian society was classed into four *Varnas*, and that the various *Játís*, which may, in some cases, have been equivalent to races or tribes, were arranged into one or the other of the Varnas.

Racial. 538. Whether the basis of caste is racial or functional, is the burning question of the day. To take the racial theory first, its greatest expounder, Sir Herbert Risley, depended mainly upon anthropometrical data, but they are now held to be of little value. The theory is based upon an Aryan invasion of the Punjab, about the time of the composition of the Vedic hymns and the Aryan conquest of the Dravidians, who formerly occupied the country, but were gradually driven to the south or converted and admitted into the society, mainly as Shudras belonging to the menial class. The fusion of different racial elements, under the hierarchy of caste appears to have been so complete, and the mixture of castes by intermarriage and degradation has been so large, that it has become extremely difficult to distinguish between the various castes on an ethnic basis. There is no lack of members of the Brahman, Khatri, artizan, Chamar, Chuhra and other castes possessing similar features and probably similar measurements. A paper on the Myth of the Aryan invasion of India contributed by P. T. Srinivasa Iyenger of Madras to the Journal of the Royal Society of Arts (July 19, 1910, pp. 841-846) which, though written in defence of the Dravidians, and consequently somewhat one-sided, contains some very striking facts and arguments. On the strength of Dr. Hadon's "The study of Man", he remarks :—

"This 'Aryan type' is found in the purest form in the Punjab valley, and in other parts of India, is mixed with another type, called by Risley the 'Dravidian type.' To account for the existence of a 'pure Aryan type' of non-Indian origin in the Punjab valley, Risley assumes that the 'Aryans' must have moved into India with wives and children, 'by tribes and families without any disturbance of their social order,' at a time when north-western India must have been open 'to the slow advance of family or tribal migration.'* The previous inhabitants of the fertile valley of the five rivers politely retreated before the advancing 'Aryans' so that the purity of the 'Aryan type' might not be polluted ; and when the 'Aryans' had moved into the Punjab, an obliging Providence ordered that the North-Western Frontier of India should be 'closed to the slow advance of family or tribal migration.' Granting that all these miracles took place four thousand years ago, does subsequent history help us to believe that this Aryan type has remained unpolluted in the Punjab ? Innumerable races have poured into India through the north-west in historic times. Persians, Europeans, Greeks, Bactrians, Scythians, Huns, Afghans, Tartars, and Moguls have all invaded India and settled in larger or smaller numbers in the Punjab, and been absorbed in its 'Aryan' population. It requires great scientific hardihood to maintain that the nasal index of the Panjabi has remained unaffected by this age-long 'welter of races.' The Vedic people were no doubt at constant feud with their neighbours whom they called Dasyus, but these Dasyus were distinguished mostly by their different cult, and not by any peculiarities of race or physical characteristics.† * * * * None of these conflicts appear to be incidents of a war of invasion. The Aryas do not speak of themselves as invaders gradually driving the aborigines before them, and wresting their land from them. There is no trace of the inveterate habit of people settling in a new land, *i.e.*, that of importing into the land of their adoption, geographical and personal names from their far-off original homes. In the Vedic hymns there is not even the slightest reference to, or memory of, any land outside India, which the ancestors of the Aryas inhabited. No hint of the route through which they came to India, no phrase reminiscent of any foreign connection. Nor is there anything to indicate that they were gradually or suddenly moving hoardes ; the Aryas of the Vedic Mantras speak of themselves as people living in the Punjab valley, leading a settled life in towns and villages, ploughing the soil and tending their numerous herds of cattle. Their kings, petty chiefs, lords of towns, and heads of villages, their village assemblies, political and religious, their irrigation canals, and their roads, their threshing-floors and water troughs for cattle, all indicate that the Aryas lived in an organised society in the Vedic time. * * * * The Fire and Soma cult and the Vedic speech, then, and not the differences of race, distinguished

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* "Imperial Gazetteer of India," page 302.

† I have referred incidently in para. 50 (Chapter II) to the real significance of the prayer *Jivema Shardah Shatam* of the Aryans, which is interpreted to be an allusion to the severities of winter of a higher altitude where the Aryans had their original home. Even though the six seasons may be a later development, yet the inconveniences of the winter in the Punjab plains are no less trying.

the Vedic Aryans from the Vedic Dasyus, in so far as can be judged from the Vedas." He goes on to show that "the Vedic tongue came to India as a foreign language and underwent there a levelling down of its vowels and other alterations."

From the fact that the Soma cult flourished in ancient times in Persia, he concludes that it found its way into India from without. He holds that "Had the language and cult of the Aryas been accompanied by any considerable drift of foreigners who formed a race by themselves and lived apart from the native races, neither the cult nor the language would have undergone serious changes." He is therefore of opinion that "The Fire cult and the speech of the Aryas must have come to India in the wake of a peaceful overflow of people from the uplands of Central Asia into the plains of India, or as the result of a peace intercourse between the Indian people and foreigners.

There is much force in some of the above arguments and perhaps some-one may hereafter collect materials to establish that, even the language and cult were not foreign but indigenous to the north-west of India, and that with one upheaval, they passed out to Persia and Central Asia, while, on the other hand, they spread to the other parts of India. It is admitted that the Indian civilization was older than the Persian, the oldest literary work of Persia dating 522 B. C. The idea of Sir Herbert Risley, that the caste system of India was an adoption of the four classes of the Persians, therefore, apparently reverses the order of things. It is more probable that the Persian classes were merely remnants of the Indo-Aryan system of caste. The Persian missionaries entered India after the invasion of Alexander the Great, *i. e.* later than 300 B. C. This was surely subsequent to the composition of the *Itihâses* and much later to that of the *Upanishads*, which bear abundant testimony of the existence of four *Varnas* in India. The idea expressed above would be in accordance with the theory propounded by Mr. A. Curzon, 60 years ago, *viz.*, that the Punjab was the cradle of the Aryan races.* But, as stated by Sir Herbert Risley†, it did not attract the serious notice of the modern scientists. The discoveries being made in the departments of philology and archæology are, however, so fast and startling, that one should not feel surprised if certain facts may, before long, be discovered, which would lead to Mr. Curzon's theory being taken up in right earnest. The migration to America of the Mongols, following some ancient form of Hinduism, on the dispersal of the Aryan tribes, after the Mahabharata, hinted at by the Hon'ble Alexander Denmar‡ may throw some light on the subject.

But were the Aryans a race, appears to me to be a question which is by no means easy to answer. The oldest authority on the subject are the Vedas, and so far as I can see, the term Arya is used there not in a racial sense, but as an honorific title. The Aryas are distinguished from Dasyus and from those who do not perform fire sacrifices. In the later *Smritis*, the term is used to denote the three twice-born classes. Even foreigners, admitted to the Kshattriya Varna were treated as Aryas. In the Yajur Veda, Arya is, in one place, used as equivalent to *Vaishya.*§ There may have been an Aryan and a Dravidian race, but the sense of the word Arya in the Vedas, as interpreted in the Nirukta and other later commentaries, does not point to a consciousness of race distinction. In the Vedas, we find a contrast between '*Suras*' (also called Devas) and '*Asuras*.' This again was a distinction of merit, and not of race, and differentiated the Vedic people from the Persians, who considered the *Ahuras* (*Asuras*) to be angels and Devas as devils; and the Vedic God, Indra was particularly abhorred by the Zends as a mischievous power that exulted in the intoxicating Soma and helped the wild warriors who delighted in chivalrous gallantry. The conflict with the *Rákhshasas* was not so marked in the Vedic times, as it became in the epic period, when the so-called Aryans came in contact with *Rákhshása* and monkey races, who differed obviously in physical characteristics. But they were gradually brought under the influence of the Vedic tenets, and the allies began to be admitted to society, so much so that at a later date, the Dravidian Brahmans of Dakhshan were considered to be as good Aryas as any Brahmans of Upper India. Here again the distinguishing element was the cult, and not the race.

* Journal of the Royal Asiatic Society, XVI, p. 172—210.
† India Census Report 1901, Vol. I, p. 544.
‡ Indian Review, September 1912, pp. 706—710.
§ *Brahmarájanybhyám, Shudráya cháryayacha.* Yajur Veda, Ashtaka XXVI, 2.

Varna Ashrama Dharma being the soul of the Hindu religion, the early Aryans assimilated other tribes and races not by conquest or proselytization but by the propagation of their superior culture and promulgation of their social economy, without prescribing any particular dogma.

It is contended by some, that the Shudra Varna did not exist during the Vedic times, and that the only distinction then observed was between Aryan and non-Aryan. It is held that the aborigines subdued by the Aryans were relegated to slavery, and this class was termed *Shudra*. Now, it is obvious that a society cannot exist without a menial class, and if the Aryan race had existed for thousands of years with a highly complicated language before they migrated to India, they are bound to have had a servant class, and the warrior chiefs could not have moved about without a body of personal servants. It is quite natural that the greater portion of the subdued people who had a much inferior civilization were admitted to the lowest ranks of society, but the nucleus of the caste must have existed before additions began to be so made.

The widely different characteristics of certain castes are adduced as a reason for their racial origin, but the development of peculiar traits can be easily explained on the basis of functional isolation or association. An Arora resident of Mianwali is known to have formed a member of a gang of Pathan outlaws and dacoits and is said to have been one of the bravest men of the party, besides being a very accurate shot. A Brahman similarly flourished sometime ago as a most successful member of a gang of Sikh outlaws in the Lahore District.

Functional.

539. Sir Denzil Ibbetson held the basis of caste to be functional, and in his masterly handling of the mass of facts, he tried to justify, in the Census Report of 1881, his theory, which is also advocated by Nesfield. But, in judging the conditions of remote antiquity from existing conditions, one is apt to overlook certain important factors and intermediate influences. I venture to agree in his view, that the earliest division of Indian society probably was functional. But what was it that created such rigid barriers between the castes from the days of the Upanishads, if not from the Vedic period itself? It has to be remembered that the conditions which prevailed in other countries having the four functional classes were different, and we must seek for some distinguishing features which made the institution hereditary and immutable in this country. This apparently was the desire for spiritual purity based upon the belief in re-incarnation and the law of Karma. The evolution of the *Jivátma* (soul) through the four stages on which the four-fold division of *Varna* and *Ashrama* is based, is explained very well in the following extract from the advanced text-book of Hindu religion and ethics called 'Sanátana Dharma'* published by the Central Hindu College, Benares:—

"The first thing to understand is that the evolution of the Jivátma is divided into four great stages, and that this is true of every Jivátma, and is in no sense peculiar to those who, in their outer coverings, are Âryans and Hindus. Jivátmas pass into and out of the Hindu religion, but every Jivátma is in one or other of the four great stages. These belong to no age and to no civilization, to no race and no nation. They are universal, of all times and of all races. The first stage is that which embraces the infancy, childhood and youth of the Jivátma, during which he is in a state of pupilage, fit only for service and study, and has scarcely any responsibilities. The second stage is the first half of his manhood during which he carries on the ordinary business of the world, bears the burden of household responsibilities, so to say, the accumulation, enjoyment and proper disposal of wealth, together with the heavy duties of organising, training and educating his youngers in all the duties of life. The third stage occupies the second half of his manhood, during which he bears the burden of national responsibilities, the duty of protecting, guiding and ruling others, and utterly subordinating his individual interests to the common good, even to the willing sacrifice of his own life for the lives around him. The fourth stage is the old age of the Jivátma, when his accumulated experiences have taught him to see clearly the valuelessness of all earth's treasures, and have made him rich in wisdom and compassion, the selfless friend of all, the teacher and counsellor of all his youngers. These stages are, as said above, universal. The peculiarity of the Sanátana Dharma is that these four universal stages have been made the foundation of a social polity, and have been represented by four definite external castes, or classes, the characteristics laid down as belonging to each caste being those which characterise the stage of the universal evolution to which the caste corresponds. The first stage is represented by the Shudra caste, in which, as we shall see, the rules are few and the responsibilities light. Its one great duty is that of service; its virtues are those which should be evolved in the period of youth and pupilage—obedience,

* Second Edition, 1904, p. 239—242.

fidelity, reverence, industry and the like. The second stage is represented by the Vaishya, the typical house-holder, on whom the social life of the nation depends. He comes under strict rules, designed to foster unselfishness and the sense of responsibility, to nourish detachment in the midst of possession, and to make him feel the nation as his household. His virtues are diligence, caution, prudence, discretion, charity, and the like. The third stage is represented by the Khshattriya, the ruler and warrior, on whom depends the national order and safety. He also lives under strict rules, intended to draw out all the energy and strength of his character and to turn them to unselfish ends, and to make him feel that everything he possesses, even life itself, must be thrown away at the call of duty. His virtues are generosity, vigour, courage, strength, power to rule, self-control and the like. The fourth stage is represented by the Brahmana, the teacher and priest, who lives under the strictest of all rules, directed to make him a centre of purifying influence, physically as well as morally and spiritually. He is to have outgrown the love of wealth and power, to be devoted to study. Learned and wise, he is to be the refuge of all creatures, their sure help in time of need. His virtues are gentleness, patience, purity, self-sacrifice, and the like."

The idea of renunciation has also had a great deal to do with the creation of limited circles within circles. In the matter of interdining, for instance, we find that in the higher castes, the circle of free interdining is small. Within that circle there are again groups, and the older members of an orthodox family will often separate themselves even from their own children, preparatory to their final departure from this world. This idea seems to have been taken up somewhat blindly and followed to an extreme in castes like the Brahmans of the United Provinces, where every man must ordinarily cook his own food.

Is tribe prior to caste or *vice versa*.

540. It is generally held that tribe was prior to caste, and that whole tribes or clans coming under the influence of the Hindus, formed the classes which crystallized into castes. This appears to be true to a certain extent in so far as the Varnasharma Dharma evidently received accretions in this manner. But the contrary seems also true. Sections of castes formed into distinct clans by geographical or other kind of isolation, *e.g.*, the Pathania, Katoch, etc., Rajputs, the Thakre Khel and Nandwani Aroras, the Kesarwani Aggarwals, and the like.

Was caste convertible in the earliest days?

541. As shown in paragraph 211 instances of the grant of the status of a Brahman to individuals of lower Varnas are met with in the earliest books; but these were exceptions which go to prove the rule that birth was universally regarded as essential to the Varna division. On the other hand degradation from a higher to a lower Varna, whether by mixture of blood or other causes was a matter of every day occurrence. The saying *Janmaná Jáyate Súdro, Sanskáráddvija uchyate*, is often quoted as an authority for the convertability of Varna, but the advocates of this opinion forget that, although birth was an essential, the sacraments were necessary to qualify an individual for the dignity of his position and the proper performance of the duties assigned to each Varna was compulsory for the maintenance of that status. It is laid down that a Brahman, Khshattriya or Vaisha cannot be born of a Shudra mother.* Again it is clearly laid down in the Mahabharata that austerities, knowledge of the Vedas and birth make the Brahmana†. It has also been shown in the paragraphs quoted above that a considerable foreign element was assimilated with the society following the Varna Ashram Dharma‡. But whether individuals, groups or whole tribes were admitted to a Varna, the admission fixed the status of the new comers for all eternity and that status was thereafter transmitted by birth.

Development of caste.

542. Whether the original abode of the Aryans was the Punjab, the country immediately north or west, or the great plateau of Central Asia, they appear to have been more or less on the move in the earliest times of which we have any knowledge, and the fourfold division of society then existing was suited to the functional requirements of the time. But we read of chariot makers, armourers, etc., in the Rig Veda. So, within the functional partition of society which had been associated with birth from the earliest times, functional sub-groups were distinguished from the remotest period known. This functional subdivision was, however, confined to the artizan classes. The Vaishyás, who tilled the land and naturally developed into traders as well, had an uniform calling to begin with, and so had the warriors and the priests. The development of the Ashram Dharma, *i.e.*, the division of the life of a Dwija into *Brahmacharya*, *Grihasta*

* *Nahi Shudra Yonau. Brahmana Kshattriya Vaishyáh Jáyante.* Harita Dharma Sutra.

† *Tahpah shrutishcha Yonishcha, Cetadbráhmana Karanam.* Anushásana Parva 121, 7.

‡ See Bhandakar's paper on 'Foreign Element in the Hindu Population,' Indian Antiquary, January 1911, pp. 11, *et seq.*

Vánaprastha and *Sanyasta* restricted the multiplication, particularly of the religious class. Warfare acted as a check on the overgrowth of the Kshattriya population. The multiplication of Vaishyas and Shudras was welcome to the growing needs of society. As industrial occupations multiplied, more and more functional groups were formed. At the same time aliens were admitted into the social organization, mostly in the lower Varnas, usually with specific occupations.

The admixture of castes by the processes mentioned by Manu was also in progress, and new castes (*Játís*) were in the course of formation. They were relegated to different Varnas and were either forced to take up a particular occupation, or being freed from the restrictions of the main Varnas, chose new occupations for amusement or livelihood. The multiplication of castes, therefore, occurred mostly among the Shudras and Vaishyas, and the names of the smaller groups assumed so much importance that the Varna name came gradually to be given up altogether as an unnecessary auxiliary.

In Subsidiary Table VI, I have placed some of the caste names of the *Smritis* (together with their parentage), in juxtaposition with similar caste or sub-caste names still in use. The traditional occupations given in the Smritis enable the identification of the names which have undergone greater or lesser modification. If the origin of the mixed castes described in Manu is at all to be believed, the comparison made in the Subsidiary Table would show that the process of *Anuloma* and *Pratiloma* have played no mean part in the development of the institution of castes.

In more recent times, which may be called the Puranic period, the limitations of caste became more rigid. The process of fusion had by then been practically completed, so far as Upper India was concerned and with the commencement of the era of social and political disruption, the caste restrictions became stricter. Later on the observance of Ashram Dharma became lax. It resulted in the overgrowth of the Brahman population and necessitated some of them taking to other pursuits. On the other hand Kshattriyas subdued by Kshattriyas settled in distant parts of the country and persons of the same status, *i.e.*, belonging to the same Varna began to distinguish themselves by geographical names. The process of fission then came into prominence, and while degradation of castes and individuals continued freely, the provisions referred to in paragraph 211 for regaining status by degrees appear to have been lost sight of, although traces of it are still found in the popular saying in the Kangra hills that the daughter of a Ghirath can become a Rani in seven generations thus, (1) a Ghirath daughter may marry a Kacha Ráthi, (2) and his daughter may become the wife of a Pakka Ráthi, (3) whose daughter may in turn marry a Thakkar, (4) a Thakkar may give his daughter to a Rajput, (5) he to a Mian and (6) a Mian's daughter may be married to a Raja.

The processes which have led to the development of the caste system to its present condition were fully discussed by Sir Denzil Ibbetson and Sir Herbert Risley, and some of them are briefly alluded to in this Chapter.

The present condition.

543. It is unnecessary for me to describe the present condition of the institution of caste, which is the result of the causes above alluded to as well as of the counteracting, political, religious and economic influences. The present Hindu community may be divided into three sections, *viz.*, (1) the orthodox, who follow the caste system, more or less, strictly, (2) those who have ignored the restrictions of interdining, but still adhere rigidly to the limitations prescribed for marriage, and (3) those who have given up both. That the restrictions of caste are fast dying out is obvious enough, but it will not be correct to ascribe this to the theory that birth was not originally the essential of caste. It is laid down in the Smritis that in the Kaliyuga there will be only two castes, *viz.*, the Brahmans and the Shudras. The writers could obviously foresee the effects of the disintegrating processes that were then at work. The thirst for spiritual purity was on the one hand bound to make the Brahmans more exclusive, while, on the other hand, intermixture of blood and the multiplicity of occupations were likely to produce a more or less homogeneous body among the other three *Varnas*, in the long run. But they did not reckon upon the influences which would come to bear adversely on the institution in later days, and accelerate the process of disintegration. The changes have been more rapid than anticipated,

but it is wonderful that, while caste restrictions were said to be disappearing thirty years ago, in the same way as they are said to-day, yet, the number of persons who disown allegiance to one caste or another is extremely small, being Hindus 767, Jains 330, Sikhs 221, Muhammadans 762, *viz.*, 1 per 10,000 of the Hindus, Sikhs and Muhammadans, and 49 of the Jains. The modern classes like Khalsa and Arya which are being substituted for the old castes will probably in course of time become as rigid as any others. The revolt against caste is due mainly to the inconvenience of restrictions of inter-marriage and interdining. The upshot of the modern tendency will, therefore, probably be a complete disappearance of restrictions of both kinds, while the name of the caste or tribe may be retained in the case of higher castes as a traditional distinction, the lower castes grouping themselves in large democratic classes of uniform status. But how long this process will take is very difficult to predict. My general conclusion is that there has been little change in this Province during the past thirty years with reference to the basis of caste distinctions, but that the restrictions have become very lax, the rules are being disregarded with impunity in respect of intermarriage and interdining, the traditional occupations are being given up owing to the functional revolution which is in progress, and a general re-action has set in whereby members of lower or menial castes are trying to rise to the level of the higher ones, either by connecting themselves with a forefather belonging to one of those castes, or by discovering a new origin for their tribe or caste.

Caste rules and restrictions.

General remarks.

544. It has been held by some scientists that the caste system having originated in Magadh never reached the Punjab in its full force. I venture to doubt this assertion in view of the fact that as many as two hundred and thirty-eight castes, including those classed as minor, have been ascertained at the present Census, in spite of the forces destructive to the caste system which are at work, and the tendency of the lower castes to merge in the higher ones. The explanation of a smaller number of castes here compared with the United Provinces, Bengal, etc., is probably to be found in the more homogeneous structure of the inhabitants of this Province, which resulted in the multiplication of sub-castes without creating new castes. In Manu itself we find the alliance of a Brahman with a Khshattriya woman recognized more or less (although looked down upon), and the offspring treated as Brahman ;* and the process is still going on in the Kangra Hills. Similarly breaches of rules likely to degrade a person from his caste were evidently considered sufficiently punished by the relegation of the offenders to a separate group of the caste instead of being expelled altogether. On the other hand, perhaps the admission of outside tribes or castes into the functions of a particular caste led to the formation of new groups under that caste. We find this going on in the western Punjab, where an Arain, a Rajput, an Awan or any other caste, except the principal castes of the locality, namely, Pathan, Biloch, Sayad, Arora, etc., who takes to the plough is indiscriminately called a Jat resulting in the treatment of Arain, Rajput, etc., as sub-caste of that caste. It is due to these processes that we find castes divided into innumerable sub-castes, the Jats alone having some 4,500. The main distinction between the caste system of the Hindus and the social divisions of peoples following other religions lies in the fundamental principle. The law of Karma on which the whole structure of Hinduism is based necessitates primary attention to the performance of duty, while the exercise of individual right has been the goal of other nations and religions. The Hindu, subordinating his worldly ambitions to his hereditary status was contented with his lot and lacked the ambition which members of other religions have so prominently shown in rising to spiritual or temporal greatness, irrespective of the grade of society in which they were born. The caste system therefore implied, self-abnegation, self-restraint and renunciation, and resulted in the evolution of numerous restrictions.

In dealing with restrictions of the caste system, a distinction must be made between the orthodox adherents of the system, and the educated classes imbued with a spirit of reformation, who although professing in name, to

* Manu X, 6

belong to a particular caste, observe few or none of the unwritten laws of that community. The following remarks apply only to those who still adhere to the traditions, whether they are good or bad.

Marriage. 545. Caste being endogamous in its origin, a member of each caste must marry within the limits thereof and in many castes, there are smaller endogamous circles beyond which a marriage may not take place. Instances of intermarriage between Brahmans, Kshattriyas and Vaishyas are found in Vedic literature, *e. g.*, the marriage of Maitreya, a Brahman, to Saraswati, daughter of Vishnumitra, a Kshattriya, and that of Ganga, the daughter of a famous Kshattriya general, Yagyadatta, to Brahmadatta, a Vaishya.* Indeed, when selection for marriage was made in a *Swayambara* by competition, the maiden offered her hand to any one who fulfilled the conditions, irrespective of the distinction of *Varna*. But even in those days, such cases seem to have been rare, although the endogamous limits became more rigid later on. With the sub-division of castes, the endogamous limit has become narrowed down, while the exogamous circle, which was originally the *Kula* (family) widened to the ever-increasing institution of Gotra, thus greatly restricting the field of matrimonial selection.

Breach of marriage restrictions, within the endogamous group or contravention of the rule of hypergamy merely lowers the status. For instance, if a "Dhaighar" Khatri marries a wife from a "Sarin" or some other lower group, or if he gives his daughter in marriage to one of the sub-castes in the lower social grades of Khatris, his children will be looked down upon and the other Dhaighars will hesitate to intermarry with them, but marrying outside the caste entails complete separation from the community and cases of excommunication on this account have not till recently, been rare. Among the Hindus of modern ideas, intermarriage between different castes is encouraged. Nevertheless, the exogamous limitations are seldom transgressed.

Widow marriage. Widow marriage which, amongst the Hindus, has almost always commenced with the levirate, not being allowed except for the artizan and menial castes has been the cause of degradation of many an individual and group. The Mahtons of Hoshiarpur and Jullundur are, for instance, said to have fallen from the status of Rajputs (of which caste they appear to have been members at one time) because they adopted widow marriage. The Gara and Rathi castes appear to have fared similarly.

Early marriage. Giving away a girl in marriage, before she attains the age of puberty is more or less general and is looked upon as a sign of high breeding. But even according to Manu, it is better that a woman should remain unmarried the whole of her life than that she should be given to an unworthy person. Consequently failure to give away a girl before puberty is not made the occasion of social ostracism, although the parents incur the odium of the whole brotherhood, who try to bring all sorts of pressure to bear upon them in order to save their honour and that of the community. The tendency now is however, against early marriage and amongst the Hindus, the age of marriage is being raised gradually, particularly in the educated classes.

Expenditure on marriages. The scale of expenditure on marriages and other ceremonies is no doubt regarded as a mark of high birth, but the standard is compared within the circle of each caste. Reform societies, in each group, are trying hard to curtail such expenses but for all practical purposes they have not succeeded yet in checking extravagances.

Occupation. 546. Occupation which was one of the essential elements of the caste division has now become quite a secondary consideration. Brahmans, Khatris, Banias, Artizans and even menials are, under the impartial treatment meted out by the British Government, equally eligible for any occupation, provided they possess the requisite intellectual and physical fitness. Owing, moreover, to the laxity of caste restrictions as regards the functional distribution alluded to in the preceding paragraphs, no occupation can now degrade a member of a high caste except scavenging, tanning and other unclean works. Brahmans are found shop-keeping†; they are found in Military and other services and a large number of them act as cooks or other personal attendants.

* See "Maitreyi" by Shivnath Tattva Bhushan, second edition, published by Natesan & Co., Madras.
† The percentage of Brahmans who are traders by profession is 7·6 (actual workers only).

On the other hand Jats educated in Sanskrit are acting as teachers of Sanskrit, a profession which for centuries was the exclusive monopoly of the Brahman. The case of other castes is similar. But to this day the lowest castes ranking as touchables will disown a member who takes to a profession which is considered unclean. What occupations are unclean, has to be decided in each case according to the opinion of those who have to deal with the situation. Cases of the type in which a man marrying, or interdining with, a Sweeper or Chamar is excommunicated, are simple enough, but a high caste Brahman starting Tannery works will ordinarily escape criticism, while a low caste Kahar taking up the profession of a shoe-maker shall have to give up his caste without doubt.

Poaching on the preserve of other members of the caste is considered very objectionable among the menial dependants like the barbers, and where caste government is strong, serious notice of the conduct of such a menial is taken if he attempts to work for the clients of another. But the punishment awarded is fiscal (by way of a fine) and not social. No offender would be excommunicated for such a fault unless he refused to pay the fine, levied by the Panchayat. So also is the case with the priests, although the coercive force is not nearly so strong with them as amongst the trade guilds. Poaching on the preserve of other members of the caste.

547. The Shudras appear to have been excluded from the *Dwijas*, not because they belonged to aboriginal stock but because it was impossible for them to observe rules of cleanliness so essential for the psycho-physical progress. Pollution, according to the Hindus, is caused physically by the contact of sputum and by transmission of bacteria by touch or even by the breath, while psychic contamination is effected by the transmission of magnetism by touch and of thought forms by association. The restrictions do not essentially imply hatred. They rather show that each *Varna* wanted, by exclusive adherence to particular kinds of food, habits and conditions of life, to fit itself for the duties assigned to it as a social unit. Originally perhaps, there were practically no interdining restrictions between the *Dwijas*, but the non-observance of *Varna Ashrama Dharma* and the mixture of castes, coupled with other alienating circumstances, appear to have led gradually to the creation of exclusive groups. Interdining.

All religions have their own restrictions, but with the Hindus they have been general, while among the Christians and Muhammadans they are confined to the religious orders. Not only was a Hindu required to restrict his interdining and other relations, but he had to observe numerous fasts and institutions involving a certain amount of trial and privation. The object of the whole system was to shake off slavery to the physical world by obtaining an absolute mastery over the senses through which Nature exercises its control over man. It is these ordinances fostered in daily life which culminate in the complete conquest of the mind by Yoga.* In other words, the aim of the psycho-physical discipline is to acquire a complete detachment of the soul from its physical environments.

Hukká Páni (which means hubble bubble and water; *i. e.*, smoking and taking water) is the crucial test of free communal intercourse. When a man is excommunicated, his *Hukká Páni* is stopped; *i. e.*, he is not allowed by any member of the caste to smoke his hubble bubble, nor is water touched by him, drunk by any one of them. Water can be taken from the hands of any touchable Hindu, Jain or Sikh, but the privileges of smoking are somewhat more rigid. Smoking together is permitted ordinarily only within each caste, although the restrictions are growing lax every day. A Brahman will not smoke with a Kahar, although in many places he will not mind doing so with a Rajput or Khatri. In the Himalayas which have been more secluded than the plains, from levelling influences, and in certain tracts of the plains where the Hindu element is still strong, an untouchable is not allowed to pull water out of a public well which is used by the Hindus. Chuhras and Chamars have separate wells in such places. But in the greater part of the Province, the Muhammadans and Hindus use wells in common and consequently the restriction is not very strong. The untouchables are often allowed to pull water out of the public well, although in many parts, particularly in the sub-montane districts of Hoshiarpur and Ambala, a Hindu's water vessel is considered to have been defiled if an untouchable happens Hukká Páni.

* *Yogah chitta britti nirodhah*; Pátanjali.

to be standing on the platform or if his bucket rope is still inside or touching the well. The more scrupulous Hindus will even now, not take water from a well which is used by the unclean classes. On the other hand, in tracts where Muhammadan influence has predominated or where water is scarce as in the Rohtak, Gurgaon and Hissar Districts or in the western Punjab, water is taken from leather buckets or *mashaks*, while in the rest of the Province leather is considered so unclean that not only may not water be taken from a leather vessel but if the hand touches leather, it must be washed with earth before any food or drink is touched. But in the eastern districts mentioned above, a Muhammadan may supply drinking water in his own *mashak*, while in the western Punjab, the Hindus will have their own *mashaks* and will not allow a Muhammadan to touch them. In the city of Delhi, Muhammadan Bhishtis supply water to some Hindu houses. They are not allowed to touch the vessels of the family, but the lid of the pitcher being uncovered by a Hindu, the Bhishti pours water into them from his *mashak*, from a distance. This usage appears to be based on the maxim *Apah pavan shuddhanti* (waters are purified by the air) the idea being that a current of water received through the air even out of unclean hands is freed of its pollution by the time it reaches the clean receptacle. In neither places, however, will a low caste Hindu be allowed to pollute the water.

Ganges water is an exception. It is always pure, even though it may be in the hands of an untouchable. The vessel in which it may be contained is also purified by the touch of it and so ordinarily vessels of whatever metal containing Ganges water will be admitted to the holiest place without reserve. The more orthodox, however, sometimes regard the vessel, if touched by a low caste man to be polluted and will therefore pour out the Ganges water into another clean vessel before it is admitted to places of worship. A gold vessel is purified by the air, a silver vessel with water, but base metals have to be scrubbed with earth or ashes before being washed. It does not, however, make any difference in the pollution of the water, if it happens to be in a vessel of the noble metals.

Pakka food.

In the matter of interdining, distinction is made between *pakka* and *kacha* food. *Pakka* means food cooked in *ghi*. Such food is classed in the same category as fruit. Food, in the preparation of which no water has been used *e. g.*, when the flour is kneaded with milk, and cooked in a superfluity of *ghi* (butter) does not get polluted by any one's touch, although even that may not be eaten if an untouchable happens to be within polluting limit. The idea is that the hand having become polluted must not touch the mouth before it is cleaned, even if the food is unpollutable. The term *pakka* food is, however, used, now for food cooked in *ghi* even though water may have been used in its preparation. All sweets, *pūris*, and other confections of the kind fall within this class. *Pakka* food may be eaten by the highest castes from the hands of any but the untouchables. In some places Brahmans will avoid even *pakka* food made by non-Brahmans,—(*e. g.*, some Gaur Brahman and Brahmans in the hills) but the ordinary Punjab Brahman makes no bones about it. The Brahmans and Rajputs of the hills will not eat even *pakka* food in the same *chauka*,* with the artizan or menial classes, and the Brahman will usually eat separately from the Rajput or the Khatri.

Kacha food which means food cooked in water is more open to pollution. Properly speaking, no caste should eat *kacha* food from the hands of a caste of a lower status. Except in the central and western Punjab, a Brahman will even now not eat *kacha* food from the hands of a Khatri or Rajput, nor will a Gaur or Kashmiri Brahman do so anywhere.

Indeed, the privilege is limited to the endogamous group. But among other castes of nearly equal status, there is practically no barrier. The Khatris, Rajputs and Aroras have few scruples about eating together, although they will not eat with Jhinwars, Nais, etc. But the Khatris, Aroras, etc., will eat *kacha* food from the hands of a Kahar. The restrictions are strongest in the eastern Punjab where among the Brahmans, Banias, Khatris, Kayasths, etc., *kacha* food may not be removed from the *chauka* in which it is cooked and persons sitting down to eat, must sit in adjacent *chaukas*. Amongst the more orthodox, the elder

* *Chauka* means a circumscribed piece of ground which has been washed with cowdung and clay.

member of the family will not eat food cooked by the younger and the cook or the eldest lady of the family on once entering the central *chauka*, where the cooking goes on, may not leave it until food has been served out to every body. This accounts for the custom prevailing in Delhi and other eastern Punjab towns, as also in the United Provinces, of having only one *kacha* meal a day, the evening repast consisting usually of *pakka* food.

Pollution by touch or proximity.

Restrictions regarding pollution by proximity are far less stringent in the Punjab than in the east or the south and are being relaxed more and more every day. In the old days, a person belonging to the untouchable caste was not allowed to come within measurable distance and till recently a sweeper walking through the streets of the larger towns, was supposed to carry a broom in his hand or under his arm-pit as a mark of his being a scavenger and was expected to shout out '*bacho*'; '*bacho*' (look out) with a view to prevent people from being polluted. But conditions have greatly changed, and with the necessity of travelling by rail, at times in the same compartment with the lowest castes, and the equal liberty of all castes in frequenting the streets, proximity is not considered now to cause pollution, and as long as an untouchable does not come in actual contact, he may draw as near as possible, although he is not permitted to be within an enclosed space with a continuous flooring or *chauka* ; *e.g.*, a Brahman and a Chuhra may not stand together in the same room which is floored with a matting nor within a *chauka* or on a small platform. But the exigencies of the times are overcoming even these restrictions.

Meat eating.

The Gaur Brahmans, Banias, Bhábras, and other Jains are averse to eating meat. Some of the Panjabi Brahmans eat meat openly and others secretly. They are looked down upon but not excommunicated. The Kashmiri Brahmans are meat-eaters as a class. Among the Banias and Jains, meat-eating is a very serious social offence deserving no less punishment than excommunication.

The flesh of tame pig and tame fowl is prohibited by the Shastras as much as garlic and onions,* but of the meat eaters, the Kashmiri Brahmans are the only caste who follow the rule. Pigs are not reared except in the eastern and central Punjab and pork is not a favourite food except among the Sikhs. But the Rajputs, Khatris, Aroras, and other castes who eat meat have no scruples about eating tame fowl, onion or garlic. Goat's flesh is preferred everywhere to mutton, and ducks, pigeons and other permitted birds are eaten without distinction. But the pea-fowl is respected generally and may neither be killed nor eaten.

Fish.

The scaleless fish particularly *malli* (Wallagus Attu) is not eaten in some parts, probably because it is supposed to be allied to the water snake; but the restriction is not general. The Shias are said to be strongly opposed to eating *malli* fish and the hare. No objection whatever is taken to the scaly fish by any of the meat-eating castes.

The sacred thread.

548. The castes which wear the sacred thread are Brahman, Rajput, Khatri, Arora, Bania (Aggarwal, Oswal, etc.,) except Jains, Sunar, Sud, Bhat, Bhatia, Bairagi, Kalal, Gosain, Mahajan, Bishnoi, Pujari, Mahton, Thakkar, Rathi, and Kanet. The Lohar, Tarkhan and other artizans are now adopting the sacred thread as a mark of *Dwija* status. Similarly Jadu Bansi and Nand Bansi Ahirs now generally wear the thread, although the Gwal Bansis do not. There are differences regarding the details of investiture with the sacred thread. The Brahmans and other higher caste observe it as a separate ceremony, which is celebrated a considerable time before marriage, while other castes with a comparatively lower status invest the boy with the *yagyopavit* at the time of his marriage. The Dhusars who claim to be Brahmans observe the latter custom and the Puris are the only sub-caste among the Khatris who defer the investiture till marriage. The Arya Samaj gives the sacred thread to every member of the low castes who is elevated and the Jats are being raised to the status of *Dwija* by the grant of this emblem (see paragraph 212). The cause of this novel feature is that the social bar against the wearing of this mark of status by others than *Dwijas* is disappearing and no one is now supposed to have a right to object, if a low caste man cares to celebrate the sacrament. On the other hand, the castes entitled to the privilege are in many cases discarding it on most trifling pretences. A Kayastha family in Delhi,

* Manu, V 19.

for instance, gave it up because one of the members died two days after being invested with the sacred thread. The general laxity respecting the *Sanskárás* (sacraments) has reached the limit of even Brahmans and Rajputs hanging the *yagyopavit* on a peg at night and putting it on in the morning as a part of the dress, while others will go for days and months without it, if none is handy. People of reformed ideas have given it up altogether as a superfluous encumbrance or a mark of superstitious barbarism. While, therefore, the sacred thread is being adopted by some of the low castes as a means of raising their status, the high castes are beginning to grow indifferent to it.

The Shikha.

549. Every Hindu is supposed to bear a *Shikha* (scalplock). It is unnecessary to dwell here on the rationale of the sacrament. But till recently no one was, in this Province, considered a Hindu unless he had a tuft of hair on the top of his head. To this day, even in the western Punjab, where caste observances have, owing to Muhammadan influence, been rather lax, no Hindu is given water at the *chhabils* (shelters where drinking water is supplied free), unless he can show a *shikha* or *yagyopavit*. Among the educated classes, however, absence of the scalplock is now becoming the rule rather than the exception.

The cutting of the first crop of hair is still treated as a sacred ceremony.* But there are certain marked differences in the ceremonial among the different castes. Some of the high caste Brahmans and even Rajputs, Kayasthas and Khatris treat it as a regular *sanskár* and after the necessary Havan (fire sacrifice), the first crop of hair is shaved except the scalplock, which is preserved intact and is not to be cut unless the man takes *sanyás* (*i.e.*, retires from the world). Some of these castes perform the ceremony at a sacred place, *e.g.*, some temple, or place of pilgrimage such as the Ganges or Katás. They shave the whole head without keeping any portion of the first crop. A few days after, a second shaving takes place and on this occasion a tuft of hair is preserved on the top of the head and is allowed to grow untouched thereafter. Most of the other castes follow the same procedure. Among the Rajputs of Kangra, the first crop is removed at some Devata's temple, but only with the scissors, the maternal uncle doing the necessary clipping. A razor must not touch the hair until the investiture with the sacred thread. The scalplock is preserved at the first cutting of the hair. On the occasion of the *yagyopavit* ceremony, the father and mother are called upon to cut the *shikha* of the boy with a pair of scissors after which the barber shaves the whole head clean and the *shikha* is preserved at the next shaving. The low castes, including the sweepers, have a peculiar custom. Immediately after birth, they cut off a few hair and preserve them carefully as the *suchchi jhand* (the unpolluted hair); and later on, have the hair clipped on an auspicious day, preserving the *shikha*. It is not essential to shave the head, but the parents sometimes observe a subsequent ceremony, when the head is shaved with the exception of the scalplock.

Loss of the sacred thread or *shikha* was till recently considered to be an unmistakable mark of fall from Hinduism involving excommunication from the caste, but circumstances have so changed that, although the orthodox sections of certain castes, still hold aloof from persons violating these essential emblems of Hinduism, the penalty of excommunication from the caste, as a whole, is seldom enforced.

Initiation by the Guru.

550. Initiation by the Guru is going out of fashion, but no caste is debarred from adopting a Guru. Those wearing the sacred thread generally content themselves with the initiation at the investiture. Now and then, a person religiously inclined seeks a preceptor with a view to better his future life or to obtain salvation. A person usually finds a Guru suitable to his caste and status, but there are instances of the lowest castes receiving spiritual or occult instructions from very highly advanced Brahmans or ascetics, and at Kapurthala I came across a Chuhra Sadhu who said he had imparted teachings to members of high castes without touching them, although the story should perhaps be taken with a pinch of salt. The realm of occultism is however above the plane of caste distinction, but birth in a high caste, which is reckoned as a sign of spiritual advancement in previous lives, is supposed to create the mental fitness to profit by spiritual instructions suited to that grade.

* Even the Muhammadans will not remove the first crop except at a shrine or with a certain ceremonial.

Caste Government.

551. The influence of society in enforcing its unwritten social laws is familiar to every country. In India the close relationship existing between religion and social distinction has created a complicated set of rules for each community and necessitated the organization of social tribunals to adjudicate on all questions regarding their breach. Such institutions, which are now strongest in the eastern Punjab were, at one time, general throughout the Province and traces thereof are still visible even in the western districts, where the waves of Muhammadan invasions and the influence of Islam had reduced the Hindu community to a small minority. Caste Government is found in the out-of-the-way Himalayan tract. It exists in a pronounced form in the Simla Hill States and even in the isolated tract of Kulu, where the Kanets of Malana have a regular Pancháyat. On the other hand castes observing the Pancháyat system are found as far west as Rawalpindi. Generally speaking, however, Caste Government is now confined to the lower orders and is being driven out of the higher castes by the introduction of education and development of the ideas of individual rights. A specific instance of this has been reported from the Rohtak District, where in village Gaddi Kheri on a dissension between the Jats and the Nais, the former were not strong enough to coerce the Pancháyat of the Nais who determined to boycot them and carried out their resolution. Pancháyats are common in the eastern Punjab, because the tract has been comparatively free of the levelling influence of Islam and the Hindu element is still considerable there. On the other hand the instinct is not dying out, but the old Pancháyat is being replaced in educated circles by Conferences and Sabhás confined to castes like the Arora, Khatri, Kayastha, Rajput, Brahman, Kamboh, Kakkezai, and groups of sub-castes like Bunjáhi and Khukhrain Khatris, on reformed lines. General.

The governing body is called a Pancháyat, derived from *Panch* meaning five. Originally therefore the tribunal consisted of five members and neither more nor less. The Pancháyat is held in great reverence almost on the same level as gods and the sacred places of pilgrimage, as testified by the sayings, "*Panchon men Parmeshar hai*" meaning, there is God in the five. The council is often addressed by the confessing offenders thus "*Pancháyat Ganga! Mere gunáh muáf karo*" (Forgive my faults) with a view to obtain pardon for the offence. The coercive powers of the Pancháyat would naturally inspire awe in the offender but the investiture of five persons with the unlimited power of *taboo* would appear to be due to a belief in the highly spiritual effect of a combination of five. The worship of five gods and five saints, the purificatory power of the *Panch Gavya*, the five elements, the five *Pránas*, the five *Maháyajnás* (daily sacrifices), the *Panj Piárás* (5 persons initiated by Guru Gobind Singh at the outset) and 5 essentials of Sikhism, 5 prayers among the Muhammadans, and the grant of 5 dates in the western Punjab, as alms, called 'Panjá,' are some of the instances of the importance of the number 5, not only in Hindu mythology but also in other religions. Each member of the council was called a Panch, that is, one of the five, and the term has now come to be adopted for any leader of the brotherhood. The decision of the Pancháyat is still regarded, among the lower castes at all events, as a divine decree.

The results of detailed enquiries made in pursuance of the Census Commissioner's instructions are given in the following paragraphs.

552. In the present stage of growing anarchy in Caste Government, it is impossible to arrive at a hard and fast classification of the Pancháyats, but those now existing may be divided roughly into :— (1) Fixed and (2) Elective, each of them being sub-divided into—(*a*) those with territorial jurisdiction (*i*) local, *i.e.*, limited to a small locality, (*ii*) general, *i.e.*, extending over a large area, and (*b*) with tribal jurisdiction. In the fixed Pancháyat, the membership is either hereditary, that is, the descendants of those who were appointed to the office in the remote past have the right of succession by virtue of birth; or vacancies in the permanent council are filled by representatives nominated by the caste. Classes of Pancháyats.

In the second kind representatives are elected from time to time for each meeting. But there is also a third system of Pancháyat, which may be called democratic, in which all the male members of the community, constitute the governing body and every member, important or unimportant, old or young, who

can attend a meeting, has a say in the matter. The new societies and *sabhas* form a distinct class. The classification is noted in the margin. This classification of the Pancháyats is based solely on its constitution and jurisdiction, but does not affect their functions. The scope of their coercive powers depends upon local or tribal usage, and whether the Pancháyat belongs to one class or the other makes little difference. The institution is strongest among the artizan and menial servant classes.

1. Fixed { Hereditary / Representative } { (a) With territorial jurisdiction. (i) Local. (ii) General. (b) With tribal jurisdiction. }
2. Elective
3. Democratic
4. Sabhas and Conferences.

Castes which have governing bodies.

553. Almost every Hindu caste, and not a few Muhammadan castes of Hindu origin, are supposed to have a governing body, known as the Pancháyat, *Bháichárá or Birádari* (brotherhood) which fall under one or other of the categories enumerated. The information received in respect of each is given below in tabular form—

Locality.	Castes.
	I (*a*).—FIXED PANCHAYATS WITH TERRITORIAL JURISDICTION.
Hissar	Bishnoi, Chamár, *Kháti*, Khojá, Nái, Kumhár, Teli, Máli, Lohár, Dhának.
Rohtak	Chámar, Dhának, Kahár, Nái (Hindu and Muhammadan), Mirási, Ráj, Bharbhunja, Kunjra, Kanchan, Máli (in Gohana Tahsil only), Lohár, Maniár, Teli, *Kháti*, Kumhár, Chuhrá.
Gurgaon	Kumbhár, Chuhrá, Chamár, Nái, Saqqa, Dhobi (Muhammadan), Máli, Koli, Kunjra, Teli, *Multáni*, Lohár, Thathiár, *Kháti*, Dhának, *Dakaunt*, Báwaria, Sunár, Khatik, Bhatiára, *Acháraj*, *Chhippi*.
Delhi	Chuhrá.
Karnal	Jat, Máli, Chuhrá, Chamár, Dhának, Nái, Kumhár, Jhinwar, Bharbhunja, Purbiá (Hindu), Aráin, Dhobi, Teli, *Saqqá*, Bhatiára, Nái, *Dum*, Lohár, Jogi.
Ambala	*Kuchbandh*, *Dhai*, Nungar, Káyasth, Chamár, Nái, Chuhrá, *Kuzagar*, Qassáb, Aggarwál, Brahman, Saini, Julábá, Jogi, Lohár, Tarkhán.
Simla Hill States and District	All castes.
Kangra	Chamár, Jhinwar, *Darein*, *Batheru* group of Brahmans, Chamár, Dum, Batwál, Nái, Bázigar, Brahman.
Hoshiarpur	Rájput, Mahton, Jhinwar, Chamár.
Ferozepore	Chamár, Chuhrá, *Mehrá*, Báwaria, Bishnoi.
Lahore	Dhobi, Chamár, Purbiá.
Amritsar	Sánsi.
Gurdaspur	Jhinwar, Sánsi, Chuhra, Purbiá, Changar, Qalandar, Bázigar.
Sialkot	Jhinwar, Sánsi.
Shahpur	Sánsi.
Rawalpindi	Bhábra.
Jind	Aggarwál, Chhimbá, Khatri, Jat (Sikh and Muhammadan), Kamboh, Oswál, Chuhrá, Nái, Jhinwar, Teli, Kumhár, Chamár, Lohár, *Saqqá*, Mirási, Biluch, Qassáb, Brahman, Sunár, Rájput, Maniár, Dhobi, Tarkhán, Rahbári, Máli, Dhának, Káyasth, Kunjra.
Bahawalpur	Arorá, Khatri, Brahman, Bhátia, Jogi, *Bhangi*.
Faridkot	Bhábra.
	I (*b*).—FIXED PANCHAYATS WITH TRIBAL JURISDICTION.
Hissar	Bishnoi.
Hoshiarpur	Nái, Bharái.
Gujranwala	Sánsi.
Ferozepore	Bishnoi, Nái.
Amritsar	Márwári-Bázigar, Panjabi-Bázigar, Kanjar, Sánsi.
Sialkot	Mahájan.
Shahpur	Golola.
Jullundur	Barar, Gandhilá, Bangáli, Bázigar, Baddun.
Faridkot	Sánsi.

Locality.	Castes.
	II.—Elective.
Rohtak	Khatik.
Gurgaon	Dhobi (Hindu).
Kangra	Sud, Brahman, Jhinwar, *Darein*, Chamár (Hamirpur Tahsil), Ghirath, Tarkhán.
Jullundur	Jhinwar, Nái, Chamár, Chuhrá.
Jind	*Siráj* and Kumbár.
Faridkot	Báwaria, Chamár.
	III.—Democratic.
Rohtak	Máli (excluding Gohana Tahsil), Dhobi, Darzi, *Saqqá*.
Delhi	Jat, Aggarwál, Dhobi, Teli, Sheikh, Chamár, Lohár, *Khâti*, Dhának, Chuhrá.
Jullundur	Dhobi, Purbiá (Hindu).
Ferozepore	Mochi (Hindu).
Amritsar	Purbiá.
Muzaffargarh	All Hindus.
Jhelum	Hindustani (Purbiá).
Bahawalpur	Bánia, Kanjar, *Kutáná*.
	IV.—Sabhas and Conferences.
Delhi	Gaur Brahman.
Kangra	Mahájan.
Hoshiarpur	Rájput, Mahton.
Jullundur	Ditto.
Jhelum	Khatri (Báhri), Arorbans.
Rawalpindi	Ahluwália, Khatri (Bunjáhi), Khatri (Khukhráin).

Note.—There are Sabhás and Conferences for almost every high caste, *e.g.*, Khatris, Aroras, Brahmans, etc., in Lahore which are supposed to represent the whole caste in the Province, while the Hindu Sabhá and the Anjuman-i-Himáyat-i-Islám deal with matters relating to the Hindu and Muslim community respectively as a whole.

The unit represented by the Panchayat.

554. In castes having defined sub-divisions, there is a Pancháyat for each sub-caste or group, but in the artizan or menial castes, where the sub-divisions are not very defined or where the numerical strength of the whole caste is small, there is one governing body for the whole caste. In the Rohtak District, Hindu Náis, Bharbhunjás and Lohárs have separate Pancháyats for their sub-castes, and in Gurgaon, Jentia and Chada Chamárs, Goela and Ban Bhairo Náis and Jadu Mális have separate Pancháyats. In Delhi the Jats, Aggarwáls, Dhobis, Telis, Sheikhs, Chamárs, Lohárs, Khátis, Dhánaks, and Chuhras have Pancháyats by sub-castes but they meet together when questions affecting a whole caste have to be dealt with. Then again, the Gaur and Sársut Brahmans have separate Pancháyats (if any), and in Kangra, the Nagarkotia, Bátheru, Dográ and Halwáh have separate governing bodies. Among the Khatris, the Báhris of Jhelum, the Bunjáhis and Khukhrains of Rawalpindi have been reported to have separate organizations, and in Lahore every large group of Khatris is supposed to have a Pancháyat of its own (although their powers are very restricted). The Aroras have separate Pancháyats for Utrádhi, Dakhná, and Dáhrá sections but in Bahawalpur, the Sindhi Arorás have also a separate governing body.

As a result of the system of a whole village belonging to a caste or a strong section thereof, its whole population has so far been, and in certain tracts is still, knitted together by a strong communal tie. The various social factors, contributing to the body, deal with their respective affairs within their own circles, but in matters concerning the administration of the whole village, the Pancháyats of the smaller units merge into that of the principal owners of the village, to form a tribunal whose decision is binding on the whole community. This constitution is now disappearing, but there seems to be no doubt whatever about its effectiveness in the past; for even to this day, matters are settled in this manner in some of the villages in the eastern and also in the central Punjab. The repeated efforts to establish

village Pancháyats dealing with petty civil cases are an attempt to revive this institution, and the elaborate system introduced by the Patiala State and referred to in paragraph 570 is nothing more or less than the legalization of references of civil disputes to the arbitration of such tribunals.

Castes having a standing committee.

555. The castes falling under class I, have fixed governing bodies, whether the members are hereditary or appointed by election. All disputes relating to caste discipline are referred to them as a matter of course.

Methods of appointment.

556. On principle, the *Panches* (also called Chaudhris or Mehtars) are representatives and have to be elected. But as a rule the most influential and well-to-do persons are called upon to discharge the duties and the association of the leaders of villages, etc., with the office, has led in some places to the creation of a birth-right. This type of Pancháyat is common in the Gurgaon, particularly around Rewari. Among the Kuchbands, Dhes and Chuhras of Ambala, too, the office of Panch descends by the rule of primogeniture.

Where the office of a *Panch* is considered hereditary, no fresh appointments have to be made except in the case of the death of a member without male issue or of serious misconduct by him, which is resented unanimously by the community, and he is either excommunicated or forced by the unanimous vote of the caste to vacate his office. In such cases the vacancy is filled by the nomination of another person who is considered by the whole body to be a fit representative. But in castes which do not recognize the hereditary status of the *Panches*, fit representatives are nominated by the brotherhood assembled in a meeting, to fill up each vacancy as it occurs. The standing council however remains fixed. This type of Pancháyat is the most common throughout the Province. In the castes falling under the elective system, the body of representatives is elected from time to time by the members of the caste or sub-caste as the case may be, and their term of office terminates with the decision of the questions referred at the sitting. Instances of this kind are found among the Bhábrás of Rawalpindi, Serájis and Kumhárs of Jind, Chamárs of Bahawalpur, Báwarias of Faridkot and Ghiraths and Tarkháns of Kangra. The Bhábrás elect five representatives on the spot; the Chamárs nominate one man from each village, the Báwariás pick out four men for every meeting; the Ghiraths invite the leading members of the community on each occasion and the Tarkháns appoint four *Panches* and one *Sarpanch* (chief member) wherever a tribunal is required.

The democratic type shows some independence of views but it is often a very strong governing body. For example the Khatiks, Mális, Dhobis, Darzis, and Saqqás of Rohtak; the Dhobis, Chamárs and Purbiás of Lahore have no standing Pancháyat nor do they authorize a few representatives to adjudicate on disputed matters. The whole community has the right of giving the decision. They assemble and elect a headman for the time, to conduct the proceedings. Matters are settled by unanimous consent.

In the Sabhás and Conferences all adult male members of the caste are supposed to be members, but the executive or managing body consists of a selected few. Delegates from different localities assemble at periodical conferences.

Number of members.

557. As already noted, the number constituting a Pancháyat was originally five, but this rule is now adhered to only by some of the castes which have a local or tribal organization. These are the Brahmans, Khatris and Arorás of Bahawalpur, Lohárs of Muktsar, Bhábrás of Rawalpindi, Náis of Hoshiarpur, Chamárs, Dums, Náis and Bázigars of Kangra, Chamárs of Palwal and Náis of Gurgaon. In many cases the fifth, who is generally the chief, has been dropped, *e.g.* by the Sánsis of Gujranwala and Sialkot, Pernás of Amritsar, Chuhrás and Kolis of Gurgaon, Chuhans of Delhi and the Dhes of Ambala. A few castes have a number varying above or below five. The Dhobis of Lahore have 4 to 6, the Kumhárs of Gurgaon have 4 to 8, Multanis of the same district have 8 to 10. The multiplication of influential men probably resulted in raising the strength of the council. Among the Bishnois the Pancháyat consists of 10. They trace their institution 350 years back when a Pancháyat is said to have been appointed by their patron, Saint Jambháji. There may be some peculiar significance of the number 10 in connection with the alleged origin of the system. But the Chamárs of Dera (in Kangra) also have as many as 10 or 12 members in the Pancháyat. The Mahtons of Hoshiarpur have 4 to 37 members in each of their villages. In the democratic

type of Pancháyat no number is fixed as all present constitute the tribunal for the time being. In Pancháyats with territorial jurisdiction, the organization is quite different. There is usually a central institution with one man at its head. A number of villages or *tappás* (groups of villages) are affiliated to it, each of them with a permanent *Panch*. All these *Panches* go to form the Pancháyat under the Presidentship of the chief man. In the local units, each *Panch* adds a few of the influential local members of the community to form a local Pancháyat, the number is therefore not fixed.

558. The following translation of the report of the Tahsildar of Rewari (Pandit Amar Nath) illustrates the nature of the organization of which the Caste Government in the Gurgaon District is a remnant. **Jurisdiction.**

"During the Moghal rule and in more ancient times, the kingdom of Delhi was considered to be the *Sarpanch* (chief arbitrator) for all castes throughout the country; and all the caste representatives who attended the Durbar were recognized as the *Sarpanches* (chief arbitrators) of their respective castes. They had under them *Panches* of *Subás* (Provinces), *Ilákás* (Divisions), *Tappâs* (groups of villages) and villages. Local Pancháyats were held for a village, *Tappâ*, *Iláká* or *Subá* according to necessity; but questions affecting a caste in the whole country were decided in a general assembly of representatives held at the Metropolis (Delhi). The nucleus has now disappeared, but the local organization is still extant in villages, *Tappâs* and *Ilákás*. For instance in the *Ilâká* of Rewari with 360 villages, there were 22 *Panches* in charge of *Tappâs* and one *Sarpanch* at the headquarters of the *Iláka, i.e.*, Rewari. The number of *Panches* of *Tappâs* has however, dwindled down to 8 or 10 but their control still centres the *Sarpanch* of Rewari. The appointments of *Sarpanch* and *Panches* are hereditary."

The jurisdiction of the *Sarpanch* assisted by the *Panches* of the *Tappás* extends to the whole *Iláká*. Within the *Tappá*, the *Tappádar* (representative of the group of villages) exercises the powers with the help of the village *Panches*, who in turn decide matters of local importance in the presence of the local community. This body of *Panches* is known as Pancháyat and the decision of each, in his respective jurisdiction, is final, being respected more than even a civil decree which is open to appeal. This is an instance of the Pancháyat of the Territorial hereditary type, and with slight modifications, the system is followed by all castes of this class in the eastern Punjab. Some peculiar features of the local Pancháyats will be of interest. In the Rohtak District there are three centres of the Chamár Pancháyat, *viz.*, at Gohana, Rohtak and Jhajjar, with a Chaudhri (equivalent to Sarpanch) at each place. Under each of them there are 5 to 7 *Tappás*, each *Tappá* again having a smaller Chaudhri called Mehtar, who controls the society in the villages of the *Tappá*. Dhánaks and Kahárs of the district have also a similar organization, the only difference being that the Kahárs call the headman Panch instead of Chaudhri. The Maniárs of Jhajjar have two groups of four villages each called the upper and lower *Chosera* with a resident Chaudhri who is responsible for the work of the unit. The Khátis of Rohtak have a very elaborate organization. There is one Pancháyat embracing 52 villages in the Gohana Tahsil called Báwan Májrá, another for 84 villages in Rohtak, known as Chorási Khera, a third for 24 in Jhajjar termed Haveli, a fourth for 20 villages of the Maham *Iláká* called Bisi, and a fifth for 360 villages constituting the Kharkhauda tract also known as Dalál or Dhiá. These divisions do not correspond with the administrative units. At the headquarters of each group there is a head Chaudhri and in the first four he has several Chaudhris under him in charge of *Tappás*. In the Kharkhauda Pancháyat there are no *Tappás* and the chief Chaudhri deals direct with the village representatives. The Rohtak group is the most important and a conference dealing with questions affecting the community in general is not considered complete unless the Rohtak Pancháyat is represented. The Chuhras of Rohtak have also a similar territorial system, each village having a Mehtar or Chaudhri of its own who, with the brotherhood, forms the local Pancháyat. But the assembled Chaudhris of the territorial groups mentioned above constitute the Pancháyat for the *Iláká*.

The Gurgaon District has a peculiar feature in the way of having a process-serving establishment attached to Pancháyat office-bearers. In the town of Palwal, the Chuhras have four Chaudhris and two peons. This caste alleges to have a chief at Delhi and his Wazir at Palam, and in cases of extreme importance they have to be invited at great expense to visit the locality and

give their verdict. The Chamars of this district have also an elaborate territorial division of their own like the *Khátis* of Rohtak. The Játia Pancháyat of Sohna, with one Chaudhri at its head has jurisdiction over 360 villages in the neighbourhood and the Chaudhris of the Palwal Pancháyat are assisted by a *Harkára* (peon). Some Pancháyats of the district have two *Thoundás* (peons) to each Chaudhri. Each Pancháyat of Náis has four or five Chaudhris with one *Chobdár* (baton bearer) who acts as their emissary for summoning offenders and collecting the brotherhood or Pancháyat. In the Pancháyat of the Bán Bhairo section of Náis, each Chaudhri has four *Chakraits* (menials) under him for the same duty.

The special feature of the Saqqá Pancháyat of Gurgaon is that it has a Chaudhri, a Munsiff and a *Peáda* (process-server) in addition to the members who vary from 20 to 50, according to the number of villages included in the group. The Náis of Hoshiarpur have an elected body of five persons which exercises jurisdiction over 327 villages and the similar Pancháyat of the Jhinwars deals with a group of 66 villages. In the Jhinwar Pancháyat of Sialkot, the Panch is assisted by a *Kotwál* (messenger) and a *Bedak* (informer).

In the Jind State, the Aggarwál, Oswál, Khatri, Jat and Chhimba castes have a Pancháyat for each village and town appointed by the State. Other castes have Pancháyats of similar jurisdiction which are not officially recognized.

The Jogi Pancháyat of Bahawalpur located at Ahmadpur Sharkia is presided over by a Mahant assisted by a *Wazir* (Minister) and a *Kotwál* and has jurisdiction over the Jogis throughout the State.

The jurisdiction of the tribal type of Pancháyat extends over the caste throughout a larger area, with local establishments for places where the caste is found in abundance. Most of the castes falling in this class are nomadic, such as Báwariás, Sánsis, Bázigars, Kángars, but certain other castes, *e.g.*, Bishnois and Bharáis also have governing bodies with tribal jurisdiction. In the nomadic castes each group has one or more Panches who decide local questions from time to time. But matters of importance have to be reserved for the general governing body which assembles once a year at some fair. The whole brotherhood then comes together and all pending questions are brought up for decision. The Kángars alone have a fixed Pancháyat, consisting of two men who decide questions relating to the whole caste between the Ravi and Beas rivers, to which tract the caste is practically confined.

The Bishnois have a central Pancháyat at a place called Mukám in Bikaner, which exercises jurisdiction over Hissar, Ferozepore, Bikaner, Jaipur and Jodhpur. A fair is held at this place twice a year in the middle of Asauj (beginning of October) and middle of Phágan (beginning of March) and all important questions relating to the caste are brought before the Pancháyat for decision. The Bharáis of Hoshiarpur, Jullundur, Ludhiana, Ambala and Bilaspur have recently established a central Pancháyat at Hoshiarpur with tribal jurisdiction.

The democratic type of Pancháyat deals with questions relating to the caste in the locality to which the members assembled belong.

Matters dealt with by Panchayats.

559. The matters of which the Pancháyats usually take cognizance and a few instances of enforcement of the action taken by them in regard to offences of varying degrees reported from some of the districts are mentioned below:—

(1). All breaches of caste rules relating to matrimony and death, *e.g.*, breach of contract of betrothal, dishonourable conduct in respect of marriage, improper behaviour of husband or wife towards each other, failure to perform after-death rites of a deceased person, etc. (*a*). A Jhinwar of Kartarpur was fined Rs. 50 for breach of a contract of betrothal. (*b*). In village Nadalon a Mahton married a woman of another caste. He was ordered by the Pancháyat to feed the members of his caste in that village and to go and bathe in the Ganges. He complied with the order. (*c*). A Dhobi sold another man's wife. He was fined Rs. 52. (*d*). A Muhammadan Lohár in the Rohtak District married a woman of another caste. He was turned out of the brotherhood.

(2). Interference with marriage and death ceremonies of another member of the caste; for instance, if a man creates disturbance at some marriage ceremonies on an unwarrantable excuse, or attempts to prevent the due performance of after-death rites.

(3). Illegal intimacy. (*a*) A sweeper widow in Rohtak District had illegal intimacy with her father-in-law. Her mother-in-law called the Pancháyat. He was excommunicated. The Pancháyat took charge of the woman and gave her in marriage to a man of their choice. (*b*) The wife of a Dhobi in the Amritsar District had illicit connection with her husband's younger brother. The Pancháyat ordered that the man should be covered over with a blanket and kicked 5 times by each member of the Pancháyat. He was, however, pardoned after he had been kicked by only four of them.

(4). Carrying of a carcase of an animal against custom.

(5). Failure to discharge a valid debt.

(6). Breach of social laws to which a caste is subject. (*a*) In the town of Hissar some Máli women went to sell vegetables in the bazar. The families concerned were excommunicated and were not re-admitted till they had paid fines ranging from annas 8 to Rs 2 each. (*b*) The Mahtons in the Jullundur and Hoshiarpur Districts do not allow women to go to another village for condolence, unless the deceased was very closely related. A woman belonging to a village called Panjáur broke this rule and was fined Re. 1-4. (*c*) The Bishnois have a very humanitarian code of rules. Permitting any one to shoot animals, selling a cow or bullock to a Muhammadan, drinking, meat-eating, castrating an animal, failure to perform sufficient *Prayáshchit* (penance) after unintentional murder of a cow are referred to the Pancháyat. A Bishnoi in the Ferozepore District gave permission to a Muhammadan to shoot. The others tried to stop him, but the man who had given permission resisted. He was fined Rs. 51. The fine was not paid for six months and for that period he remained excommunicated from the caste. (*d*) In the Hissar District, the Jats will not allow a bullock or a cow to be sold to a butcher and the offences against this rule are also dealt with by the Pancháyat. (In the Hissar Tahsil a Jat sold an old bullock to a butcher. He was fined Re. 1-4).

(7). Breach of trust and fraud. (A barber in Gurdaspur District arranged a fictitious alliance. He was fined Rs. 25 and had to feed the brotherhood.)

(8). Failure to attend when summoned by the Pancháyat.

(9). Cases of immorality, elopement and enticing away of women. (*a*) In Kosli, Rohtak District, a woman conceived from her husband's elder brother and confessed her guilt to the Pancháyat. The man was excommunicated and fined Rs. 25. But he was pardoned on giving a dinner to the whole brotherhood and paying a nominal fine of Re. 1-4. (*b*) In the town of Bhiwani, the wife of a Chamar who had eloped with a Dhanak was taken back by her husband. He was excommunicated from the brotherhood, but re-admitted on turning out his wife and paying a fine of Rs. 25. (*c*) A Kunjrá in Rohtak District enticed away the wife of another Kunjrá. He was fined Rs. 100 and was ordered to give his daughter or sister in marriage to whomsoever the Pancháyat might nominate or in default to pay Rs. 25. He complied with the latter alternation. The woman was fined Rs. 5 and the five abettors had to pay from Re. 1 to Rs. 5 each.

The above subjects are common to Hindu and Muhammadan Pancháyats. But the most important questions dealt with by the Hindu bodies are—Smoking the *hukka* (hubble bubble) with a member of another caste, and eating or drinking from the hands of a person outside the circle of interdining. (It may be noted here that if a Muhammadan belonging to a caste with a Pancháyat smokes with a Chamár he has to be tried by the tribunal and to atone for his offence according to the dictates of a Maulvi.)

But certain questions are taken up by the Pancháyats of certain castes only. The Mális of Gurgaon (and perhaps some other castes as well) take notice of a person who charges a bride-price. A Kunjrá purchasing vegetables from a field or market without the knowledge of other members of the caste has to stand before the tribunal and a Teli buying uncleaned rapeseed for his mill or sending a married woman to the bazar to sell oil has to explain his conduct. In the Hamirpur Tahsil of Kangra all Pancháyats adjudicate on boundary disputes. The Purbiá Pancháyats will hear and decide civil disputes of all kinds, and in Gurdaspur even criminal cases of simple hurt are decided by the caste tribunal.

Institution of proceedings. 560. In cases of personal injury, the aggrieved party appeals to the Pancháyat by making a representation to the local office-bearer who takes the necessary steps on behalf of the Pancháyat. But in matters, religious or social, affecting the caste as a whole, the Pancháyat may take action on the report of any person whatsoever, on a reference made by any of its members or of its own accord.

Advice of Brahmans (priests). 561. Generally speaking, the Brahmans or priests have no hand in Caste Government and are not consulted in matters dealt with by the Pancháyat except when a religious question is involved or if it has to be ascertained what purificatory ceremonies must be performed according to the Shastras or the Shará. In such cases the advice of a Brahman or Mullá is taken, but the adoption of the suggestion rests with the Pancháyat. In the Simla Hill States, however, the Brahman is referred to more frequently than elsewhere, and in the eastern Punjab his voluntary intercession on behalf of one of the parties carries much weight.

Convening a Panchayat. 562. No procedure is laid down for the Pancháyats in any of the castes, and the proceedings which are never reduced to writing are very simple and brief. Proceedings are instituted summarily as mentioned above. The agency usually employed for summoning the members of the Pancháyat, the parties concerned and the brotherhood, is some village menial, such as, the Nái or Mirási, unless the Pancháyat has its recognized messengers known as *Chobdars*, *Kotwals*, *Sákhi*, *Peádas*, *etc.* Among the Kuchbands of Ambala, the aggrieved person has to go to all four members of the Pancháyat before they give orders to the *Sákhi*, to summon the other party and arrange for a meeting of the brotherhood. In certain castes, the officers of the Pancháyat are paid. For instance, among the Jhinwars the messenger called 'Kotwal' is paid 2 annas if the assembly is to be a local one, but 4 annas if Panches of other villages have also to be called in. In other castes they get a small fee out of the fine, if any, imposed on the person accused. In case of Pancháyats of the democratic type, the aggrieved person, with the help of a few influential members of the caste, arranges to collect the brotherhood. At the assemblage of the Pancháyat and the members of the community, one of the Panches calls upon the aggrieved person to state his case and to produce his evidence, and after this has been done, the other party—*i.e.*, the person accused—is asked to present his side of the case. Since the Pancháyat always consists of local people who know the parties well and are in touch with the occurrences to which the complaint relates, it is not at all difficult for them to arrive at the correct conclusion. The Panches usually have a consultation and manage somehow or other to come to an unanimous decision, which is announced there and then. It is only in rare cases of exceptional importance or involving the production of lengthy evidence that the proceedings have to be prolonged for two or three days. The decision of the Panches is accepted by the brotherhood without demur. In the Pancháyats of the democratic type, consultations sometimes lead to hot discussions but the opinion of the more influential members prevails in the end. Among the Mahájans of Sialkot, an application is made in writing to the Pancháyat which makes a preliminary local enquiry, and if the complaint appears to be true, a regular assembly is convened and the other party is summoned to make his defence. In the Jullundur District, when the veracity of a person accusing another of a breach of caste rules is doubted, he is required to invite the members of the brotherhood himself, and prove his statement before the Pancháyat proceeds to take action against the offender. The commonest device for ascertaining the true facts is to put one or both parties on oath. Very often one of the parties offers to bind himself by the other's statement on oath, but the course is also adopted if the Panches find it difficult to form a definite opinion The person concerned makes his statement with some sacred book or Ganges water on his head or in his hands. The oath is generally administered to Hindus in a temple and to a Muhammadan in a mosque. The firm belief that a false oath under such circumstances is bound to result in some catastrophy has so far inspired the liars with the fear of God. But it is stated that cases of perjury even under the above conditions are becoming rather common, and that compared with the chance of going to a recognized court of justice, the decisions of the Pancháyat give less satisfaction.

Although the Pancháyats do not, as a rule, resort to empirical tests with a view to determine the guilt or innocence of parties, yet the existence of such practices in some of the lower castes would seem to imply a more general acceptance by the fatalistic populace of decisions based on such methods of administering justice, in the old days. Among the Pernas of Amritsar, in cases in which it is difficult to determine whether the one or the other party is telling the truth, the Pancháyat makes three balls of kneaded flour, the Chaudhri puts a rupee in one of them and a pice in each of the other two and the balls are thrown into a pitcher full of water. Each party is asked to withdraw a ball from the pitcher. The person choosing the ball with the rupee is adjudged to be on the right.

Matters regulating the sentence.

563. The punishment awarded for offences against religion and for breach of caste rules varies with the locality, the status of the caste, the seriousness of the offence, and the position of the offender. All these determining features are considered by the Pancháyat in passing the sentence.

The nature of punishment awarded.

564. The commonest form of punishment is a fine, the amount of which generally varies inversely with the status of the caste. Among the castes given to smoking, the offender is often subjected to the disgrace of preparing the smoking bowl (hukka) for the Chaudhris. The punishment of requiring the person condemned to place the Chaudhri's shoes on his own head, or in less serious cases to carry the shoes and place them before the Chaudhri to wear, is resorted to in most castes. It amounts to an unqualified apology. Where fines are not imposed the offender is required to feed the Pancháyat or sometimes the whole community. It is only for very grave offences that the person accused is excommunicated* from the society and certain penances ordained by the Shastras or the Shara have to be performed before he can claim re-admission into the community. In the eastern Punjab specific punishments are prescribed for various offences in almost all castes having Pancháyats. In the Rohtak District, the fine varies from Re. 1 to Rs. 100, but when the penalty is heavy, an abatement is allowed at the time of payment. Among the Chuhras of Gurgaon the minor offences are punished by a *Nazrána* (present) of Rs. 2 to the Chaudhri, *e.g.*, for poaching on the preserve of another member, *i.e.*, for usurping his *birt* (the aggrieved person has also to be restored to his right). But for more serious offences the accused has to pay a fine of Rs. 11 and to feed the brotherhood. The compensation allowed for the abduction of a woman is from Rs. 25 to 50. Among the Chamars of the Gurgaon District, the marriage of a widow performed contrary to the custom in vogue is voidable at the instance of the Pancháyat and besides the restoration of the woman to her lawful guardians, the seducer has to pay a fine of Rs. 15 to Rs. 20 and a *Nazrána* of Re. 1 to the Chaudhri. The Náis have similar rules, but the amount of fine to be paid for a breach of professional etiquette is Rs. 4. The Mális and Kolis of the District set a higher value on their women, the compensation for the abduction of a woman being Rs. 65 and Rs. 100 respectively. The sum assessed as damages is called *Jhagra* among the Kanjars. The scale of fine for this offence among the Kuchbands of Ambala is Rs. 60, but mere flirtation with a woman lays the offender open to a smaller fine of Rs. 5 to 20. A similar fine can also be imposed for causing hurt, and a person bringing a false charge is liable to the same punishment as that prescribed for the offence. The Chamars of Dehra in the Kangra District have executed a written agreement to the effect that every offence against caste rules shall be punished by a fine of Rs. 25. Among the Jhinwars the amount of fine fixed for all kinds of offences, varies with the position of the offender. The maximum limit of fine among the Sánsis is Rs. 30, of which Rs. 10 to 15 are paid to the members of the Pancháyat and the remainder to the complainant, by way of compensation. Among the low caste Purbias of Amritsar (*i.e.*, Chamars, etc.) a person enticing away another man's wife may retain her on payment of Rs. 36 to her husband. If she consents to go back to her husband, the offender pays only Rs. 12. If the

* 1. Dhouloo Kanet of Khanog was excommunicated for keeping a Chamar woman. He was ordered to feed the whole brotherhood. He fed 300 or 400 men and was re-admitted, but has been excommunicated again for retaining the woman.

2. In Mauza Bel, Kaku Brahman kept a Kolan (Koli woman). The Pancháyat prescribed a *Prayáshchit* (penance) and required him to go to Hardwar and feed Brahmans there. He did so but again kept the woman. The case was reported to the Raja who forced him to go to Hardwar again and gave him Rs. 10 for expenses out of the State Treasury. But he stuck to the woman nevertheless and was declared by the Raja to be permanently excommunicated. He is now treated as a Koli by caste.

man is unable to pay the fine and the woman is not willing to go to her husband, the offender is made to suck at her breasts (which amounts to recognizing her thenceforward as his mother) and the woman is then made over to her husband. It is said that among the Bhatiarás, the fine of a Dhela (half a pice) is taken as most humilitating. A man fined a Dhela for abducting a woman would much rather pay a hundred rupees instead. In the Bahawalpur State, the maximum limit of fine for enticing away a woman is Rs. 140 among the Kanjars and Rs. 200 among the Chamars. The Chamars insist on the seducer sucking the abducted woman's breasts and vigorously enforce excommunication if one or both of the parties insist on illicit relationship. On the other hand, they are equally strict about the enforcement of contracts of marriage. If a man refuses, without sufficient cause to give the hand of a girl to the man to whom she has been betrothed, he is made to pay double the expenses incidental to the aggrieved party marrying in another family, and none of the community accepts the hand of that girl. Abduction is always punished with the maximum penalty. Among the Bhangis of the Bahawalpur State, a man who abducts a virgin has to give his daughter or sister in marriage to the person to whom she had been betrothed or to some one of her male relatives, by way of atonement, and is made to eat nightsoil. For abducting a married woman, the offender has to pay a fine of Rs. 25 to Rs. 50 with 25 strokes of a broom, and to receive a shoe-beating to the same extent. If the woman's husband is unwilling to take her back, her head is shaved and she is excommunicated. If the parents claim such a rejected woman or if some one else wishes to marry her, a fine of Rs. 11 has to be paid by the party concerned and the brotherhood has to be fed at a cost of Rs. 50 to 200. The only condition on which the lovers can be pardoned and allowed to live as man and wife, is that they shall own to be beneath all sense of honour, and disgrace themselves by appearing in absolute unity before the assemblage and preparing a smoking pipe for the Panches. Such a course is, however, seldom resorted to, and the offenders prefer to be excommunicated or suffer any other punishment whatsoever.

These are some of the types of punishment awarded by the low caste Pancháyats. The higher castes are seldom subject to governing bodies and where they are, the control is not very effective. The punishment generally awarded is the performance of a *práyashchit* (penance) according to the Shastras and excommunication from the brotherhood until the needful has been done. This form is most prevalent in the central districts where the usual form of Pancháyat is democratic. But when a fine is imposed, the trivialness of the amount is the measure of the disgrace to which an offender is put. In the Bahawalpur State, the scale among the Brahmans is from 1 anna and 3 pies to 2 annas and 6 pies. In the same way the fine among the Bhátiás varies from 5 annas to Re. 1-4. A Jogi offender besides doing *Punácharan* (bathing in the Ganges and giving a feast to the Sadhus) has to pay a fine of Rs. 5.

Treatment of contumacious offenders.

565. In properly organized Pancháyats, any of the parties to a case pending before the tribunal may be summarily excommunicated for deliberate failure to attend the meeting and remains so until he calls a Pancháyat, pays the penalty for his default and stands his trial on the original charge. A person failing to carry out the orders of the Pancháyat is treated as an out-caste. Among the Purbias an offender expressing his inability to pay the fine imposed on him is literally kicked out of the gathering by four members of the Pancháyat. Such expulsion indicates excommunication. The defaulter can be re-admitted only if he carries out the orders of the Pancháyat to the letter and pays an additional fine for his contumacious behaviour.* Inter-dining and inter-marriage with the excommunicated members is stopped and none of the brotherhood will take water from their hands or smoke with them from the same hubble bubble. They are vigorously boycotted by the community and even by their priests, but sometimes crawl back into the society after the lapse of time, when the incidents have slipped out of the people's memory. But the hold of the governing bodies, though strong in certain localities and castes, is not half so effective, as it used to be; and owing to the facilities for travel and the wide field of employment for the labouring classes,

* Not only are contumacious offenders coerced but a person ignoring the brotherhood is similarly dealt with. A Multani in Gurdaspur District married two or three wives without giving a feast to the brotherhood. He was excommunicated from the caste but was re-admitted on begging forgiveness and feeding the whole community.

contumacious persons do not feel the pinch of expulsion so acutely as their ancestors did. In the Rohtak District, a Muhammadan Lohar married a woman of another caste. On being excommunicated from the brotherhood he left for Delhi and took up his abode there. Indeed, except in low castes, expulsion and excommunication do not, in the modern state of society, signify much inconvenience to the offender against social or moral rules and this being the chief foothold of caste-government, its efficacy is rapidly on the decline.

566. The fine realized is generally spent on feeding the Pancháyat or the brotherhood. The headman is sometimes presented with a turban and the menials are paid small fees in cash; among the Muhammadans, the Saqqa (water-carrier) and the messenger are always paid. When the amount is too large to be exhausted on the above purposes, it is invested in works of public utility, such as the repairs to a temple, mosque or a well, or on the purchase of articles which can be of use to the community on festive occasions. The Hindus often send money to a Gaushala (place where old and infirm cows are fed). Among the Chamars and other low castes, a liberal serving out of liquor at the feast of the brotherhood is the favourite way of spending the proceeds of fines. Disposal of fines.

Among the Dhes (Barars), the fine is distributed equally to all members of the brotherhood, including the Panches who receive no extra share. The Pancháyat alone appropriates the fine among the Sansis. The Bishnois remit the whole fine to the temple at Mukam (in Bikaner) for expenditure, partly on repairs to the temple and partly in purchasing grain for the feed of birds.

567. The castes enumerated in paragraph 552 under the head of Elective and Democratic Pancháyats have no standing committees. But they are nevertheless under a form of caste government. The castes not named in the said paragraph, or at all events most of them, have no provision for the regular disposal of questions relating to caste government. Castes which have no standing committees.

In the castes of the latter kind, when the members are of opinion that one of them has committed an offence against caste rules which ought to be dealt with, they convene a meeting where the question is discussed, and if the person concerned is considered guilty, a punishment is proposed for him and pressure is brought to bear on him to comply with the orders. When the community is united and strong, the decision is enforced* by the threat of excommunication,† but when such is not the case, the community usually splits into factions and no action can be taken. In matters concerning individuals, the community tries to use its good offices to bring about an amicable settlement, failing which, one of the parties is referred to the Civil Court and some of the members of the brotherhood undertake to support him by giving evidence on his side. Steps taken by them for breaches of rules.

The control of the caste, as a whole, is consequently much less in such cases than in castes with regular Pancháyats. Indeed, as a matter of fact, such castes have no control whatever over individual members who have little difficulty in setting the wishes of the general body at defiance. Cases of this nature are of every day occurrence and the strength of the dissenters is increasing. In Lahore, particularly, the individual opinions have gone to such an extent that the castes, as a body, have ceased to take any notice of the breaches of caste rules including interdining and intermarriage. Their control.

568. In rural tract the caste Pancháyat of the artizans is in itself a trade guild, for all artizans of one class belong to the same caste. A few instances will illustrate how the caste Panchayát deals with professional misconduct. As stated before, the purchase by a Teli of unclean rape-seed is punished by a fine of Re. 1-4-0, while a Kunjra buying vegetables without the knowledge of other members of the caste has to pay Re. 1. The Pancháyat of Nais in the Hoshiarpur District fine the offender against the rules regarding *birt* Caste Panchayats and trade guilds.

* A Jat of Hoshiarpur carried a liaison with a Chamar woman in village Ramgarh. The headman of the village collected Jats of 5 villages and the assembly forced the offender to give up his relation with the woman and to atone for his sin by such methods of purification as might be prescribed by the Brahmans.

A Muhammadan in the same district smoked with a Chamar. The brotherhood assembled and according to a Maulvi's verdict his head was shaved and nails were clipped, and he was made to repeat the Kalima before being re-admitted to his caste

† Excommunication is by no means easy in such cases, and under the law such a threat would perhaps make the authors liable to civil damages, where a regular Pancháyat did not exist. In case of failure of an offender to suffer the prescribed punishment, the most that can be done is for each member to abstain from interdining or smoking with him.

(clientele) Rs. 50. A barber of the Rohtak District began to work for the client of another member of the caste. He was fined Rs. 100. A Kumhar in the Gurdaspur District fired his kiln on *Amawas* (last day of the dark fortnight) which was observed by the caste as a holiday. He escaped excommunication by offering an apology, preparing the smoking pipe for the Panchayat and paying 4 annas to the barber.

In the cities and larger towns, there are committees of artizans of the nature of trade guilds ; but members of different castes following the same occupation join it without distinction and these associations have no connection whatever with the caste Pancháyats.

Constitution of trade guild.

Trade guilds as distinguished from caste Pancháyáts are unknown in rural tracts. In cities and towns some old trade and artizan guilds exist and others are in the course of formation. The most important institution is the *Desi Beopár Mandal* (the Indian Chamber of Commerce), which deals with very general questions relating to trade. It has succeeded in persuading the larger merchants of Lahore to close their shops on the last Sunday of the month. Committees have also been formed by traders and artizans of different kinds to regulate the hours of business and the wages of skilled labour. The shop-keepers in the Dabbi Bazar of Lahore, for instance, will not sell goods on any account after 8 P.M. The Goldsmiths, both Hindu and Muhammadan, will not charge for any particular class of work below the rates fixed by them in a pamphlet which has been printed for the use of all members of the profession. At Kot Kapura in the Faridkot State there is a committee of traders of all castes, consisting of representatives of each caste who decide cases relating to trade. The towns of Faridkot and Mehyanwali Mandi have similar committees. The labourers of Kot Kapura have also formed a committee which fixes the minimum wage below which no labourer dare work.

Powers of trade guilds.

Such committees do not generally exercise the powers of Pancháyats, but the members under the guidance of the headman (called the Chaudhri) try to boycott an offender. In some cases the committees manage to impose and collect fines for breach of certain prescribed rules. The Shoe Merchants of Lahore will not, for instance, sell a pair of shoes for a smaller price than what they may write down on paper and if they do so, they have to pay a fine to their guild.

Sabhas, conferences, etc.

569. But no society can exist without some kind of organization and while caste Pancháyats are losing their hold on the various social groups ; on the one hand education and the influence of western civilization are awakening people to the necessity of ridding their social system of abuses and modifying their rules to suit the requirements of the times, and on the other, the growing prosperity and the levelling effects of distribution of wealth are creating a desire among the castes who have hitherto had a comparatively low status to raise themselves in the social scale. With this view, Sabhas, Associations and Conferences have been established by different castes. Although supposed to satisfy the craving for a voice in social administration, they confine their energies merely to economic problems, such as, the reduction of expenses on ceremonies connected with marriage and death ; acquiescence in the breach of rules committed by individuals, which the committees are powerless to prevent ; adoption of measures for the spread of education in the social group ; and except in the case of the highest castes, the discussion of means of finding an exalted origin for the caste and raising the body in the estimation of Government and the public. The latter tendency is a consequence of the distinction between the traditional status and the position acquired by wealth, which is still very strong in this country. In the society, a poor man of high birth still commands more respect than a wealthy member of a low caste, although the intensity of the feeling is gradually disappearing. We see that in the past, castes acquiring wealth and power have managed to achieve a high origin in order to maintain the dignity of their position. It is not surprising that history should repeat itself. The number of such organizations is so far not very large but they are multiplying rapidly. Some of the associations now in existence in the Province are named in the margin.

1. Khatri Conference.
2. Arorbans Conference.
3. Brahman Sabha.
4. Vaishya Maha Sabha.
5. Rajput Prantik Sabha.
6. Mehra Rajput Sabha.
7. Ramgarhia Sabha.
8. Jangira Committee.
9. Anjuman-i-Islahi-Kambohán.
10. Rawals Association.
11. Mair and Tank Rajput Sabha.
12. Qaum Sudhar Sabha.
13. Kakkezai Association.

By way of illustration of the remarks made above, it may be mentioned that the Mehra Rajput Sabha which, as the name will signify, is a committee of the leading members of the Mehra (Jhinwar) caste, is concerned chiefly with the acquisition of the status of Rajput. In the same way Kakkezais who have in the past been treated as Muhammadan Kalals are trying to prove that they are really Pathans, while the Mair and Tank Sunars want to be recognized as Rajputs. The Jangira Committee of a sub-caste of Tarkhans and Lohars is trying to establish that they are Brahmans and style themselves as Maithal or Vishkarma Vansh Maithal Brahmans. The Qaum Sudhar Sabha is an association of Nais (barbers) who wish to pass as Kshattriyas, and so on.

Connection of the King with the caste system.

570. From time immemorial, the King has, in this country been looked upon as an incarnation of God. The spontaneous and unpremeditated breaking loose of the populace to actually worship the steps of Their Majesties' thrones, immediately after the unprecedented Coronation Darbar at Delhi and the loving and devotional homage paid by the masses at the memorable Darshan procession of the Badshahi Mela (people's fête) were practical proofs of the fact that the instinct is still alive in the hearts of the people. In ancient times, the Brahmans directed ritual and the sages were the repositories of spiritual knowledge. It is also true that the King depended a great deal upon the spiritual assistance of the holy people as is beautifully described by Kalidasa.* But the very essence of the Hindu Society combined temporal power with clerical authority and the King was not only responsible for the maintenance of peace, the protection of his subjects and administration of Civil and Criminal Justice, but he was also the protector of the castes and orders and it was his duty to see that each was devoted to its duty, in order.† The acquisition of *Brahm Vidya* (Divine knowledge) by some of the Kings, entitling them to impart religious instruction even to sages, as in the case of Janaka and others, associated them more closely with caste government.

This duty of preventing caste confusion vested in the King till the downfall of Hindu power, but it did not end there. The account of caste government received from Rewari (see paragraph 558) shows that even in the time of the Moghal Emperors, the Delhi Court was considered the head of all caste Panchayats, and that questions affecting a caste throughout the Province could not be settled except at Delhi and under the guidance of the ruler for the time being. Remnants of the old system are found in some of the Native States, to this day. In the small Simla Hill States a man once excommunicated for breach of caste rules cannot be re-admitted without the permission of the Chief and the purificatory ceremony of drinking *Panchgavya* must be performed in his presence. In the Jind State, the Panches of the Aggarwal, Chhimba, Khatri, Jat and Oswal castes are appointed by the State. In the territory adjoining Simla (forming a part of the Keonthal State), acquired by the Patiala State in 1815, cases of infidelity of women are referred to the Devata (God) at Junga and decided through the intervention of the Raja who acts as his Minister. The parties concerned go to Junga and explain the facts of the case to the Raja who makes the declaration on behalf of the God as to whether the woman, if excommunicated by the Pancháyat may or may not be re-admitted, and if so, what punishment should be meted out. No one but the Raja in person may discharge this high office. If the Raja happens to be a minor or is away from Junga, the cases must remain in abeyance. A few years ago, the Patiala Darbar had occasion to take exception to the Raja of Junga (Keonthal) issuing summons in writing in such cases to men living in Patiala territory. It was held that the Raja could exert his influence on those people as the head of their community, but could not command them as a ruler. In the case of other Hill States such as, Dhami, Bhajji, etc., the cases relating to caste are also referred to the Rajas, to whom the parties and a few leading men go for decision. No record is prepared and the procedure is summary. The parties are asked to speak the truth, and are, if necessary, sworn. The firm belief in the divinity of the ruler, prevents the people from the very attempt to tell a lie. The decision given is verbal.

* "That welfare should reign in all the seven Angas (elements) of my state is a matter of course since you are the averter of all the calamities, whether coming from gods or from men".—Raghuvansa I, 60.

"That my subjects live the full period of human life, are free from fear and are never visited by calamities is all due to (the virtue of) your spiritual powers."—Ibid. 63.

† Manu, VII, 35.

Not only are cases relating to castes decided in this manner, but some of the minor Chiefs employ the same method for the disposal of petty cases relating to Forest administration, etc. Noticing the facilities which caste government afforded for the settlement of petty disputes, Major (now Col.) Popham Young, C.I.E., acting at the time as Settlement Commissioner in the Patiala State, drew up an elaborate scheme for the decision of petty Civil cases by Pancháyats and had it sanctioned by the Darbar. It is said to be working successfully. Similar measures have for some time been under consideration for introduction in British territory. In dealing with the administration of a country, where the caste system is so closely interwoven with the lives of the people, no ruler can help undertaking to arbitrate in some of the questions relating to the institution. The introduction of the Punjab Alienation of Land Act, under the provisions of which none but a member of the agricultural tribes can purchase land from an agriculturist, although based upon agrarian and economic considerations, is looked upon by the so called caste-ridden masses, as nothing more or less than a measure calculated to enforce the traditional occupation of the most numerous castes in the Province. It has naturally stimulated, in almost all the castes, a tendency to claim an affinity with one or the other of the castes declared by Government as agricultural. The recent growth of the efforts to acquire the status of Rajput is in no small measure due to the material advantage of being declared an agricultural tribe and to the dignity which legislative support has given to that class. Executive officers from time to time decide whether or not the claims of such applicants are admissible. In other words, Government undertakes to decide what individuals belong to agricultural castes and in a way to restrict the occupation of agriculture to them. That the Indian Ruling Chiefs should interest themselves in caste questions even outside their territorial jurisdiction is nothing uncommon. Quite recently the Mahtons of the Jullundur and Hoshiarpur Districts enlisted the sympathy of His Highness the Maharaja of Jammu and Kashmir who, as the head of the Rajput community of this part of the country, declared them to be Rajputs, similarly to certain other sub-castes of that community. But this is not all. People are already beginning to refer for the decision of the officers of Government, questions relating to the status of castes. The Mahtons above alluded to, after a great local controversy, applied to the Settlement Officer of one of the districts, asking that they should be noted as Rajputs in the revenue records, on the strength of the decision of the Rajput Prantik Sabha.

Caste and Sub-Caste.

Origin of sub-castes.

571. Senart and others have held that the sub-caste ought really to be regarded as caste, because that is the endogamous circle. This view is however based, on the one hand, upon the impression that endogamy is the sole criterion of caste and, on the other, upon the theory that function alone has been the cause of the welding of separate tribes into groups which came to be called castes. An examination of the sub-castes, however, makes it clear that numerous processes of fission and fusion have been at work in the formation of the groups now commonly known as castes. In the Appendix to Table XIII, printed in Volume III of this Report, the sub-castes of fifteen castes, named in the margin, have been tabulated, and in discussing these processes, I shall draw upon the lists for illustration. For facility of reference, striking examples for each caste have been put together under the different heads implying the processes of formation of sub-castes, in Subsidiary Table III appended to this Chapter.

Aggarwal	Chuhra.	Machhi.
Ahir.	Fakir.	Musalli.
Awan.	Jat.	Rajput.
Biloch.	Khatri.	Sheikh.
Brahman.	Lohar.	Sunar.

With a view to illustrate the process of formation of sub-castes which will be examined in the following paragraphs, I give in the margin a table showing in respect of three func-

Caste.	Total number of sub-castes (major)	Common sub-castes.*	No. of sub-castes common with										
			Aggarwal.	Ahir.	Awan.	Biloch.	Brahman.	Jat.	Khatri.	Lohar.	Machhi.	Rajput.	Sunar.
Lohar ...	1,446	773	42	47	159	109	164	458	240	...	169	377	210
Máchhi ...	443	396	21	32	100	99	84	270	132	169	...	200	128
Sunar ...	627	604	39	49	122	101	115	421	190	210	128	294	...

* One sub-caste being common to more castes than one the total of the following columns will not agree with those figures.

tional castes—*viz.*, Lohar, Máchhi and Sunar—the number of sub-caste names which are identical with those classed under the other castes for which sub-castes have been sorted. It will be seen that out of the 627 major sub-castes of Sunar 604 are found in the other 14 castes noted in the table. The remaining names may also be identical with certain sub-castes of other castes. For all practical purposes, therefore, the Sunar may be treated as a typically functional caste with no nucleus of its own. The Máchhis show 396 sub-caste names common to other castes and the Lohars have 50 per cent. such sub-castes.

572. The nucleus of the sub-castes in all the Hindu castes are the *Gotras* which unite individuals with one or another of the great ancient sages. There are eight principal Gotras,—*Jamadagni Bharadwájah Vishwámitrátri Gotamah Vasishthah Kashyapágastyáh munayo gotrkárináh.* (Jamadagni, Bharadwaj, Vishwamitr, Atri, Gotam, Vasisht, Kashyapa and Agastya are the sages who originated the Gotras). But altogether there are said to be 42 such groups. With the exception of Shudras, who are supposed to have no Gotra (although some of them profess to own the Kashyapa Gotra), every Hindu is supposed to belong to one or another of the 42 groups alluded to. The Gotra is hereditary and implies lineal male descent. The Brahmans claim to be the descendants of the Rishis to whose Gotras they belong, while the Rajputs, Khatris, Aroras, etc., are believed to be the descendants of the disciples of those sages. The real significance of the Gotra has been the subject of much discussion. Some hold that the founders of these Gotras, were leaders of large bands of Aryan settlers and that the whole settlement was known after the name of its protector. According to this theory the priests, the warriors, the traders and the servile class should have equally adopted the distinguishing name of the colony. But there are certain Gotras which are only found among the Brahmans and some are peculiar to certain other castes. The late Sir Denzil Ibbetson was of opinion that these were probably tribal names. But if the *Gotra* originally signified a tribe or a settlement, the group should have been endogamous and not rigidly exogamous as it actually is. Assuming that some of the tribes got completely absorbed into particular castes, these castes must necessarily have an earlier nucleus. But we have so far not been able to trace any pre-Gotra divisions of the Varnas or Játis. No attempt has been made by the Sanskrit Grammarians, Panini, etc., to explain the derivation of this term, but obviously it consists of two words *Go*= land and *tra*=protect—*i.e.*, it must have meant originally the designation of a family which protected its lands. In the ancient days when the population was mainly pastoral and agricultural, possession of land was of vital importance to the very existence of a family, and succession being even in those days, by lineal male descent, the propagation of the ancestral name was apparently the surest guarantee to unquestioned inheritance. For the origin of *Gotra*, we must, therefore, seek in the direction of ancestral relationship rather than tribal or communal organisation. But we find that every one of the sages whose names are mentioned in the Vedas or the other ancient books, did not find a *Gotra.* And yet they must have left descendants. It is therefore difficult to hold that all Brahmans are the descendants of the sages to whose names they attach themselves.

Gotras.

The only possible explanation seems to be that the *Gotras* were founded by the more distinguished sages, who were not only advanced spiritually but who also had large followings in the way of disciples. I will take the case of, say, Bháradwáj. His descendants were naturally called Bháradwáj, but all his disciples also took pride in attaching themselves to his name, for the sake of spiritual benefit, by virtue of its sanctity. And it is a well known custom in this country that the disciples of the same Guru, who are known as *Gur-bhái*, behave in the same way as if they were real brothers. Consequently, the descendants as well the disciples of Bháradwáj came to be known as Bháradwájes and the prohibition of inter-marriage between them, which originated in their spiritual relationship soon welded them into an exogamous group. Instances of spiritual relationship in the Christian Church, *e.g.*, God-father and God-daughter, standing in the way of marriage are, I believe, not uncommon. Disciples belonging to the other Varnas, of course, formed such groups within their own classes, but they were as closely knitted together as the descendants and the Brahman disciples of the great sages.

Residence in a locality.

573. In every caste there are groups which bear geographical names and obviously signify that the residence of a section of a caste in a locality somewhat removed from their main habitat isolated them into self-contained groups.

Among the Aggarwals the *Bades* sub-caste apparently implies residence away from the stronghold of the caste. The Báwalia, Jángal, Thal, Qanauji, etc., similarly show the separation of certain sections of Aggarwals owing to residence in the Báwal, Jangal, Thal or Kanauj territory. The Bágriá, Gangáwái, Gharwál, Hánsi, Phagwári, *Ahirs ;* the Bharochi, Chanáwar, Jamwál, Jandiál, Pakhrál, Pothwári, Sindhi, *Awáns ;* the Afgháni, Aspáni, Bagdádi, Daryái, Isakheli, Karnáli, Kareri, Sindhi, *Biloches ;* the Dakhshani, Gangotre, Jamwál, Qanauji, Maharáshtra, Kashmiri, Pushkarná, *Brahmans ;* the Bágria, Gaddi, Marhata, Multáni, Mewát, *Chuhras ;* the Bukhári, Arbi, Mashhadi, Pothohári, Multáni, *Fakirs ;* the Bángru, Hariána, Shahpura, Hazárá, Jhánsi, Kandiwál, Godáwari, Marhatta, Pardesi, Kábli, *Jats ;* the Burdwáni, Marwári, Máthre, Gaddi, Qandhári, Sahάran, Kanoji, Gujráti, Kharar, Ropar, Mahlog, Marahta, *Khatris ;* the Arbi, Balkhi, Bágri, Gangotri, Jamwál, Kángri, Sahάran, Qanauji, Sáhiwál, Hánsi, Guler, *Lohars ;* the Jamwál, Multáni, Mandeáli, Kángri, *Machhis ;* the Kuláchi, Kandhári, Láhori, Dakhni, *Musallis ;* the Chambeál, Dhamiál, Indoria, Mandiwál, Marhata, Sáugla, Dogra, *Rajputs ;* and the Ujaini, Multáni, Panjábi, Nágauri, Dehli, Bhera, Bangáli, *Sunars ;* fall under the same category. The Katoch Rajputs seem to show a curious case of fission, the term is said to be derived from *Kot Vich* or *Kotoch*, because the younger brother of an ancient chief of Kangra who had thrown his elder brother into a well, while out hunting, installed himself as the Raja in Kot Kangra, but on his elder brother, the Raja, being taken out alive, his dominions were confined to the four walls of the fort, while the other brother ruled the countryside and established himself at Goler. The descendants and followers of the elder brother were thenceforward called Golerias and those of the younger brother Katoches.

In some cases, perhaps, members of a different caste and belonging to a particular locality came to reside with a caste into which they were gradually absorbed, but instead of retaining the designation of the original caste they clung to the name of their native place and founded a sub-caste known by that name. Such sub-castes as Dogra (Awan) and Kashmiri (Biloch) point to the assimilation of the Dogras or Kashmiri Muhammadans to Awans or Biloches, in consequence of prolonged residence among the people. The existence of similar geographical names such as Dogra, Kanauji, Kashmiri, Gangotri, among the artizan castes as well as other castes seems to point to the fact that while on the one hand the artizan castes were formed locally by the adoption of the occupation by various castes, on the other, the members of the artizan fraternity of one place were readily admitted into the similar caste of another locality to which they migrated in search of livelihood, although they retained some of the social usages of their native place which still form the distinguishing feature of the sub-castes. The above observations will show that the processes of both fission and fusion have been at work in the formation of sub-castes falling under this head.

Occupation.

574. It has been noticed that with the growth of population and the relaxation of *Varnáshrama dharma*, it became necessary for members of each Varna to adopt occupations other than the prescribed one. The estimate, in the social scale, of the occupations adopted by individuals, formed the basis of a higher or lower status inside the caste, if the change was not sufficient to exclude the persons from the caste. The Jotshi Aggarwal who learnt astrology—the profession of the Brahman—ranked high, but the Tamoli (betel-leaf seller) Aggarwal who adopted the work of Kunjrás had to be content with a low place in the caste gradation. Similarly, the zamindar or sodágar (trader) Ahir ranks high and the Gawálá, a little lower, while the Ajarwáh (shepherd) Dhak-puchh (one who taps Dhak trees for gum) and Jaráh (the indigenous surgeon) are sub-castes near the bottom of the scale. The functional sub-castes of Awans, such as, Churigar (bangle maker), Ghosi (grass seller), Hajjám (barber), Jandrál (millman), Bahishti (water carrier), Báfindá (weaver), Chamrang (tanner) are all low, except Zamindár, Munshi (clerk) and Makhdúm (holy). The lower castes always attribute the designation of their sub-caste to the adoption of the degrading professions, from poverty ; but it is very likely that some of the members of the artizan castes

of Lohars, Nais, etc., who resided in a homogeneous Awan tract, gradually merged into the tribal organization and came to be looked upon as sub-castes formed by fission rather than accretions from distinct functional castes.

The Acháraj are a low sub-caste of Brahmans, because they receive gifts at the after-death rites. The Attár, Tamoli, and Teli-raja, are functional groups which are less degraded, and the group of sub-castes known as Halwáh * (cultivating) Brahmans are looked down upon in Kangra, while Pujári, Pádhá, Parohat, Jotshi are standard sub-castes. The Talwáris probably acted at one time as soldiers, and the Lohars acted in the old days as smiths. The name Gopál, perhaps, signifies nothing more than keeping cows which every Brahman is supposed to do. The Chuhras have functional castes like Chhaparibaud, Hajám, Lohtiá, Untwál, Chirimár and Pádhe, the last implying either an accretion from Pádhá Brahmans as alleged by the people, or that of some ancestor of the sub-caste had, at one time, taken to teaching Chuhra boys. The existence of functional sub-castes amongst the Fakirs can only mean the conversion into their order of members of such sub-castes of other castes. The Jats have sub-castes with a wide functional range from Háli (cultivater), Basáti (shopkeeper), Dalál (broker), Gopál (cowherd), Ajáli (shepherd), Mistri (smith), Máshki (waterman), Pándi (weight carrier), Qanungo, Qassái (butcher), Qázi, Ramál (fortune-teller), Rági (musician), Untwál (camel driver) to Pujári (devotee), and nothing short of the dirty professions would degrade them. The Khatris have also a large number of sub-castes formed with reference to occupations, from Bazáz (cloth merchant) and Qanungo down to Chirímár and Pándi. Besides the sub-castes named after the professions pertaining to blacksmiths, the Lohars have Joshi, Páhde and Pandat. They are found mostly among the Muhammadans and consist apparently of converts from Brahmans of these functional sub-castes, who threw in their lot with the Lohars. The Taksália (meaning an employee at the mint) is a high sub-caste. The Máchhis have Gándhi, Chirímár, Máhigir, Máshki, etc., and can even tolerate a sub-caste of Chamrangs (tanners), for after all fishing is not an occupation much superior to tanning. No occupation can be too degrading for Musallis, and some of their sub-castes with superior names such as Teli are obviously accretions. Snake catching is a favourite pastime in the Province and the Sapádha, Nág or Náglu sub-caste, which is found in many castes including the Musallis, points to dexterity in the art, rather than to a totemistic origin. The presence of such sub-castes as Máhígír, Náin, Pándi, and Qassáb among the proud Rajputs is somewhat surprising, but all these sub-castes exist among Muhammadans and seem to have been formed by fission, owing to the relaxation of the functional restrictions among the converts to Islam. The convert Sheikhs cover a wide range of castes and consequently sub-castes like Bazáz, Bhánd, Pándha, Qánungo, Charam-farosh, Gadágar and Bahishti are found amongst them. But the Qánungo and other Sheikhs of high status will not intermarry with the sub-castes of a lower status.

One thing is clear from the above examination of sub-castes—*viz.*, that most of the functional groups were formed at a time when certain restrictions had become rather lax and a diversity of occupations outside hereditary functions was tolerated without severing the communal tie of the caste.

On the other hand, instances of accretions to castes by the adoption of their traditional occupations are numerous. The Choprá, Báhri (Khatri), Dakhna, Cháwla (Arora), Biloch, Báuiá, Bhat, Bhatia, Bhojki, Bodla, Chogatta sub-castes of Jats are accounted for by the latter process which is at work even at present, in the south-western Punjab (the Muzaffargarh and Dera Ghazi Khan Districts) where every person cultivating land, whether Arain, Arora, Rajput or Daudpotra is called a Jat and is treated as a member of that community only distinguishing himself by the caste of his origin. Similarly Ahir, Aggarwal, Arain, Arora, Awan, Báhri (Khatri) Khokhar, Chauhán, Gujar, Chhatri, etc., sub-castes of Lohars and Sunars seem to be due largely to the adoption by members of other castes and tribes of the hereditary occupation of blacksmiths and goldsmiths.

575. The adoption of widow remarriage has been the cause of the transfer of many a group of the higher castes to Jats and other castes of the same status. Variation in social practices.

* The Halwáhs have not returned themselves as a sub-caste.

But such accretions have been completely absorbed. One instance of separation of a group in this way is that of Mahtons, who had, mainly on account of the introduction of this practice and partly to the cultivation of land, been degraded from Rajputs to a separate caste, but have recently been re-admitted to the Rajput community with, of course, a comparatively low status. The Gárás of Karnal are descendants of Muhammadan Rajputs by Karewa marriages. The sentiment against widow remarriage is disappearing now, but it is said that till recently, when a Muhammadan Rajput in that locality married a widow, his offspring was not recognized by the caste and such children gradually formed into a separate group.* The Barográs (probably equivalent to *Bigra huá*—mixed) of Kullu are said to be the descendants of Thakkars or Kanets from Dagi women.

Status.

576. The prosperity or distinction of a family or group of families has often led to the formation of a sub-caste with an artificial status. Instances of sub-castes of this type are Barhiá, Mehtar, and Bahádar amongst the Aggarwals (the sub-castes of Rajbans, Raj Kumar, Rajshahi, Thákar are quoted to trace descent from Raja Aggarsen or Ugrasen, a leader of the caste, to prove the Kshattriya origin of Aggarwals) ; Balwán (powerful), Chaudhri, Mukhiá, Raja, Sháhzádá among the Ahirs ; Máhar, Malak, Raja , Wazir among the Awans (they have also sub-castes designated by nicknames such as Kaminá (mean), Khotá (donkey), Thag (a cheat) which indicate a low status); Hira, Bhushan, Rikhi, Bhupál, Uttam, Mehta, Rajparohit among the Brahmans ; Náik-Bádsháhi, Bhupál, Mehta, Malak, Mehtar, Pandit among the Chuhras (Chandál, Kalank, etc., showing a low status), and so on. It may also be noted that the same sub-caste has a low status in one place where most of its members occupy an inferior position in society and a higher social rank in another place if some of the members happen to be in affluent circumstances.

The Aroras have interesting examples of the influence of Pathan and Biloch tribal terminology in designating families of distinction. In the Bahawalpur State, the Mukhija Aroras have a group called Mehtání descended from an ancestor who was given the title of Mehtá by one of the Nawábs of that State. They now form practically a separate sub-caste, after the fashion of the Biloch clans. Nandváni, Virmáni, Jugláni, Isráni, etc., are other examples of groups named after an illustrious ancestor. In the Mianwali District, on the other hand, the Aroras have such sub-castes as Thákre-khel which means the descendants of Thákaria in the same way as the descendants of Isa Khan are Isa-khels and of Tája Khan are Táje-khels.

Change of language.

577. The change of language consequent on prolonged residence in a foreign locality, is also said to lead to the formation of sub-castes. The only examples which can be cited are the Pátni† Khatris and the Kochi Awans, but both of whom are found in the western Punjab and cannot be connected with tracts where the Himalayan dialects of Patni and Kochi are spoken, unless it be that some Khatris and Awans who had occasion to reside in the Himalayas for a considerable time and acquired proficiency in those languages were known by those names on their return home.

Divergence of religious views.

578. The attachment to particular sects has also led to the creation of sub-castes. The Aggarwals, for instance, have Vaishnos, Jainis, Saráogis, Nának-panthis, etc., constituted into separate sub-castes. The Sultáni, Dádupanthi, Jainpanthi and Rámdásias have separate sub-castes among the Ahirs. Even the Awans (Muhammadans) have a sub-caste of Nánakshúhis. There are Rámánandi, Nánakshúhi, and Rámdeo Brahmans. The Chuhras have sub-castes called Bhagwán, Bhagwati, Hazuri, Somnáth, Lánbá, Nánakpanthi, and so on. This may be due largely to the persons enumerated unwittingly substituting their sect for their sub-caste. But there can be no doubt about some of the names representing genuine sub-castes. The division of Jat, Khatri, etc., into Jat Sikh, Khatri Sikh, etc., as distinguished from the ordinary Hindu Jat or Khatri was till recently looked upon as a social rather than a religious differentiation, and the process is still at work in connection with the introduction of new sects and reformed ideas.

*. Some people maintain that Gárá was an epithet applied to all Muhammadan Rajputs because they buried the dead, but the name is applied only to a particular section and so this derivation seems to be incorrect.

† It is possible that Patni may be connected with Patna and the designation may be due to residence at that town.

579. The creation of new castes by mixture of blood, alluded to in Manu, has practically stopped, although even now the son of a Rajput from a maid-servant is known as *Sartora* and not treated on the same level as Rajputs. But the idea of transmission of the caste status by the father, irrespective of the wife (*i. e.*, according to the seed, and not to the land, noticed in the Smritis) so prevalent among the Muhammadans has, probably owing to their influence, been gaining ground, of late, among the Hindus, at all events in respect of alliances with the next lower caste. In the Kangra hills, the son of a Brahman father and Rajput mother is reckoned as a Brahman. But union with a caste considerably lower in the social scale has generally resulted in the assimilation of the members of a higher with a lower caste. Traces of degradation from higher to lower castes by this process are abundant among the Chuhras and Musallis. The Ahir, Arora, Awan, Babar, Bhat, Chopra, Dahra, Janjua, Jaswál, Jat, Kamboh, Khatri sub-castes of the former and similar names among the Musalli sub-castes, together with Biloch, Kashmiri, Moháná, Afghán, Pandit, are nothing but accretions by degradation.* **Accretions by degradation.**

580. The association of Brahmans with clients of one particular caste has resulted in their distinguishing themselves by that caste name. This accounts for the presence of sub-castes like Aggarwal, Ahir, Báhri, Bunjáhi, Khatri, Chohán, Dahre (Arora), Janjua, Kayasth, Kharral and Khandelwál, among the Brahmans. The existence of the Brahman sub-caste in such castes as Aggarwal, Khatri, Jat and Chuhra may be due to similar reasons or to mixture of blood. **Association.**

Change of caste owing to continued close relationship of some kind with members of another caste or tribe should also, perhaps, be classed under this head. This process is noticeable principally in the change of sub-caste. A Virak Jat living in a Sindhu Jat village gradually adopts the latter name and gives up his own. I have a servant—a Kashmiri Pandit—whose sub-caste is Bat, but who, in consequence of long service with our family, is beginning to be called a Kaul. But the effect sometimes extends to changing the caste as well. The Trag† Jats in the Isakhel Tahsil of the Mianwali District living among Niázi Pathans have begun calling themselves Niázis. A Jat of Ludhiana left his village in 1840 and wandered about with Labanas. On his re-appearance the Jats refused to recognize him as a Jat and called him a Labana.

The above are some of the processes which appear to have led to the formation of sub-castes, but the analysis is by no means exhaustive.

581. So far as regards the origin of the various types of sub-castes coming now to the rigidity of social rules, commensality is ordinarily the criterion of belonging to a caste, *i. e.*, all sub-castes of a caste can eat together. But there are numerous exceptions to this rule in the higher castes, caused mainly by geographical distinction, but also by sectarian and other differences. For instance, a Gaur Brahman will not eat with a Saraswat and a Kashmiri Brahman will eat with neither. A Kahár of the United Provinces will not interdine with a Kahár (Jhinwar) of the Punjab. Similarly, a Rajput of Rajputana will abstain from eating with one from Kangra. Then again a Khatri of Delhi belonging to some Vaishnava school will not eat with a Panjabi Khatri who eats meat. The restrictions are, however, more rigid in the eastern Punjab than in the rest of the Province, where the Brahmans, Rajputs, Khatris, Aggarwals, Aroras and even Tarkhans and Lohars all interdine somewhat freely. The Jhinwar too, is not excluded, for very few people object to eating *kacha* food from his hand. **Intermarriage and commensality between sub-castes.**

As regards endogamy, the geographical and sectarian group limits confine marital relationship to the homogeneous circle, but among the sub-castes belonging to one locality, the only restrictions are those of a hypergamous nature. The Khatris, for instance, have an elaborate graduated grouping of sub-castes.‡ Similarly among the Aroras, a Dakhna and an Utrádhi may not intermarry. The endogamous circle is, therefore, narrower than the whole caste, but it includes numerous sub-castes. Intermarriage between the various grades of sub-castes, contrary to the rules of hypergamy, though considered undesirable, is yet a

* Numerous instances of degradation exist at the present day. A Brahman has recently become a Koli for having kept a Koli woman. I know a Brahman who has joined the Chamár caste for having married a Chamár woman.

† The Trags have not returned themselves as a sub-caste.

‡ See Rose's Glossary, Vol. II, pp. 508—512.

matter of every day occurrence and does not lay the parties under the ban of excommunication or social ostracism.

Organisation. 582. The question of caste government has been dealt with in paragraphs 551—570. In tracts where the *Panchāyats* are a living organism, there is no hard and fast rule as to whether each sub-caste should have a separate tribunal or if there should be one for the whole caste. It is largely a matter of convenience. If one sub-caste is sufficiently strong in number, it may have a separate *Panchāyat*, otherwise all the sub-castes of a caste residing in one locality will have one governing body.

From the above remarks it will be clear that, although there are smaller groups within each caste with reference to commensality, etc., yet it is by no means possible to call a sub-caste an unit which is really the basis of caste distinction. Moreover, the modern tendency is to slacken the restrictions dividing one sub-caste from another so as to make social intercourse between the whole circle of a caste free and unrestricted.

Tribe and clan. 583. The division of a tribe into clans is based mainly on an ancestral or geographical basis. But similarly to the Hindu sub-castes the clans of the present day are also the outcome of varied influences. The Gardezi or Giláni Sayads are geographical groups by origin, the Ahmadáni, Ghazláni Biloches and the Niázi or Zakko Khel Pathans signify descent from an illustrious ancestor, but there is no lack of instances of accretion from other castes by some of the processes of fusion above referred to. The weavers of Kalabagh and Mari (in the Mianwali District), for instance, claim Pathan descent, and call themselves Turkhel, which means gentlemen of the loom (*Tur*=loom and *khel*=group).

The sub-caste table shows that in all the 15 castes of which the sub-divisions have been sorted, the number of sub-castes has decreased in comparison with 1891. This would lead to the conclusion that the modern tendency of uniting the branches of castes is overcoming the processes of fission. The number of sub-castes of each of these castes as calculated from the Index to Sub-castes, compiled by Mr. Maclagan,† from the Tables of 1881, is compared in the margin with the number ascertained at the recent Census.

Caste.	No. of sub-castes.		Caste.	No. of sub-castes.	
	1911.	1891.		1911.	1891.
1. Aggarwal ...	286	703*	9. Jat ...	4,473	11,161
2. Ahir ...	420	587	10. Khatri ...	1,559	3,086
3. Awan ...	1,013	2,249	11. Lohar ...	1,868	3,057
4. Biloch ...	1,060	1,551	12. Machhi ...	784	1,047
5. Brahman ...	1,484	2,173	13. Rajput ...	3,586	5,723
6. Chuhra ...	2,305	} 3,916	14. Sheikh ...	1,068	1,627
7. Musalli ...	581		15. Sunar ...	1,494	1,576
8. Faqir ...	927	1,022			

* Figures relate to the Bania caste.

Functional castes and sub-castes. 584. The sub-castes showing the various processes of fission and fusion in some of the castes have been noticed above. But within one and the same caste there are groups at different stages of amalgamation. The artizan castes afford the best illustration. Taking the profession of blacksmiths, there are Jats, Khatris, Pathans, Rajputs who have taken to the profession recently but maintain their relationship with their own caste. These people have not yet come under the influence of the functional caste of Lohar. The first stage of fusion is visible in sub-castes belonging to Dhiman or Dhaman (wise) section of Lohars such as Rámgarhia, Bedi, Bhardwáj, Báth, Ghattárorá (or Ghattáurá), Hanspál, Lakhanpál, Khatri, Kalsi (or Kalse), Nág (or Nági), Pansir, Sohál, Sokhi, Suri, and Vardi, on the one hand, who consider themselves superior to the Khátis and neither interdine nor intermarry with them, and lower orders like Siqligar, Ratha (or Rathor), Nálband, Dági, Barar, Changar, Dumná, Chuhra, etc., on the other, whom the Khátis and their confreres the Manúr, Gáhle, Dhol, Atli, Kaler, Sindhu, Máhal, etc., will not admit to social equality.‡ The second stage is noticeable in the endogamous groups of Dháman, Kháti,

† Punjab Census Report, 1891, Vol. III.

‡ The social distinction between the Dhaman and Kháti groups is forming the subject of much discussion. The Khatis are trying to establish that the Dhámans are in no way superior to them, while the former maintain they have from time immemorial held a much higher status.

etc., where several sub-castes professing different origin mix freely. There are, of course, intermediate stages where interdining is allowed, but not intermarriage and the hypergamous grades within each endogamous group.

In the third stage the Lohars have forgotten their original sub-caste and have adopted some nomenclature based upon consideration of locality, status, etc. Bhupál, Báharlá, Darwesh, Chakwál, Desi, Deswál, Jamwál, etc., are sub-castes of this nature.

The fourth stage of complete absorption into the caste is represented by persons who call themselves merely Lohars without being able to mention any sub-caste or *got*, and who have been returned under the head 'Unspecified.' Most of these cases are met with among the converts to Islam.

New castes.

585. Altogether 238 (215 major and 23 minor) castes have been registered at the recent Census against 333 in 1881. The difference is not very great considering that several synonymous names have been clubbed together on the present occasion. For instance, of the castes returned separately in 1881 or 1901, Bághbán has been included in Máli, Batera and Thávi in Ráj, Brahman Mohyál in Brahman, Charhoa in Dhobi, Chamrang in Khatik, Dogra in Rájput, Darein in Malláh, Husaini in Brahman, Jarráh in Nai, Kuchband in Sirkiband, Kutáná in Musalli, Kamáchi in Mirási, Marth and Satiár in Jat, Nánbái in Bhatiára, Palledár in Sheikh, Rangrez in Lilári, Reya in Rajput, Sehnái in Dumna. The castes which appear in the present Table XIII, but did not appear in the corresponding Table of 1901 are named in the margin. Of these, Bágri and Churigar appeared in the 1881 Tables. Aryá and Khálsa are new castes and have been described in the Glossary printed at the end of this Chapter, although a few people had begun calling themselves Aryá by caste in 1881. Leaving alone such castes as had appeared in 1881 under some other name, the discoveries of new castes since 1881 are confined to Abdál, Bhil (a Rajputana caste), Bot, Khálsá, Khushábi, Nar, Phiphra, Barah, Bari, Barogra, Bhumaj (a caste of the United Provinces), Jad, Jaba, Kikan, Magh, Murai, Ramiya, Shidi, Singikat and Sodhan. All these castes have been described in the Glossary, except Sodhan whose members (found in Rawalpindi) have returned themselves as Rajputs.

1. Arya	10. Nar
2. Bágri	11. Pádhá
3. Churigar	12. Barograá
4. Gárá	13 Bhumaj
5. Gedari	14. Gándhi
6. Khálsá	15. Murai
7. Mujáwar	16 Ramiya
8. Men	17. Shidi
9. Miáná	18. Singikat

Caste among Muhammadans.

586. It has been noticed in paragraph 248 that not only have caste prejudices survived among the converts from Hinduism to Islam, but that the immigrant tribes of Muhammadans have also come under the influence of the institution. A list of Muhammadan tribes which are in their origin foreign to this country is given in paragraph 247. All Muhammadan tribes are, as a rule, endogamous, although the restriction regarding marriage is not so rigid as amongst the Hindus, and is usually confined to the selection of the first wife. The validity of cousin marriage according to Muhammadan Law does not countenance the formation of exogamous groups, but nevertheless some of the converts—*e. g.*, the high caste Sheikhs—usually avoid near cousins and look with disfavour upon the gradual disappearance of the restriction. The Muhammadan society appears to have been divided originally into only two classes, the gentlemen and the menials, but in India, diversity of occupations has led to the formation of numerous exclusive groups, over and above the tribes and the converted Hindu castes. I cannot do better than to draw upon an interesting article in the Urdu Magazine, the 'Salá-i-Ám,' Delhi, for October 1912. The Editor, Khan Bahadur Mir Nasir Ali Khan, quotes from a Persian work of Mirza Qatil, whom he considers to be an authority on the subject.

"He divides the Muhammadans into *Ashráf* (the genteel) and *Ajláf* (the lower orders), and goes on to say that in India the *Ashráf* class includes four groups, *viz.*, Sheikh, Sayad, Moghal, and Pathan, provided that they preserve their purity of blood *i. e.*, if a Moghal adopts the occupation of a *Saqqa* (water-carrier) for his livelihood, even though it may be out of extreme necessity, he will no longer belong to the *Ashráf* class and his fraternity with the Moghals will cease. He can thereafter intermarry only with the water carriers. Similarly, if a Sayad or Sheikh contracts matrimonial alliance with some artizan group, he will have to assimilate himself with that group and be called by that name. The two essentials of caste, namely, birth and occupation, are thus recognized as the condition of preserving the purity of blood, and the breach of one of these rules leads to degradation.

Of the lower orders, the artizans are distinguished as Bázári which may be taken as an equivalent of business man. The *Attár* (distiller, not of liquor) is reckoned the highest. The engravers, trouser string weavers, book-sellers, cloth merchants are included amongst the high class arts. The Halwái (sweetmeat seller), Raugrez, Kunjra, Lohar and *Kharádi* (carpenter) come next. *Khidmatgár* (domestic servant), *Farrásh* (servants who look after the carpetting), and *Chobdárs* (baton bearers) rank next. The barbers and surgeons are considered of equal rank and so are *Rikábdárs* (grooms), cooks and confectioners. The *Saqqa* (water carrier), syce, *Degsho* (mashálchi) and Kahár rank lower. The musicians (the dancing girl class), though not among the *Ashráf* (genteel) class, claim the rank owing to their association with the higher classes. The Dums (mirasi) are not *Sharif* but call themselves Sayad and wish to acquire the title of Mir.

Kunjras and Bhatiaras would pass as Pathans. The former are called Nawáb Sáhib and the latter assume the title of Salim Sháhi or Sher Sháhi and consequently suffix the title of Khán to their names. The Kambohs, Parachas, Khojas and Bohras are separate castes who intermarry within their own circle, and not outside. It is noted that the distinction of *Hasb-Nasb* (lineage) is more elaborate in the towns than in the cities, the inhabitants of the former thus gaining a superiority. The Editor notes that the occupations appertaining to the *Ashráf* class are changing and remarks that while in the former case, service of the State ranks high, commerce is now considered more attractive, because it is the means of accumulating wealth. The marks of equality of status among the castes are :—Eating from (1) one *Dastarkhawán, i. e.* table, (2) association on the same level and (3) intermarriage."

This account leaves little doubt as regards the existence of functional groups in the castes of local Muhammadans. The question of governing bodies has been noticed under caste government, paragraph 553. But the conditions are diametrically opposed to the ideals of Islám as shown in the following quotation :—

" The law of Islám does not recognise the apparently natural differences of race, nor the historical differences of nationality. The political ideal of Islám consists in the creation of a people born of a free fusion of all races and nationalities. Nationality, with Islám, is not the highest limit of political development ; for the general principles of the law of Islám rest on human nature, not on the peculiarities of a particular people. The inner cohesion of such a nation would consist not in the ethnic or geographic unity, not in the unity of language or social tradition, but in the unity of the religious and political ideal ; or, in the psychological fact of "like-mindedness," as St. Paul would say. The membership of this nation consequently would not be determined by birth, marriage, domicile or naturalization. It would be determined by a public declaration of " like-mindedness," and would terminate when the individual has ceased to be like-minded with others. The ideal territory for such a nation would be the whole earth."*

In practice, however, the Muhammadan tribes and the converted Hindu castes have grown into a body which, in many respects, differs little from the caste-ridden Hindu society. But a reaction is no doubt setting in. Twenty years ago, converts to Islám chose in many cases to retain the name of their original caste *e. g.*, Brahman or Khatri Musalman† ; but this tendency is disappearing under modern influences, and a convert does not like mentioning his caste now except in the case of agricultural tribes.

Castes of Indian Christians.

587. The Indian Christians have generally given no caste, but a few of them (18 per mille) stuck to their traditions. The marginal table shows the detail of Indian Christians by caste, obtained by special sorting. The caste most prominent is the Chuhra, and the large figures under that caste are consistent with the enormous proportion of the converts to Christianity, which they represent.

Caste.	Strength.	Caste.	Strength.	Caste.	Strength.
Ahir	1	Jaiswara ...	1	Pathan	32
Arain	2	Jat	14	Rajput	53
Arora	2	Jhinwar ...	2	Saini	1
Bharbhunja ...	2	Julaha	5	Sayad	1
Biloch	3	Kakkezai ...	1	Sheikh	3
Brahman ...	4	Kashmiri ...	25	Sunar	1
Chamar	93	Kayasth ...	3	Tarkhan ...	2
Chuhra	2,698	Khatri	12	Native Christian	161,017
Dagi and Koli ...	1	Khoja	4		
Dhanak ...	7	Mirasi	2		
Gujar	1	Moghal	1	Total ...	1 3,994

* Extract from an article on ' Political Thought in Islám,' by Dr. Sheikh Muhammad Iqbal, M. A., Bar-at-law, published in the Hindustan Review.

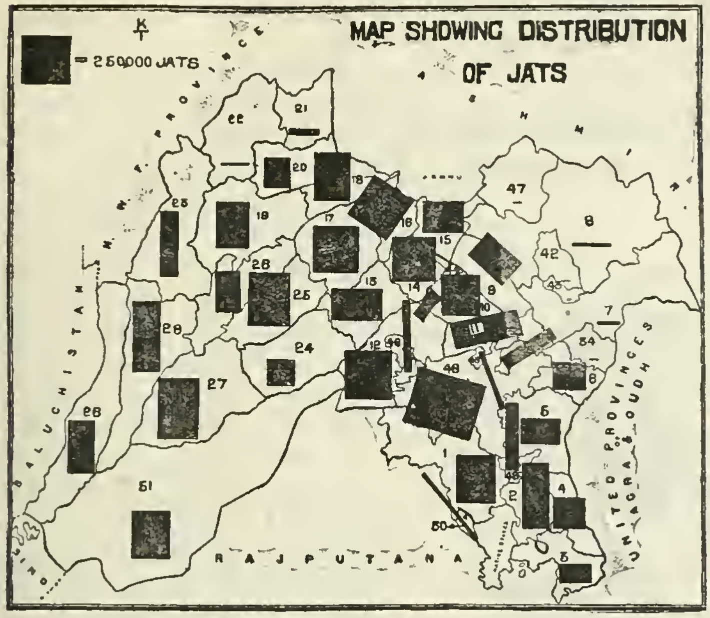
† See Punjab Census Report, 1891, paragraph 259.

DISTRIBUTION BY CASTE.

588. The numerically strongest castes are Jat, Rajput, Chamar, Brahman, Arain and Chuhra. By far the most numerous are the Jats with a population of close on 5 millions. Their local distribution is indicated on the marginal map*. The base of the black rectangles is proportional to the total population of the district or state, and the height indicates the ratio of the Jats to the total population of the unit. According to the scale noted on the map, the superficial area of each rectangle is proportional to the Jat population of the unit containing its base. Jubbal (Simla Hill States) is the only locality where no Jats have been returned. Throughout the rest of the Province, the ubiquitous Jat is found in larger or smaller numbers. They are somewhat scarce in the Attock District and the Himalayan Natural Division, the proportion being lowest in Attock, Nahan, Mandi, Suket and Chamba, while the strength is small in Kangra and Simla. The principal Jat tracts are Rohtak (34 per cent.), Ludhiana (35 per cent.), Mianwali (34 per cent.), Muzaffargarh (36 per cent.), Multan (31 per cent.), Loharu (43 per cent.), Maler Kotla (32 per cent.), Faridkot (36 per cent.), Jind (34 per cent.), Nabha (30 per cent.), and Patiala (29 per cent.). In other words, the Jats are found in abundance on the banks of the Indus and in the east central tract consisting of the Phulkian States and Ludhiana, the zone spreading out towards Ferozepore and Hissar, on the one hand, and Jullundur and Amritsar on the other. The central Punjab has a fairly large Jat element, ranging from 27 to 24 per cent. in the Lyallpur, Gujrat, Shahpur, Gujranwala and Sialkot Districts. Details by religion will be found in Imperial Table XIII, Volume II.

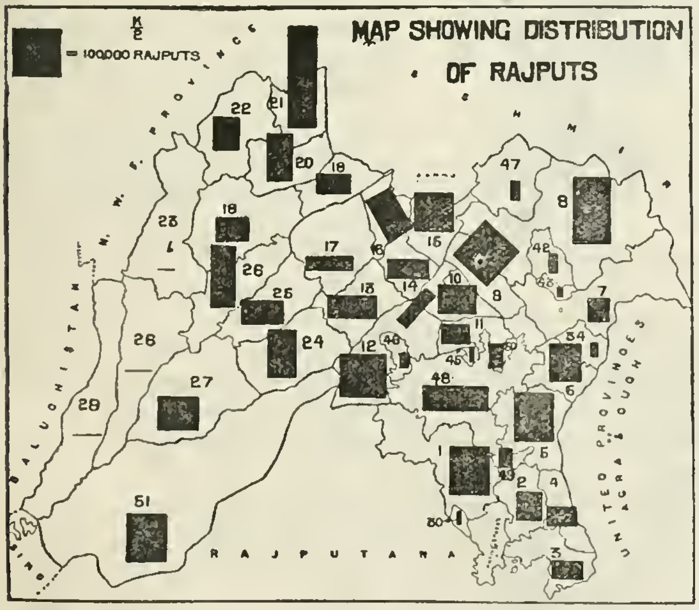
Local distribution.

Jat.



The Rajputs are distributed over the Province, as shown in the marginal map, which has been prepared in the same manner as in the case of the Jats, except that the scale of the height of the rectangles has been kept larger, in consequence of the comparatively small proportion of the Rajputs and other castes to the total population. The Rajputs are found in every district and state without exception, although in Mianwali, Muzaffargarh and Dera Ghazi Khan, their proportion is infinitesimal. The highest percentage of Rajputs is found in Rawalpindi (21), Kangra (14), Jhang (13) and Pataudi

Rajput.

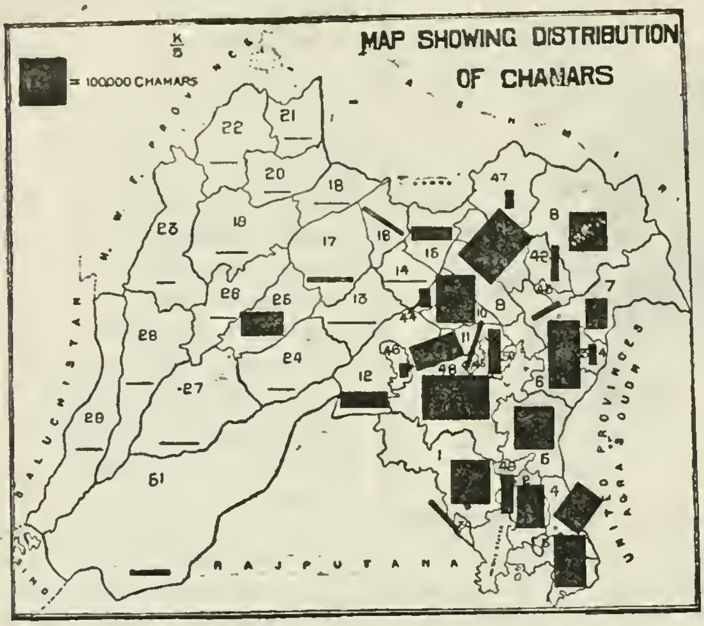


* The numbers given on the map indicate the following units :—
1. Hissar, 2. Rohtak, 3. Gurgaon, 4. Delhi, 5 Karnal, 6. Ambala, 7. Simla, 8. Kangra, 9. Hoshiarpur, 10. Jullundur, 11 Ludhiana, 12. Ferozepore, 13. Lahore, 14. Amritsar, 15. Gurdaspur, 16. Sialkot, 17. Gujranwala, 18. Gujrat, 19. Shahpur, 20. Jhelum, 21. Rawalpindi, 22. Attock, 23. Mianwali, 24. Montgomery, 25. Lyallpur, 26. Jhang, 27. Multan, 28. Muzaffargarh, 29. Dera Ghazi Khan, 30. Loharu, 31. Dujana, 32. Pataudi, 33. Kalsia, 34. Nahan, 35 to 41. Simla Hill States, 42. Mandi, 43. Suket, 44. Kapurthala, 45. Maler Kotla, 46. Faridkot, 47. Chamba, 48. Patiala. 49. Jind, 50. Nabha, 51. Bahawalpur.

(11). Hindu Rajputs abound in Kangra and Hoshiarpur and Muhammadans in the isolated groups of (1) Rawalpindi,—Jhelum and (2) Montgomery,—Jhang, (3) Bahawalpur, (4) Hissar, (5) Pataudi, and (6) Karnal.

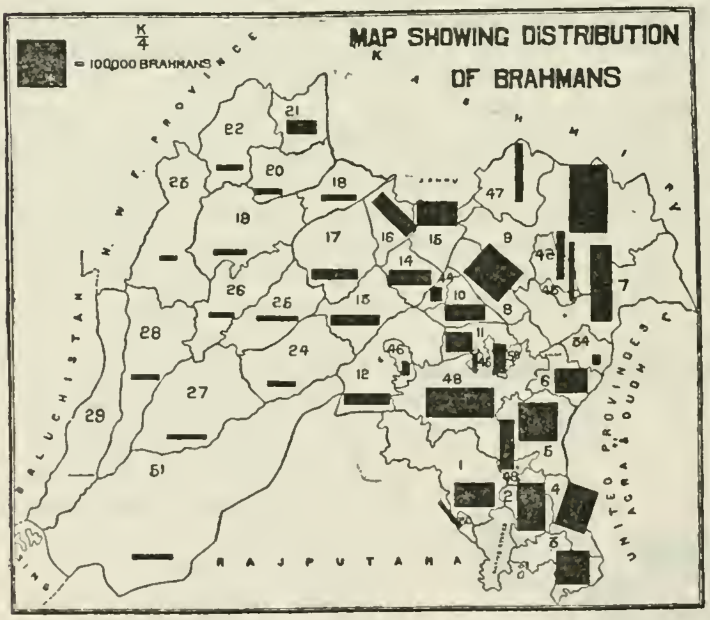
Chamar.

The Chamars have been returned from every district, as shown in the marginal map. The proportion is very low in the whole of the western Punjab and about one-half of the central Punjab, *i.e.*, west of Lahore and Amritsar. They are thus confined practically to the eastern Punjab up to the Beas. The largest proportion is found in the Ambala District and Kalsia State (14 per cent.), Hoshiarpur (13 per cent.), Pataudi (12 per cent.), Gurgaon (11 per cent.), Jullundur, Ludhiana and Maler Kotla (10 per cent.). Where Chamars are not in abundance, their place is taken by Mochis.



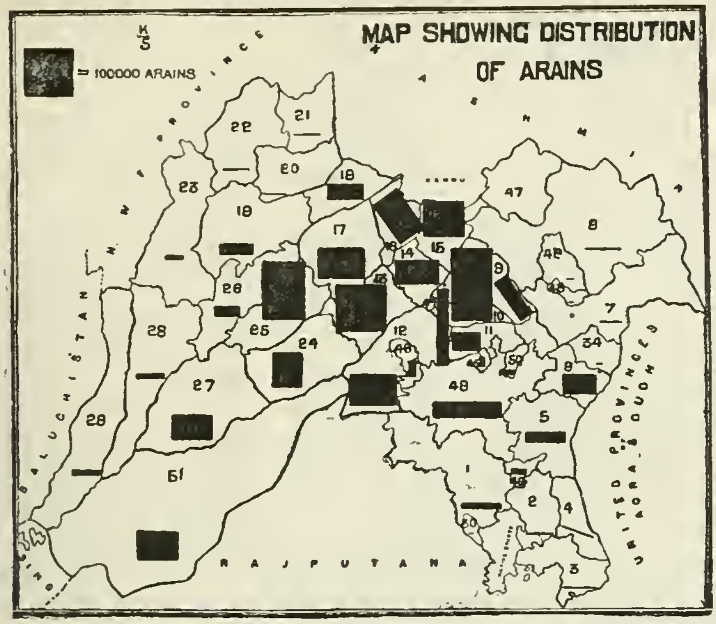
Brahman.

The map in the margin shows the distribution of Brahmans, who are found in every district and state. In Dera Ghazi Khan alone is their proportion insignificant. The shortage may to some extent be due to the migration, cis-Indus, of the Brahmans along with other castes, owing to the disappearance of the town of Dera Ghazi Khan into the river. The Himalayan Natural Division is the stronghold of the caste, owing to the preponderance of the Hindu element. Next to the Himalayas, they abound in the districts and states of the eastern Punjab, *viz.*, Hissar (5 per cent.), Rohtak (10 per cent.), Gurgaon (7 per cent.), Delhi (9 per cent.), Karnal (8 per cent.), Ambala (5 per cent.), Loharu (7 per cent.), Dujana (9 per cent.), Pataudi (12 per cent.), Jind (10 per cent.), Patiala (6 per cent.), Nahan (6 per cent.) and Hoshiarpur (8 per cent). The proportion decreases in the central districts which have 2 to 5 per cent. of them, and in the western Punjab, the proportion sinks to 1 per cent., except in Rawalpindi, where the strength of the Mohials raises the percentage to 3.



Arain.

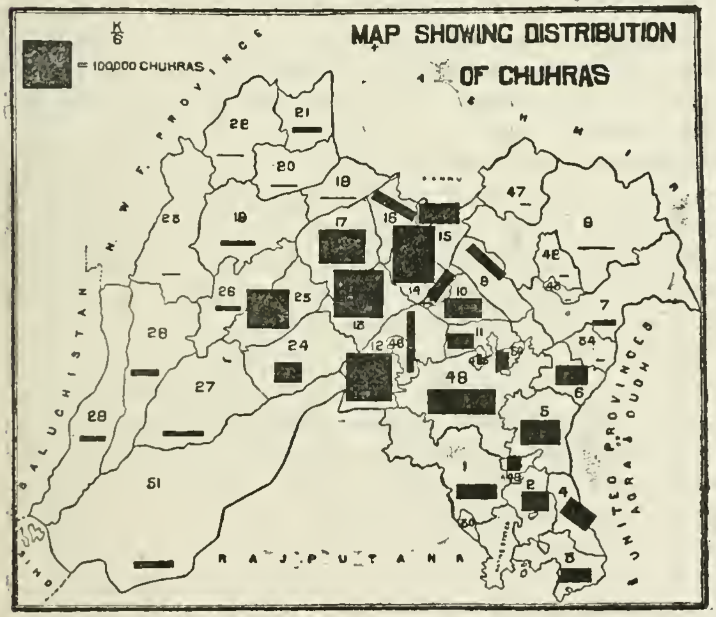
The Arains are an important agricultural caste of the plains, with a total population of over a million. They are spread all over the Province, except the small Dujana, Pataudi, Jubbal, Bashahr, Keonthal and Bhagal States. Their strength in each district and state is indicated on the map (see opposite page). The great Arain centres are Kapurthala and Jullundur, where they represent 16 and 15 per cent. of the total population respectively. The adjoining district of Ferozepore has fewer Arains (6 per cent.). In Lyallpur, 12 per cent. of the population belongs to this caste and Lahore (with 10 per cent.), Amritsar



(5 per cent.), Gurdaspur (7 per cent.), Sialkot (6 per cent.) and Gujranwala (6 per cent.) form the second group of Arain settlements, while Montgomery (7 per cent.), Multan (5 per cent.) and Bahawalpur (6 per cent.) constitute a third zone. They are scarce in the eastern Punjab, where Malis are the corresponding caste. In the Himalayas and the western Punjab, where Maliars do the vegetable growing, the Arains are few in number, and are often treated as a sub-caste of Jats.

Chuhra.

The Chuhras are, as shown by the marginal map, to be found all over the Province. The small Hill State of Jubbal alone returns no Chuhras. They belong, however, mainly to the central Punjab, being strongest in Faridkot (13 per cent.), Amritsar (12 per cent.), Lahore (10 per cent.), Ferozepore (10 per cent.), Lyallpur (8 per cent.), Gujranwala and Kapurthala (7 per cent.) of the total population. The Dhánaks take their place in the eastern Punjab, the Dagi Kolis in the Himalayas and the Musallis (including Kutanas) in the western Punjab. The scarcity of the Chuhras in those tracts does not therefore signify any shortage of the traditional scavengers.



Castes confined to certain localities.

The castes confined to certain localities are given in the table below with the locality where they are mainly located:—

Caste.	Locality.	Caste.	Locality.	Caste.	Locality.
Ahir ...	Delhi Division and the Phulkian States.	Ghulam (Gola)	Dera Ghazi Khan.	Khanzada ...	Gurgaon.
Arora ...	Multan and Rawalpindi Divisions and Bahawalpur State.	Hali ..	Kangra and Chamba.	Khattar ...	Attock and Rawalpindi.
Awan ...	Rawalpindi Division.	Janjua ...	Rawalpindi and Attock	Khushabi ...	Ambala and Patiala.
Aggarwal ...	Delhi Division and the Phulkian States.	Jhojha ...	Ambala and Kalsia.	Lilla ...	Jhelum.
Biloch ...	Dera Ghazi Khan, Muzaffargarh and Bahawalpur.	Kachhi ...	Hissar.	Mahton ...	Hoshiarpur and Jullundur.
Bhojki ...	Kangra.	Kahut ...	Jhelum.	Marija (Marecha).	Multan, Muzaffargarh, Dera Ghazi Khan and Bahawalpur.
Bishnoi ...	Hissar.	Kanera ...	Mianwali, Muzaffargarh and Dera Ghazi Khan.	Nar ...	Kangra.
Chang and Ghirath.	Gurdaspur, Hoshiarpur and Kangra.	Kanet ...	Kangra, Nahan, Simla with Hill States Mandi, Suket and hills of Patiala.	Pachadha ...	Hissar.
Daudpotra ...	Bahawalpur.	Kanjar ...	Gurgaon, Delhi, Karnal, Ambala, Patiala and Bahawalpur.	Rahbari ...	Delhi Division except Simla and the Phulkian States.
Dhund ...	Rawalpindi	Kehal ...	Multan, Muzaffargarh and Dera Ghazi Khan.	Ráthi ...	Kangra and Chamba.
Gaddi ...	Kangra and Chamba			Ror ...	Karnal, Delhi and Jind.
Gakkhar ...	Rawalpindi and Jhelum			Satti ...	Rawalpindi.
				Tagah ...	Delhi, Karnal.

Comparison with 1901.

589. Subsidiary Table II appended to this Chapter compares the strength of each of the castes contributing 2 per mille or more to the total population, ascertained at each of the four Censuses. The figures of 1911 and 1901 are noted in the margin for the more important castes.

Caste.	Number in (000's omitted).		Caste.	Number in (000's omitted).		Caste.	Number in (000's omitted).	
	1901.	1911.		1901.	1911.		1901.	1911.
Ahir ...	205	209	Gujar ...	632	610			
Arain ...	1,007	978	Jat ...	4,942	4,957	Mochi ...	415	419
Arora ...	653	674	Jhinwar ...	460	360	Musalli ...	57	310
Awan ...	421	426	Julaha ...	657	635	Nai ...	376	350
Bania ...	452	404	Kamboh ...	174	172	Pathan ...	264	292
Biloch ...	468	532	Kanet ...	390	404	Qassab ...	118	120
Brahman ...	1,123	1,018	Kashmiri ...	193	178	Qureshi ...	53	71
Chamar ...	1,208	1,129	Khatri ...	436	433	Rathi ...	38	98
Chhimba ...	152	129	Khokhar ...	108	60	Rajput ...	1,798	1,635
Chuhra ...	1,189	926	Kumhar ...	569	550	Saini ...	127	113
Dagi and Koli	155	175	Lohar ...	351	323	Sayad ...	238	239
Dhobi ...	147	156	Machhi ...	236	280	Sheikh ...	321	339
Dumna ...	59	79	Mali ...	113	104	Sunar ...	177	158
Faqir ...	386	280	Meo ...	147	130	Tarkhan ...	681	646
Ghirath ...	170	171	Mirasi ...	247	227	Teli ...	322	296

The Ahirs have increased 1·5 per cent. in spite of the general decrease of population in the tract where they are indigenous (Gurgaon and Phulkian States), but it appears that the increase is confined to males, while the number of females has actually gone down. This points to an enhanced immigration of Ahirs from the United Provinces, which appears to be a fact, as the number of Ahirs coming up to the central Punjab for service as syces, milkmen, etc., is larger now than it used to be sometime ago. The caste has developed 20·5 per cent. during the past 30 years. The Arains have suffered owing to high mortality in the districts to which they belong. The Aroras and Awans have increased in numbers, consistently with the hygienic conditions of the western Punjab. Banias are really the worst sufferers and the Brahmans come next to them. They have both sustained serious losses from epidemics. Neither of them seems to be very prolific as they have shown a net decline of 7·5 and 4·8 per cent. respectively, during the past 30 years. The Biloches have made a marked improvement in the past decade and have exhibited a continuous development gaining 71·4 per cent. since 1881. At the present Census, a few Jats of the Muzaffargarh District are said to have called themselves Biloches owing to the higher status of the latter, but this has apparently had little effect on their total strength. The Chamars have decreased by 6·6 per cent. owing obviously to mortality from epidemics. Some of the Chhimbas are said to have adopted the more respectable title of Dhobi. The loss of the former has therefore been the gain of the latter. The Chuhras have decreased 22 per cent. during the past decade, but against this is to be set off the more than equal increase amongst the Musallis and that amongst the Indian Christians. The Dagi-Kolis would appear to have progressed more than 13 per cent. during the past 10 years, but this is not a fact, for, in 1901, some of these returned themselves as weavers and Chamars, with reference to their occupation. The variation therefore is due mainly to a difference of classification. The gain of the Dumnas is more apparent than real, for, in the Gurdaspur District, they were recorded in 1901 as Dums and classified under Mirasis, who have now shown a fairly large decrease. The Fakirs have diminished in consequence of the unimportant orders giving their real castes. The Abdals, Chishtis, Bairagis, Jogis, etc., have now been returned as separate castes, while they were classed in 1901, as Fakirs. The Jat population has remained practically stationary and the aspirations of the lower castes to join the agricultural classes by assuming the title of Jat seem to have nullified the effects of the losses from epidemics and the tendency of some of the Jats to assume higher titles like Pathan, Biloch and Rajput. But the Jats are doubtless prolific, for their present strength is 19 per cent. in excess of that ascertained in 1881. The loss of 21·7 per cent. in Jhinwars is ascribable to the Muhammadan Jhinwars calling themselves Machhis at the present Census. They have shown an increase of 18·3 per cent. The decrease amongst the Kashmiris is due to a variation in immigration. The Khokhars have gone down 44 per cent. because in Jhang and Mianwali and probably in other districts, they have been returned as a sub-caste of Jats. There is reason to believe that part of the decrease under Lohars and Tarkhans may be due to

the assumption of other titles by some of the artizans of these castes; for instance, the Jangira Lohars appear to have returned themselves as Brahmans. The decrease of 8 per cent. in Malis is compensated by the Maliars who follow the same occupation. The Meos have decreased 11·2 per cent. in spite of the fact that the Mens found on the banks of the Sutlej have been wrongly classified as Meo (see Glossary) owing obviously to high mortality in the Gurgaon District. The strength of Nais has decreased similarly to that of Tarkhans and Lohars. The Pathans have improved 10·8 per cent. owing partly to favourable circumstances and partly to a larger immigration. The gain of the Qureshis is due mainly to the assumption of the title by members of lower castes such as Khakha. The large increase among the Rathis is the result of a correct classification, particularly in Kangra, of the members of the caste, who were formerly included in Rájputs. But even irrespective of this change of classification, the Rajputs have suffered losses from epidemics. No special cause can be ascribed for the decrease among the Sainis, except that in the Hoshiarpur District where they are found in great strength, they have suffered from plague and fever. The Sheikhs have gained 5·4 per cent. because Paráchas, Khojás, and Niáriás have returned themselves under this title. The Sunars and Telis have decreased nearly 11 and 8 per cent. respectively, partly because the former have been trying to pass as Rajputs and Khatris and the latter have in some places claimed Moghal descent.

RACE.

590. Sir Herbert Risley made a very elaborate classification of the Races of India mainly on the basis of anthropometry, which is however now at a discount. The measurements would certainly be a very reliable index of racial distinction, were it not for the almost indistinguishable fusion of races in India and the fact that customs based upon the ideas regarding beauty, result in the artificial shaping of the head and features and that the colour of the skin, as also the fineness or coarseness of features is to a considerable extent influenced by environments. As regards the former, the custom of *Bandhná** which is almost universal in the western Punjab and which results in the flattening of the back of the head, practically destroys the chances of craniometry. I have seen most symmetrical heads flattened horribly at the back by this process, within the first few months after the birth of the child. In other parts of the Province too, the mother is expected to shape the head of a baby by gentle and continuous pressure and I have noticed gross deformities of the head removed in this way. Then, again, an aquiline nose is generally preferred to a flat one, and the mothers keep pulling constantly at the noses of the babies with a view to beautify their appearance. As regards the colour, it is a matter of everyday experience that a hill man of fair complexion living in the heat of the plains very soon darkens his complexion and in one or two generations, he cannot be distinguished, so far as the colour goes, from the other inhabitants of the tract, following the same profession. The Kashmiri Brahmans, for instance, are a very exclusive caste and intermixture of blood has so far been out of the question; nevertheless, cases are in existence, in which some of the members of families which immigrated from Kashmir half a dozen generations back and settled down in the United Provinces, Bengal or Central India have become jet black in complexion, and there is not the least difference between their appearance and that of the members of other local castes. The Chuhras who are supposed to have the largest aboriginal element, though generally black in complexion, probably owing to their exposure to the sun, have got a fair proportion of persons with features similar to those found in the *Dwijas*, and some of them are quite fair in colour. Two sweepers happen to be in my own employ, at this time, who, when neatly dressed, could easily pass for any of the highest castes. On the other hand, I had a Kahar boy whom I had occasion to turn out because he had fallen into evil ways, and I was surprised to find, after a short time, that he had gone and settled down with a Chuhra family merely to be able to play with dogs whom he loved. He now calls himself a Chuhra, and his Race.

* A small earthen platform about one foot square and 3 inches thick is prepared of a well beaten mixture of clay and straw and three upright pegs are inserted into it sufficiently apart to admit the head of the baby between them. Whenever the baby is not in the mother's lap, it is made to lie on its back with its head resting on the earthen platform, the arms are placed alongside the body and a sheet is wrapped round it to prevent it from changing position. The back of the head thus receives constant pressure. This device is called *Bandhna*.

complexion being particularly dark, and his features coarse, he might be easily taken for a typical specimen of a negro element among the Chuhras. The accretions from higher to lower castes have, moreover, been so large (see paragraph 579) that it would be by no means easy to apply a differential race-test based merely on some arithmetical standard.

Blue patches. 591. Enquiries have been made about blue patches on children, from Kullu, which is the only place where Mongolians are to be found in strength, and from other places as well. Mr. Coldstream, Assistant Commissioner, Kullu, reports that the blue spot is a well known phenomenon in Lahul and is found equally in pure Tibetans, in a mixture of Tibetans and Lahulis, and in pure Lahuli children. The mark, he says, is not universal and he quotes a local belief that, if a pregnant woman steps over a frying pan or a hand-mill, her child is born with the blue mark. He has also supplied information sent by the Revd. Mr. Hittarch of Lahul, which I quote below :—

"Amongst the 15—20 people whom I asked, nearly all believed that this mark is just as well to be found with children in Kullu. Not a single one could tell if all his children had it or only some. They only know that this blue spot sometimes occurs. Even the few pure Tibetans who were asked did not think that this mark was a special Tibetan one. I myself found the mark not only on the back but in one case on the limbs, too. Mostly it is to be found on the seat and lowest part of the back. In some case I saw a mark covering nearly the whole of the back from shoulders to seat, not regularly, but looking in shape like a large ink blot dropped from a certain height. Mostly I found it just below the seat and back. No meaning is attached to it nor any importance at all. One saying which I wrote in my last letter is this, "If a pregnant woman steps over the sauce-pan her child gets the mark." This I heard from several people.

A Gurkha whom I met the other day said, "If a man in last birth had been an ibex which was hit by a bullet, then he will have a blue spot in this birth on that part of his body where the bullet hit him." Not a bad idea, but I heard it only from him, and as he looked a clever man it may have been a made-up story for the occasion. It is not permanent or at least not regarded to be so by the people, but vanishes sooner or later in childhood. Mostly it seems to disappear in the second or third year. But one mark (a large one) was found on a boy at least 7 years of age. Most children of the Bunan* talking population have the mark and the type of this people is certainly a half Tibetan one. In the Chandra Bhaga valley, where the population is more of the Indian type, nearly nothing is known of the mark. Amongst 6 little ones which I saw none had it. Nor did I find this mark on the people from Bushahr the weavers who visit Lahul every year."

This does not seem to show that the blue patches are a peculiar feature of the Mongolian race. On the other hand, enquiries made by Dr. A. G. Newell of Lahore from a midwife who had observed 174 children with blue patches, at Lahore, shows that most children of the Hindus and Muhammadans alike have these patches on them, and that there are several patches on the back and one big patch about the region of the sacrum. She ascribed it to the placenta. The Health Officer's own observations are :—

"These patches are due to the effect of pressure on the back of the child due to the method of native women tying their skirts about the level of the umbilicus. There is usually a knot in front and this may at times change its position. This presses against the back of the child *in utero* and is liable to make the part pressed on unduly congested and pigmented. It is more commonly prevalent in normal pregnancies because in normal pregnancies some part of the back is towards the front, and is more likely to be seen about the sacral region because the sacral region is the first likely to come under the pressure. In Europeans this patch is not seen simply because European women wear corsets which distribute the pressure of the skirts and, if not wearing corset, they usually go in for a loose gown which is kept up from the shoulder. This appears to me to be the cause of these patches which are not pathologic, and disappear usually in the first 18 months of the child's life. A few minutes before writing I saw a child of one year with one patch on the sacrum and two lesser defined patches a little further up the back."

The lady Doctor of the Amritsar Municipal Female Hospital, who had several cases under observation, says that two or three children (not Mongolian) in every hundred have these patches, usually on the back and over the sacrum. She adds on the strength of the information received from midwives that such patches are also found on the soles of the feet and on the calf. The popular opinion, she says, is that the spots are caused by the undue pressure of the placenta in one particular spot.

My own enquiries show that a blue patch of a regular shape and of varying size just above the sacrum is a very common phenomenon in

* The dialect of the high hills.

this Province, particularly among the lower classes. The reason ascribed by intelligent midwives is this. If the child is not covered up immediately on birth, the placenta usually drops on its back, just above the buttocks and this contact produces a blue patch which lasts for a short or long period, according to the length of time for which the placenta remains touching the body of the child. But the reason given by Dr. Newell appears to be a more scientific one. The patches disappear invariably sooner or later. In the margin, I give the results of observations made by vaccinators under the arrangements very kindly made by the Sanitary Commissioner. Out of a total of 10,410 children examined, 1,807, *i.e.*, 17 per cent., were found to have one or more patches, and not a single one of these children was a Mongolian. The result of these enquiries is that blue patches, at all events of the type found in this Province, are not peculiar to the Mongolian race. The caste of the children examined was not noted in every case, but the figures of the Hoshiarpur District, which are quoted in the margin, by way of example, will show that the patches are found principally among the lower and unclean castes.

District.	No. of children examined.	No. found with blue patches.	District.	No. of children examined.	No. found with blue patches.
Hissar ...	13	13			
Rohtak ...	434	81	Shahpur ...	1,102	39
Delhi ...	1,185	6	Rawalpindi ...	80	80
Ambala ...	647	69	Attock ...	1,460	161
Hoshiarpur ...	401	42	Montgomery...	32	32
Ludhiana ...	630	21	Jhang ...	937	257
Lahore ...	785	785	Muzaffargarh	371	25
Gurdaspur ...	775	157			
Gujrat ..	1,558	39	Total ...	10,410	1,807

Caste.	No. of children. Examined.	Found to have blue patches.	Caste.	No. of children. Examined.	Found to have blue patches.
Qassab ...	65	7			
Chamar ...	109	9	Gujar ...	18	3
Mochi ...	21	2	Jat ...	69	4
Mirasi ...	63	7	Sansi ...	56	10

592. Pigmented tongues 'known as melanoglossia' are expected to afford an indication of racial distinction. A systematic examination was made in this Province at the hospitals and jails through the kind offices of the Provincial heads of the Medical and Jail Departments. The results, by caste, are printed in Subsidiary Tables IV and V appended to this chapter. Altogether, 21,148 tongues were examined at the hospitals of which only 445 or 2 per cent. were found to be pigmented and in only about half of them (*i.e.*, 1 per cent.) the appearance was congenital, the pigmentation in the other half being due to known causes. The castes showing the largest percentage of cases are named in the margin. But the largest figures are found among the Jats, Chamars, and Brahmans. Melanoglossia.

Caste.	No. of tongues examined.	Percentage of melanoglossia.	Caste.	No. of tongues examined.	Percentage of melanoglossia.
Biloch ...	12	75	Musalli ...	25	64
Ghirath ...	30	37	Qureshi ..	3	67
Machhi ...	3	67	Jat ...	978	2
Mahajan ...	7	29	Chamar ...	410	4
Meo ..	3	67	Brahman ...	506	2

The proportion of pigmented tongues was found to be much larger in the jails. The number of prisoners examined was 633 and 52 of them were found to have melanoglossia, while four had tongues pigmented from other causes.

The castes showing most cases of melanoglossia are noted in the margin. The Jats have a small percentage, although owing to their numerical superiority in the jails, they supplied most cases.

Caste.	No. of tongues examined.	Melanoglossia. Actual No.	Percentage.
Jat	226	12	5
Chuhra ...	38	5	13
Sansi	24	4	17

The general conclusion from the above statistics would be that similarly to blue patches, melanoglossia is most common among the lower castes, but the presence of cases in all grades of castes from the Brahmans and Rajputs down to the Chuhras would preclude the association of the feature with race. The large percentage among the Biloches might raise a presumption, but the number of cases examined is too small to justify a conclusion.

The Mendelian Law.

593. Efforts were made to collect information bearing on the existence of the Mendelian Law in crosses between different races. The only field for observation was the combination of Europeans and Indians. With this view, the Principals of the Lawrence Military Asylum, Sanawar, and Lawrence Memorial School, Murree, were addressed. They were, however, unable to supply any information, owing to the difficulty of ascertaining the nationality of the parents of children of mixed parentage. Nor did enquiries, made from other persons in a position to give an opinion on the subject, bear fruit.

THE ETHNOGRAPHIC GLOSSARY OF CASTES.

Glossary.

594. In compliance with the Census Commissioner's instructions, a brief account of each of the castes returned in Table XIII is given below in the form of an ethnographic glossary. The description of such castes as have not been fully dealt with before, or in respect of which some additional information was forthcoming, will be found to be somewhat fuller. References to the books containing information about each caste have been quoted at the beginning of the section relating thereto. The population of, and the religions professed by, the members of each caste have been printed in the margin, and the synonyms have also been put together there.

No account has been given of the minor castes named on the title page of the Table, which are insignificant in strength.

The words "Rose's Glossary" indicate "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province," by Mr. H. A. Rose, I. C. S., edition 1911; and "Crooke's Tribes and Castes" stand for "The Tribes and Castes of the North West Provinces and Oudh," by Mr. W. Crooke, B. A., edition 1891.

The following abbreviations have been used in the Glossary :—

H=Hindu.	J=Jain.
M=Muhammadan.	B=Budhist.
S=Sikh.	C. R.=Punjab Census Report.

Syn.=Synonyms.

1. Abdal.
Population ... 467
Males ... 234
Females ... 233
(M.)

(*Rose's Glossary, Vol. II, page* 1)—

ABDAL is a small caste of Muhammadans found in the Kangra and Hoshiarpur Districts, and the Bilaspur, Chamba, Mandi and Suket States. They are beggars and wandering singers, performing specially at Rajputs' funerals and weddings. They are quite different to a class of wandering Muhammadan fakirs known by the same name.

2. Agari (Agir).
Population ... 3,027
Males ... 1,574
Females ... 1,453
(H. M.)

(*C. R.* 1881, *para.* 638; *Rose's Glossary, Vol. II, page* 3; *Crooke's Tribes and Castes, Vol. I, page* 13)—

AGARIS are all Hindus with the exception of 13 Muhammadans. They are found chiefly in the Rohtak, Gurgaon, Delhi and Multan Districts. The occupation followed by them is salt making. The Agáris of the Gurgaon District claim descent from the Rajputs of Chittor. Their social position is said to be fairly good, being above that of Lohars and below that of Jats.

3. Aheri (Heri).
Population ... 19,505
Males ... 10,568
Females ... 8,937
(H. S. M.)

(*C. R.* 1881, *para.* 576; *C. R.* 1891, *para.* 260; *Rose's Glossary, Vol. II, page* 4; *Crooke's Tribes and Castes, Vol. I, page* 39)—

AHERIS are found mostly in the Hissar, Gurgaon, Karnal and Ambala Districts and the Patiala and Jind States. They are all Hindus, except in the Phulkian States, where they follow the Sikh and Muhammadan religions as well. They generally work in reed and grass and move about in gangs in search of employment as labourers or as reapers at harvest time. In appearance and physique they resemble the Bawarias and live outside the main village homesteads. In the Rohtak District, 320 Heris (145 males and 175 females), were by mistake classified under Hesi. These figures have been included in the total given in the margin.

4. Ahir.
Population ... 208,594
Males ... 116,380
Females ... 92,214
(H. S. J. M.)

(*C. R.* 1881, *para.* 493; *Crooke's Tribes and Castes, Vol. I, page* 49; *Rose's Glossary, Vol. II, page* 4)—

AHIRS, probably derived from Abhir [descendant of Brahman father and Ambashta (Brahman father and Vaishya mother) mother, according to Manu] mentioned in the Bhagwat Purana, are a pastoral and agricultural caste, mostly Hindus, found mainly in the Delhi Division, Ferozepore District and Dujana, Pataudi and Phulkian States. Their social standing is the same as that of the

Jats and Gujars. They own land and have been declared an agricultural tribe in the Delhi Division (except Simla) and the districts of Shahpur, Mianwali and Multan. They also enlist in the army. The Jadubansis and Nandbansis claim to be of Rajput descent and are trying to separate themselves from Gawalbansis.

5. Arab. Population 969, Males ... 548, Females ... 421 (M.)

(*C. R.* 1881, *para.* 500; *Rose's Glossary, Vol. II, page* 13)—

Arab is a purely Muhammadan tribe. Of the 969 persons, 958 have been returned in the Bahawalpur State. They are reported to be the descendants of two persons Bhikhu and Shadi Khan who came from Arabia and settled in the State long ago. The caste is still mostly endogamous, but intermarriage with the Jats is allowed in cases of necessity. The marriage customs are similar to those of the Jats, and the group should apparently be considered a sub-caste of Jats. They were, however, treated as a separate caste with reference to the previous Census returns. The entries include some of the 241 persons born* in Arabia who gave their tribe as Arab.

6. Arain. Population 977,601, Males ... 541,189, Females ... 436,412 (H. S. J. M.)

(*C. R.* 1881, *paras.* 485 *and* 486; *Rose's Glossary, Vol. II, page* 13)—

Arains are mostly Muhammadans. They have been declared an agricultural tribe throughout the Province with the exception of the Rohtak, Gurgaon, Simla, Kangra, Jhelum, Rawalpindi and Attock Districts, where their number is very limited. Apparently a functional caste with a strong nucleus of converted Kambohs, some of whom still call themselves Kamboh Arains. There are still 1,186 Hindu Arains, mostly in Patiala (803) and Karnal (290), and the Kambohs have a sub-caste called Arain. The term is derived probably from Rain or Rahin, equivalent to Rahak (tiller of soil).

7. Arora (Rora). Population 673,665, Males ... 362,728, Females ... 310,937 (H. S. J. M.)

(*C. R.* 1881, *paras.* 543 *and* 544; *C. R.* 1901, *pages* 302 *and* 307; *Rose's Glossary, Vol. II, page* 16)—

Aroras are mostly Hindus and Sikhs with only 286 Muhammadans. They are scattered over the whole Province, but are found mainly in the Multan, Rawalpindi and Lahore Divisions, the Ferozepore District and the Bahawalpur State. Their traditional occupations are trade and money-lending, but some of them own and live on land. The Aroras occupy very nearly the same social position as Khatris. Their customs and traditions strongly point to a Khatri origin. The Arora or Rora is evidently connected with Arorkot near Rori (Sukkur), the ancient capital of Sindh. Pandit Radha Prasad has, in a recently published pamphlet,† tried to connect the Aroras through Odra, one of the descendants of Arjun (Kártavírya), with the Chandra Bansi Rajputs. Odradesh, according to the Mahabharat and Brihat Samhita, was situated somewhere south or south-east of the Punjab. The Kshattriyas appear to have fled to this country from the persecution of Parshu Ram and started work as artizans, giving up, in some cases, the sacred thread, in order to conceal their identity. Odra may have become Rodra, giving place in time to Ror and Aror or Rora and Arora. Odradesh is mentioned in the Mahabharta (Sahdev Digvijaya) and the Odra caste is referred to as Kshattriya degraded to Shudra, in Manu, X, 43—45. Pandit Radha Prasad has explained that the degradation was temporary.

The Lohanas of Sindh, who are probably identical with Aroras, may represent a functional division of the caste which worked in iron (*Loh* = iron) similar to Lohar. They developed later on as a trading class and moved up through Arorkot, along the Indus, to the Punjab. Throughout the western Punjab, they are known as Kirars which is probably a corruption of Kirat and would connect them with the Keratdesh (Bikaner). It may be an earlier name than Arora. Their division into Southern (Dakhna) and Northern (Utradhi) may possibly be due to Budhist influence.

The figures of Aroras printed in Table XIII include 418 persons (214 males and 204 females) returned in the Rohtak District who are really Rors. These figures have been excluded from the population given in the margin above.

8. Arya. Population 213, Males ... 135, Females ... 78 (H.)

The term Arya appears as a caste for the first time at this Census. A few staunch members of the Arya Samaj who do not believe in the association of caste with birth, refused to mention the caste in which they were born, and have returned Arya as their caste as well as sect. The figures were reported from only five districts. (For an account of the sect, see paragraph 178.)

9. Awan. Population 425,931, Males ... 226,991, Females ... 198,940 (M.)

(*C. R.* 1881, *paras.* 465 *and* 466; *C. R.* 1891, *page* 337; *Rose's Glossary, Vol. II, page* 25)—

The Awans describe themselves to be of purely foreign extraction, *i. e.*, as descended from one Kutab Shah, who was a descendant of Ali. The origin of this tribe, formed at one time, the subject of a good deal of discussion. The

* The pure Arabs should in future be distinguished from Arab Jats.
† Arorvansha Vyavastha, by Pandit Radha Prasad of Lahore, edition Sambat 1969 (A.D. 1912).

late Sir Denzil Ibbetson discussed the different theories, one of which, propounded by General Cunningham, was that Awans as well as the Janjuas were Anuwans or descendants of Anu and that they held the plateaus which lie north of the Salt Range, at the time of the Indo-Scythian invasion. Another theory advanced by Mr. Thomson, Settlement Officer, Jhelum, was that the Awans were a Jat race who came from the north-west of Dera Ismail Khan, and Major (afterwards Colonel) Wace was also inclined to give the Awans a Jat origin. Sir Denzil Ibbetson was struck by the existence of Hindu names in the genealogical trees of the Awan chiefs of Kala Bagh, such as, Rai Harkaran, immediately below the name of Kutab Shah, and by the fact that the Awans employed Hindu Brahmans as family priests. The existence of Hindu names in the genealogical records was an obstacle, not very easy for the advocates of the foreign origin theory to overcome, and an ingenious story was put forward in 1891 (see quotation on page 337 of the Punjab Census Report, 1891) in order to explain away the difficulty by reference to the tradition, that the Awan descendants of Kutab Shah were converted (reconverted) to Hinduism by a Jogi about a hundred years after Kutab Shah's death, and that the miracles of one Sayad Abdur Rahman Nuri restored them to the faith of the Prophet. The writer, however, seems to have got mixed up about the conditions of Hindu society, for at the time of the Muhammadan invasions, no conversion to Hinduism was permissible, nor could any Hindus, proselytized into Islam, be reconverted. Apparently, fiction affected the top of the genealogical trees, and the names of the ancestors immediately preceding the conversion of the families to Islam could not be easily forgotten. The term is supposed to have been derived variously from A'awan (helper) and Amán (trust). Mr. Rose favoured the former derivation and seemed to be inclined to believe their origin and descent from Kutab Shah, but the identity of the eponymous septs which looked like Hindu names did not fail to attract his attention. With due deference to the opinions of those who have based their conclusions upon extensive study and research, I venture to think that the Awans are of purely local origin. The name Awan is the unalloyed Sanskrit term *Awan* or *Awán* meaning defender or protector. I agree with Mr. Thomson and the late Col. Wace, in thinking, that they were originally Jats and to this day, we find a sub-caste of Jats called Awan, with a strength of over 21,000 souls, spread over the Rawalpindi, Multan and Lahore Divisions, the Ambala, Kangra, Jullundur and Ferozepore Districts and the Kapurthala and Bahawalpur States. They have probably, from time immemorial, been located in the tract, north of the Salt Range, and appear to have received the title of Awan in the Hindu times, owing to the successful defence of their stronghold against aggression. At a much later date—*i.e.*, after the Muhammadan invasions, they seem to have been converted by Sayad Kutab Shah and owing to the feudal system which prevailed in this tract till very recent times, the conversion of the chiefs would appear to have resulted in the proselytization of the whole tribe without exception. The Awans then began to call themselves Kutab Shahis—*i.e.*, the followers of Kutab Shah, like the sect names of Ram Rai, Ram Dasi, Gulab Shahi, Din Panahi, etc., which are still so common. A study of the Awankari tract of the Mianwali District, which I have had the privilege to make, places the Hindu origin of Awans beyond the shadow of doubt. At a village called Nammal, which is one of the important centres of this tract, a Bhat (bard) described in flowing terms how each of the clans (*Varhis* or *Múnhis*, as they are variously called) were descended from the warrior chiefs. The descendants of Sigh Singh were called Sighâls, of Bhag Singh—Bhagwals and of Hulach Singh—Hulchals, and so on. The whole tract bears traces of Hindu names. For instance, a small hillock in the centre of the valley is called Majhwan (Sanskrit *Madhyawan*) because it is situated in the centre of a level tract. The place is also strongly associated with the legend of Raja Rasaloo and Sirkup and the ruins of a fort overlooking this village are pointed as the residence of the latter who was a Rajput chief. Another noticeable place of archæological interest in the Awan country is the village called Amb, in the Salt Range, which was the capital of Raja Amrik, another Rajput chief. The style of architecture in the ruins points to something like 1,000 A. D. and the tradition of the Awans seems to connect them with this period. Moreover, this tribe still retains strong traces of Hindu customs. Most Awan families, for instance, still have Bhats (bards) as their retainers, who act as regular genealogists. Some of the Awan chiefs weigh themselves with *Satanájá* (seven grains) on their birth-day anniversary, like the orthodox Hindus, and give away the grain in charity. The wearing of small gold ear-rings (called *Birbalis*) still distinguishes the well-to-do Awans. The tribe has strong endogamous tendencies, and possesses numerous other unimportant customs which are similar to those of the Hindus. A comparison of the sub-castes makes it simply impossible that the Awans should be an Arabian tribe who came in as

Sub-castes of Awan.	Castes in which also found.	Sub-castes of Awan.	Castes in which also found.
Ahir	Ahir, Jat, Rajput.	Kang	Jat.
Baryal	Jat, Rajput.	Kanial	Jat, Rajput.
Bhat	Brahman, Jat, Khatri.	Katwal ...	Jat, Rajput.
Bhatti	Jat, Rajput.	Khattar ..	Jat, Rajput.
Chand	Jat, Rajput.	Khokhar ...	Jat, Rajput.
Chauhan ...	Jat, Rajput.	Langah ...	Jat, Rajput.
Gang	Jat.	Mahar	Jat, Rajput.
Hanjra	Jat, Rajput.	Mandial ...	Jat, Rajput.
Harpal	Jat.	Mohial	Brahman, Jat.
Janjua	Jat, Rajput.	Nahar	Aggarwal, Jat, Rajput.
Jaspal	Jat, Rajput.	Nanak Shahi ...	Brahman.
Jaswal	Rajput.	Naru	Jat, Rajput.
Jat	Jat, Rajput.	Panwar ...	Jat, Rajput.
Jatala	Jat, Rajput.	Rajput	Jat, Rajput.
Jhammat ...	Jat, Rajput.	Ranghar ...	Rajput.
Kahut	Jat, Rajput.	Sahotra ...	Jat, Rajput.
Kakar	Jat, Khatri, Rajput.	Sial	Jat, Rajput.
Kalar	Jat.	Sindhu	Jat.
Kalial	Jat, Rajput.	Vains	Jat, Rajput.

invaders or followed in the wake of one of the Muhammadan conquerors. Of the 710 major sub-castes of Awans, 241 with 340 per mille of the total population are common, with Aggarwals (9), Ahir (16), Biloch (40), Brahman (59), Jat (181), Khatri (67) and Rajput (152). I give in the margin, a few instances of sub-caste names which are common with those of the castes mentioned above. The details will be found in Appendix to Table XIII (Part III of this Report).

The enormous number of such identical terms can only be possible if the Awans were descended from a common stock or originally formed part of one of the larger castes. The similarity is most marked with the Jat and Rajput sub-castes. The theory of their Jat or Rajput origin, therefore, seems to be the most plausible. The Jats themselves, as explained under the proper head, have a large mixture of Rajput blood, for Rajput is after all a status designed originally for the descendants of warrior chiefs, and the Rajputs, Khatris and Jats have a certain proportion of degraded Brahmans amongst them. This would account for the occurrence of identical sub-castes amongst the different castes above alluded to. The above is, however, a theory which I have put forward on the basis of my own observations, and I trust that it may be confirmed hereafter by archæological research.

10. Baddun (Badu).
Population 1,630
Males ... 878
Females ... 752
(M. H.)

(*C. R.* 1881, *para.* 594; *Rose's Glossary, Vol. II, page* 32)—

Badduns are Muhammadans, with the exception of 4 persons who have returned themselves as Hindus. They are a Gipsy tribe returned chiefly from the tracts lying between the Sutlej and Ravi. The men work in straw and make pipebowls while the women bleed by cupping. They also lead about bears.

11. Bagri.
Population 1,262
Males ... 754
Females ... 508
(H. S. M.)

(*C. R.* 1881, *para.* 563 (*a*); *Rose's Glossary, Vol. II, page* 33)—

Bagris are mostly Hindus and have been returned chiefly from the Multan Division. This is a geographical term meaning one from Bagar or the prairies of Bikaner. They are also sometimes called Marecha or Marija. In many cases they have given their real castes, which usually belong to the touchable classes. They come into the Punjab for work on canals, etc., as labourers.

12. Bahrupia.
Population 841
Males ... 445
Females ... 396
(S. H. M.)

(*C. R.* 1881, *para.* 529; *Rose's Glossary, Vol. II, page* 34)—

Bahrupias are mostly Sikhs and have been returned chiefly from the Gujrat District. Bahrupia means a disguised man, *i.e.*, an actor or mimic. It is a functional caste made up by accretions from other castes. The Bahrupias of Sialkot, for instance, have returned themselves now as Rajputs, having been declared so by order of the Deputy Commissioner and have consequently merged in the agricultural tribes.

13. Bahti.
Population 4,212
Males ... 2,335
Females ... 1,877
(H. S. M.)
Syn.—*Chang, Ghirath.*

(*C. R.* 1881, *para.* 489; *Rose's Glossary, Vol. II, page* 34)—

Bahtis are mostly Hindus, and have been returned principally from the Nahan State. They are cultivators and labourers and are considered to be degraded Rajputs.

14. Bairagi.
Population 37,979
Males ... 22,529
Females ... 15,450
(H. S. M.)

(*C. R.* 1881, *para.* 521; *C. R.* 1891, *page* 122; *C. R.* 1901, *page* 130; *Rose's Glossary, Vol. II, page* 35; *Crooke's Tribes and Castes, Vol. I, page* 112)—

Bairagi is a Vaishnava religious order, scattered almost all over the Province, but found in large numbers in the eastern Punjab. Although belonging to an ascetic order, many of them have formed into an endogamous caste. In the Karnal District they hold large villages. Information regarding the Grihasti (householder) Bairagis was noted on the Sorter's tickets with reference to the entry of occupation and it has been ascertained that only 13,994 (males 8,935,

females 5,059) belonged to the religious order or lived on begging. The females are really ordinary beggars who have assumed the title of Bairagins. But there are 23,985 Gribasti Bairagis who lead a married life like ordinary householders. These persons returned themselves as Bairagi by caste and Sanatan Dharmi by sect.

Besides the figures noted in the margin, there were 3,443 (Hindus 3,316, Sikhs 125, Muhammadans 2) persons who gave their caste as Fakir and sub-caste as Bairagi. These obviously belong to the religious order as distinguished from the householders.

15. **Bangali.** Population 1,130; Males ... 631; Females ... 499; (H. S. M.)

(*C. R.* 1881, *para.* 585; *C. R.* 1891, *page* 291; *Rose's Glossary, Vol. II, page* 56; *Crooke's Tribes and Castes, Vol. I, page* 143)—

Bangalis (mostly Hindus) are a vagrant tribe who wander all over the Province and eat all kinds of vermin. They keep dogs and donkeys and exhibit snakes. Their women dance and sing. They are quite distinct from Bengali, a geographical term, meaning a native of Bengal.

16. **Bania-Aggarwal.** Population 373,622; Males ... 202,186; Females ... 171,436; (H. J. S. M. B.); Syn—*Baqqál, Vaish.*

(*C. R.* 1881, *paras.* 532 *and* 533; *C. R.* 1891, *page* 291; *C. R.* 1901, *page* 327; *Rose's Glossary, Vol. II, page* 59; *Crooke's Tribes and Castes, Vol. I, page* 174)—

Bania is the Hindu commercial class, and the term which is a functional one is of very old standing. Nevertheless there are distinct groups included in the term, of which Aggarwal is one. Notwithstanding clear instructions to the Enumerators to enter names of distinct groups, 9,952 males and 5,192 females returned themselves as Bania, chiefly in the Jullundur and Lahore Divisions and the Patiala State. Sufficiently full accounts of the traditions regarding the origin of Aggarwals have already been given. A few points may, however, be added. The distinction of Dassa and Bisa evidently signifies Dása, *i.e.*, Dasi Sut (son of a slave girl or handmaid) and Vanshya (belonging to the family). Such distinctions are even now in vogue among the Rajputs who call the son of a wedded Rajput wife a Mian and that of a maid-servant a Sartora. 'Dásá' got corrupted into Dassa (having 10) and Vanshya was probably modified into the relative term Bisa (having 20). Whatever the derivation of Aggarwal may be, the custom of worshipping arms and a horse on *Dussehra*, prevalent among the members of this caste and the notable fact that they worship their *Bahis* (account books) on the *Dussehra*, instead of the Dewali like the purely trading classes (Marwaris and Bhatias of Bombay), are a strong indication of their Kshattriya (warrior) origin.

17. **Bania-Saralia.** Population 7,456; Males ... 4,236; Females ... 3,220; (H. S. J.)

(*C. R.* 1881, *para.* 533; *C. R.* 1901, *page* 327; *Rose's Glossary, Vol. II, page* 59)—

Saralias are mainly Hindus and are found chiefly in the Ambala District and the Kalsia and Patiala States.

18. **Bania-Oswal.** Population 5,662; Males ... 3,012; Females ... 2,650; (H. J. S.)

(*C. R.* 1881, *para.* 533; *C. R.* 1901, *page* 327; *Rose's Glossary, Vol. II, page* 59; *Crooke's Tribes and Castes, Vol. IV, page* 97)—

Oswals are almost all Jains and live mostly in the Hissar, Ambala, Ferozepore, Lahore, Amritsar, Sialkot, Rawalpindi and Multan Districts and the Patiala State. They have a separate tradition from Aggarwals, and, although they also claim a Kshattriya origin, the probabilities are that they are descended from the trading class of the ancient town of Ôs.

19. **Bania-Mahesari.** Population 2,105; Males ... 1,032; Females ... 1,073; (H. J. S.)

(*C. R.* 1881, *para.* 533; *C. R.* 1901, *page* 328; *Rose's Glossary, Vol. II, page* 59; *Crooke's Tribes and Castes, Vol. III, page* 407)—

Mahesaris are almost all Hindus found chiefly in the Hissar, Rohtak, Gurgaon and Delhi Districts and the Patiala State. Mahesari is obviously a religious term signifying a sect. The worship of Shiva probably attracted some *Vanijyas* (Banias), who formed into a separate group, from the other members of the caste who were staunch devotees of Vishnu.

20. **Bania-Khandelwal.** Population 148; Males ... 70; Females ... 78; (J.)

(*C. R.* 1901, *page* 137; *Crooke's Tribes and Castes, Vol. III, page* 225)—

Khandelwals are all Jains returned from Hissar, Jullundur and Sialkot. It is a geographical term meaning one who belongs to Khandela (north of Jaipur). They also claim a Kshattriya origin but the legend given by Crooke is a feeble one.

21. **Banjara.** Population 8,634; Males ... 4,800; Females ... 3,834; (H. S. M.)

(*C. R.* 1881, *para.* 547; *Rose's Glossary, Vol. II, page* 62; *Crooke's Tribes and Castes, Vol. I, page* 149)—

Banjaras belong to all religions—*viz.*, Hindu, Sikh and Muhammadan, and are found in almost all parts of the Province. They are itinerant traders and carriers and go about, piercing noses and ears of children, and selling ear and nose rings and other cheap ornaments. The Musalman Banjaras are pedlers. The Banjaras of the eastern Punjab are allied to the Labanas of the western districts.

22. **Barar.** Population 6,119; Males ... 3,300; Females ... 2,819; Syn.—*Dhai.*; (H. S. M.)

(*C. R.* 1881, *para.* 655; *Rose's Glossary, Vol. II, page* 64; *Crooke's Tribes and Castes (see Basor), Vol. I, page* 222)—

Barars (Dhai), who are chiefly Hindus, are found in the Ambala, Karnal, Kangra, Hoshiarpur, Jullundur, Lahore, Amritsar and Gurdaspur Districts and the States of Nahan, Simla and Patiala. They are basket makers and bamboo workers, and belong to the low castes of the hills.

23. Barwala.

Population 63,666
Males ... 34,830
Females ... 28,836
Syn.—*Batwal, Chaukidar.*
(H. S. M.)

(*C. R.* 1881, *para.* 652; *C. R.* 1891, *page* 291; *Rose's Glossary, Vol. II, page* 66)—

Barwala are mostly Muhammadans, returned chiefly in the Lahore Division and the Lyallpur District. They are a low caste and work as watchmen, make mats and perform other menial duties. They are akin to the Batwals of the higher hills.

24. Batwal.

Population 21,991
Males .. 11,970
Females ... 10,021
Syn.—*Barwala.*
(H. S. M.)

(*C. R.* 1881, *para.* 652; *C. R.* 1891, *page* 292; *Rose's Glossary, Vol. II, page* 66)—

Batwals are mostly Hindus, found chiefly in the Sialkot, Lyallpur and Kangra Districts. They are a low menial caste who occupy much the same position as Chamars, but do not work in leather. Their occupations are the same as those of Barwalas of the plains.

Under Batwal have been classed Karawaks or Karaunks returned in Keonthal (179) and Palampur (76). The word is probably a corruption of Karawar,* of Manu, who was descended from *Nishad* and *Vaidehi* and was *Charmkár* (leather worker) by profession. Later books assign the profession of carrier (*Chhatrdhár, Narwahan,* etc.) to him. Karawars evidently took up the work of watchmen and messengers, got mixed up with Batwals of their profession and began to be treated more or less as a sub-caste of the latter. In Keonthal they are still treated as a separate caste and are said to be descended from a Kanet who was excommunicated for removing a dead calf from his house. Their status is better than that of Kolis and Badis and similar to that of Batwals.

25. Bawaria (Baoria).

Population 32,868
Males ... 17,495
Females ... 15,373
(H. S. M.)

(*C. R.* 1881, *para.* 575; *Rose's Glossary, Vol. II, page* 70; *Crooke's Tribes and Castes, Vol. I, page* 228)—

Bawarias are mostly Hindus, returned in the Hissar, Gurgaon, Ferozepore, Lahore, and Lyallpur Districts and the Faridkot, Patiala and Bahawalpur States. They are a criminal tribe which lives mainly by hunting. They also make articles of grass, straw and reed and are sometimes employed as field labourers and even cultivate land as tenants. To the three derivations of the name given by Crooke, should be added that from Banwar or Wanwar meaning a rope net made for catching pig. The term Wanwaria is still used indiscriminately in the central and western Punjab for Mahtam, Labana or even Biloch hunters who net pigs.

26. Bazigar.

Population 36,354
Males ... 19,631
Females ... 16,723
(H. M. S.)
Syn.—*Nat, Badi (in Delhi and Ambala).*

(*C. R.* 1881, *para.* 588; *C. R.* 1891, *page* 337; *Rose's Glossary, Vol. II, page* 79; *Crooke's Tribes and Castes, Vol. IV, page* 56)—

Bazigars who are mostly Hindus are scattered all over the Province. They are a Gipsy tribe of vagrant habits who wander about practising acrobatic feats. They are also known as Bádi and are akin to the Nats.

27. Beldar.

Population 1,099
Males ... 514
Females ... 585
(H. M.)
Syn.—*Od, Odh.*

(*C. R.* 1881, *para.* 573; *C. R.* 1891, *page* 311 (*see Ods*); *Rose's Glossary, Vol. II, page* 79; *Crooke's Tribes and Castes, Vol. I, page* 237)—

Beldars, mostly Muhammadans, are found in the Lahore, Gurdaspur and Hissar Districts. Hindu Beldars have been returned principally from the Hissar District. This is an occupational term, the name being derived from *Bel* "mattock" and denoting all those who work with it.

28. Bhabra.

Population 11,898
Males ... 6,578
Females ... 5,320
(H. S. M. J.)

(*C. R.* 1881, *para.* 538; *Rose's Glossary, Vol. II, page* 80)—

Bhabras are generally followers of the Jain religion and belong mostly to the Bania class, being traders by profession. They are found mainly in the Jullundur and Lahore Divisions and the Patiala State. The Muhammadans (69) have been returned from the Maler Kotla State alone.

29. Bhand.

Population 835
Males ... 400
Females ... 435
(H. S. M.)
Syn.—*Basha, Naqqal.*

(*C. R.* 1881, *para.* 530; *Rose's Glossary, Vol. II, page* 83; *Crooke's Tribes and Castes, Vol. I, page* 256)—

Bhands, chiefly Muhammadans, have been returned mainly in the Rawalpindi and Multan Divisions. They are clowns and actors who amuse people with their comic performances.

30 Bhanjra.

Population 1,264
Males ... 697
Females ... 567
(H. S. M.)

(*C. R.* 1881, *para.* 654; *Rose's Glossary, Vol. II, page* 84)—

Bhanjras, mostly Hindus, are found mainly in the Hoshiarpur and Jullundur Districts. They are bamboo workers and much the same as Dumna.

31. Bharai (Bharain).

Population 58,400
Males ... 32,166
Females ... 26,234
(H. S. M.)

(*C. R.* 1881, *para.* 523; *C. R.* 1891, *pages* 135 *and* 292; *Rose's Glossary, Vol. II, page* 84)—

Bharais (Bharain) are met with almost all over the Province. They are mostly Musalmans, but a few of them are still Hindus. They are a class of beggars who go about beating the drum. The Musalman mendicants of Sakhi Sarwar are also known by this name. They beg in the name of Sakhi Sarwar, singing songs to the accompaniment of a drum.

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* Manu, Chapter X, 36.

32. Bharbhunja.
Population 6,017
Males ... 3,345
Females ... 2,672
(H. M.)

(*C. R.* 1881, *para.* 620; *C. R.* 1891, *page* 292; *Rose's Glossary, Vol. II, page* 86; *Crooke's Tribes and Castes, Vol. II, page* 13)—

BHARBHUNJAS are mostly Hindus. They are found mainly in the eastern districts and states. They are grain parchers by profession. It is really a functional term applied to Jhinwars or Bhatiaras who subsist on this industry.

33. Bhat (Rai, Bhatra).
Population 37,130
Males ... 19,678
Females ... 17,452
(H. S. M. B.)

(*C. R.* 1881, *para.* 526; *C. R.* 1891, *page* 327; *Rose's Glossary, Vol. II, page* 94; *Crooke's Tribes and Castes, Vol. II, page* 20)—

BHATS are mostly Hindus. Muhammadan Bhats number only 1,524, of whom 522 are found in the Loharu State alone. They are found almost all over the Province, but their number is large in Nahan, Hoshiarpur, Hissar and Sialkot. They are genealogists and family bards.

There appears to be much confusion about Bhats. Bhat and Rai were originally honorific titles given to Brahman scholars, philosophers and poets of distinction such as Kumaril Bhatt, Kulluk Bhatt, Nageshwar Bhatt; but there was also a mixed caste descended from Kshattriya father and Brahman mother whose occupation was that of bard or panegyrist.—*Kshattriyá vipr kanyáyám bhatto jato nuvâchakah.* This latter caste was of a lower status than the Brahmans. The association of the title Bhatt with the Brahmans who made a speciality of poetic composition or of panegyrics, and the fact that ordinary priests had to keep charge of the genealogical tables of their clients, as they still do in places where there are no bards, appear to have led to the two classes being mixed up. The Brahman Bhattas, however, never acted as minstrels, unless they degraded themselves to the position of the mixed caste. It was the latter which on conversion to Islam was treated more or less similarly to the Mirasis, because having lost the respect which panegyrists enjoyed in the Hindu society with reference to their Kshattriya-Brahman origin, their avocation of living upon the gifts of their clients at ceremonial occasions, when their praises were sung, could not but reduce them to the grade of menials. On the other hand, the mixed caste of Bhat degraded into Bhatras, who made a profession of fortune telling and begging. To this day we have the Bhat caste as well as a Bhat or Rai sub-caste of the Brahmans, who claim descent from illustrious poets, etc., and are treated on equal terms by other Brahmans. The other bards rank lower even in the Hindu society but not quite so low as Mirasis. In the north-west Punjab, the difference between the Muhammadan Bhats and Mirasis is still marked. A bard will not go singing and begging like minstrels. He receives his dues annually or at festive occasions, when he recites eulogies of the family concerned. His services are also requisitioned in connection with marriage. But the distinction is fast disappearing and in many places the Muhammadan bards, who intermarry freely with the Mirasis, are known by that name.

34. Bhatia.
Population 22,047
Males ... 11,882
Females ... 10,165
(H. S. M. J.)

(*C. R.* 1881, *para.* 542; *C. R.* 1901, *pages* 302, 303 *and* 308; *Rose's Glossary, Vol. II, page* 90; *Crooke's Tribes and Castes, Vol. II, page* 37)—

BHATIAS are Hindus and Sikhs with 18 Muhammadans and 10 Jains, and are found mainly in the Lahore, Rawalpindi and Multan Divisions. They are a class of Rajputs who originally came from Bhatner, etc., but have taken to commercial pursuits. Bhatias are in this Province engaged for the most part in petty shopkeeping.

35. Bhatiara.
Population 7,930
Males ... 4,118
Females ... 3,812
(H. M. S.)
Syn.—*Nanbai, Tabákhi.*

(*C. R.* 1881, *para.* 620; *C. R.* 1891, *page* 293; *Crooke's Tribes and Castes, Vol. II, page* 34)—

BHATIARAS are all Muhammadans, with the exception of 18 Hindus and 1 Sikh. They are found mainly in the Delhi Division (except Simla), the Muzaffargarh and Dera Ghazi Khan Districts and the Patiala State, and are bakers and sellers of cooked food, probably of Jhinwar origin. The term is evidently functional.

36. Bhatra.
Population 938
Males ... 473
Females ... 465
(H. S. J.)
Syn.—*Ararpopo, Bojharu.*

(*C. R.* 1881, *para.* 552; *C. R.* 1891, *page* 293; *Rose's Glossary, Vol. II, page* 93)—

BHATRAS are both Hindus and Sikhs, with the exception of 2 Jains and have been returned mostly from the Jullundur, Lahore, Gurdaspur, Gujranwala, Lyallpur and Multan Districts and the Patiala State. They claim Brahman origin, but are evidently degraded Bhats. They receive offerings at eclipses, tell fortunes and go about begging in the garb of Sadhus.

37. Bhil.
Population 234
Males ... 105
Females ... 129
(H. S. M.)

(*Crooke's Tribes and Castes, Vol. II, page* 47)—

BHILS are all Hindus with the exception of 16 Sikhs and 6 Muhammadans returned chiefly in the Karnal and Delhi Districts and Bahawalpur State. They are immigrants from the central India and work as labourers in this Province.

38. Bhojki.
Population 1,551
Males ... 811
Femaes ... 740
(H. M.)

(*C. R.* 1881, *para.* 514; *Rose's Glossary, Vol. II, page* 107)—

BHOJKIS are mostly Hindus. The Muhammadans have been returned from the Jullundur, Lahore and Amritsar Districts and the Kapurthala State, and enquiries show that they were originally converts from the Bhojkis of Kangra. Hindu Bhojkis

are confined mainly to the Kangra District and the States of Bhagal and Nalagarh. They act usually as priests at the temples of the Goddess Jwala. In Bhavishya Puran and other Smritis Maghas, Suryavipras and Bhojkis are mentioned as synonyms. It is therefore likely that Bhojkis may be connected with the Suryadwija or Shakadwipa Brahmans who are supposed to be identical with the Maghas of Shakadwipa. The latter are supposed to have been invited as sun-priests by Samba, son of Krishna, and it is probable that while one section took charge of the Sun temples, another, *viz.*, the Bhojkis, took to fire worship as the votaries of Jwala, the goddess of fire. Being *Shaktikas*, they are not averse to the use of liquor. Even in Shakadwipa (Persia), the Maghas seem to have been addicted to drinking as the great Persian poet Hafiz once said '*Bamai Sajjádah rangin kun garat pir-i-Mughán goyad* (colour your prayer carpet with wine if the priest of Mughas (evidently Maghas) tells you so), and consequently the mere fact of their taking liquor should not, as thought by the late Sir Denzil Ibbetson, disprove their Brahman origin. Their *Shaktika* tenets evidently account for their connection with Jogis. Suryadvijas (appearing now as a sub-caste of Brahmans) have similarly been sometimes mixed up with Kayasthas owing to the existence of a *Gotra* of this name amongst them. Apparently, however, Suryadvijas and Bhojkis are Aryan priests of Shakadwipa who were on their immigration given the status of Brahmans, but did not, owing to their foreign origin, get quite absorbed into that *Varna*, maintaining their separate identity. Suryadvijas trace the account of their origin to Rigveda X, 61—19, instead of the Purusha Sukta X, 90—12. They are supposed to have sprung out of Surya's body* instead of Brahma's mouth and have therefore a clearly different origin to that of other Brahmans. Maghas, known as Magas, are still found in Karnal and Ambala, but they seem to have got confused about their origin (see account of Magas). They were recognized as Brahmans in Bhavishya Puran.

39. Biloch.

Population	532,499
Males ..	289,611
Females ...	242,888

(M.)

Syn.—*Jatt, Sarwan.*

(*C. R.* 1881, *paras.* 372-389; *C. R.* 1891, *pages* 293, 324 *and* 342; *C. R.* 1901, *pages* 161 *and* 322; *Rose's Glossary, Vol. II, page* 41; *Crooke's Tribes and Castes, Vol. II, page* 101)—

Biloch is a Muhammadan tribe found almost all over the Province except the Himalayan tract. Their chief abode is in Dera Ghazi Khan and the other districts of the Multan Division. They are graziers, cultivators, breeders of camels and traditional soldiers. The Biloches of Ambala and Karnal, Giloi Biloches of Lyallpur and Nur Mahram and Akla Hayat Biloches of Jhang form a criminal community (they have returned themselves as Jatoi Biloch). The Jatts or camel drivers of the western Punjab, who probably form a link between the Jats and Biloches, have also been classed with the latter, with whom they have got assimilated.

40. Bishnoi.

Population	19,416
Males ...	10,509
Females ...	8,907

(H.)

(*C. R.* 1881, *paras.* 242 *and* 561; *C. R.* 1891, *page* 139; *Rose's Glossary, Vol. II, page* 110; *Crooke's Tribes and Castes, Vol. II, page* 120)—

Bishnois are a purely Hindu caste, found chiefly in Hissar, Ferozepore and Bahawalpur. They are originally a Vaishnava sect, now forming an endogamous caste. They are generally cultivators and have been declared as members of an agricultural tribe in the Hissar District, where their number is very large.

41. Bodla.

Population	2,912
Males ...	1,528
Females ...	1,384

(M. H.)

(*C. R.* 1881, *para.* 519; *C. R.* 1891, *pages* 294, 337 *and* 342; *Rose's Glossary, Vol. II, page* 114)—

Bodlas are all Muhammadans, with the exception of 9 Hindus. They are found mainly in the Hissar, Ferozepore and Montgomery Districts. It is a section of Wattu Rajputs who now claim Qureshi origin from Abu Bakr Sadiq. They are agriculturists and graziers by occupation and have been declared to be an agricultural tribe in the Ferozepore and Lahore Districts.

42. Bohra.

Population	3,751
Males ...	1,989
Females ...	1,762

(M. H.)

(*C. R.* 1881, *para.* 535; *C. R.* 1891, *page* 338; *Rose's Glossary, Vol. II, page* 115; *Crooke's Tribes and Castes, Vol. II, page* 140)—

Bohras are mostly Hindus returned in the Delhi, Karnal and Simla Districts and the Mandi, Suket and Simla Hill States. The Muhammadans (136) were returned from Rawalpindi alone. Brahman money-lenders from Marwar are known as Bohras in the Delhi Division, while in the hills, any money-lender is known as such. The Muhammadan Bohras belong to Bombay.

43. Bot.

Population	598
Males ...	298
Females ...	300

(B. H. M.)

(*C. R.* 1881, *para.* 251; *C. R.* 1891, *page* 295)—

Bots are all Budhists, with the exception of 3 Hindus and 1 Muhammadan. They have been returned in the Chamba State alone. Bot is no caste. It is a geographical term apparently meaning a native of Bhutan, although it is used indiscriminately for up-country hillmen.

* Bhavishya Puran I, 145, 2.

44. **Brahman.**
Population 1,017,743
Males ... 562,036
Females ... 455,707
(H. S. M. J. B.)

(*C. R.* 1881, *para* 512 ; *C. R.* 1891, *page* 296 ; *C. R.* 1901, *page* 310; *Rose's Glossary, Vol. II, page* 116 ; *Crooke's Tribes and Castes, Vol. II, page* 143)—

Brahmans—(the priestly caste of the Hindus)—are scattered all over the Province. They now follow various professions from priesthood, teaching and Government service, to cultivation and menial service as cooks. Brahmans belonging to certain localities are enlisted in the army.

45. **Chamar.**
Population 1,128,704
Males ... 613,671
Females ... 515,033
(H. S. M. B. J.)
Syn.—*Ramdasia.*

(*C. R.* 1881, *paras.* 607 *and* 608 ; *Rose's Glossary, Vol. II, page* 147 ; *Crooke's Tribes and Castes, Vol. II, page* 169)—

Chamars, mostly Hindus and Sikhs, are found all over the Province. They are tanners and leather workers and act as field labourers and menials of the villages, particularly in the East. They rank higher than the Chuhras for, as a rule, they abstain from scavenging. The caste, which is, in its origin, functional, is of very old standing. *Charmkár* (worker in leather), a degraded Shudra, is mentioned in Manu and the other Smritis. Representing the lowest stratum of society, it has received accretions by degradation continuously from the higher castes; and this has led to various stories about their degradation and common origin with Banias, etc. One of these shows that Bano and Chano were two brothers, that the descendants of Bano were called Banias and those of Chano, who had been degraded by removing a dead calf, were known as Chamars. Another account says that the ancestor of the Chamars was a Brahman, one of four brothers who could not requisition the services of a scavenger to remove a dead calf. The youngest of them was ordered to do so and was promised to be purified, but on having obeyed the orders was excommunicated. These are, however, mere inventions, which are the outcome of the general tendency to aspire to a high origin.

46. **Chanal.**
Population 12,448
Males ... 6,440
Females ... 6,008
(H. S. M.)

(*C. R.* 1881, *paras.* 649, 650, 657 *and* 658 ; *Rose's Glossary, Vol. II, page* 151)—

Chanals are chiefly Hindus. These are low class menials in the hills corresponding to the Chamars of the plains. The caste is of old standing, as the term Chandal (son of a Shudra father and Brahman mother) is found in the old Hindu books.

47. **Chang.**
Population 6,373
Males ... 3,816
Females ... 2,557
(H. S. M.)
Syn.—*Bahti, Ghirath.*

(*C. R.* 1881, *para.* 439 ; *Rose's Glossary, Vol. II, page* 146)—

Changs are chiefly Hindus, returned mainly from the Gurdaspur District and the Kapurthala State. They are an agricultural class and appear to be identical with the Bahti and Ghirath.

48. **Changar.**
Population 40,407
Males ... 22,048
Females ... 18,359
(H. M. S.)

(*C. R.* 1881, *para.* 574; *Rose's Glossary, Vol. II, page* 153)—

Changars are generally Muhammadans, but 40 of them have returned themselves as Hindus against 60 in 1901. They are found mainly in the Jullundur and Lahore Divisions, and the Shahpur, Montgomery and Lyallpur Districts, and the States of Kapurthala and Bahawalpur.

They are a low caste supposed to be of aboriginal descent, who, according to tradition, were converted to Islam long ago by Shamas Tabrez of Multan. They are a vagrant tribe of the Gipsy type (the resemblance of the name Changar to Zügner and Kanjar is noticeable) who wander about in search of work, but have settled down in the neighbourhood of large towns. They take up all kinds of labour but are principally employed as reapers or on making baskets.

49. **Chhimba.**
Population 129,335
Males ... 71,591
Females ... 57,744
(H. S. M. J.)
Syn.—*Charhoa, Dhobi Namabansi.*

(*C. R.* 1881, *para.* 642 ; *Rose's Glossary, Vol. II, page* 166 ; *Crooke's Tribes and Castes, Vol. II, page* 222, *Chhipi*)—

Chhimbas belong to all religions, *viz.*, Muhammadan, Hindu and Sikh, and are found almost everywhere. They are calico-printers and dyers in madder, but seldom act as village menials, except as washermen. They are also called *Namabansi.*

50. **Chirimar.**
Population 762
Males ... 453
Females ... 309
(H. M.)
Syn.—*Banduqchi, Baiban, Bazdar, Mirshikar.*

(*C. R.* 1881, *para.* 563*A*)—

Chirimars are mostly Muhammadans returned mainly in the Gurgaon, Delhi, Karnal, Ambala, Ferozepore, Lahore and Gujranwala Districts and the Kalsia State. Chirimar is a functional term meaning bird catcher, but the small group has come to be recognized as a separate caste. Though small in strength, the caste has shown no sign of absorption by another caste. Indeed the total number has increased from 466 in 1901 to 762. The group appears to have been recruited mostly from the low castes.

51. **Chishti.**
Population 4,154
Males ... 2,254
Females ... 1,900
(M.)

(*C. R.* 1881, *para.* 518 ; *C. R.* 1891, *page* 193 ; *Rose's Glossary, Vol. II, page* 171 ; *Crooke's Tribes and Castes, Vol. II, page* 228)—

Chishti is a purely Muhammadan caste. It is really the name of a sect of Sufis, but the descendants of celebrated Chishti saints, such as Baba Farid of Pak Pattan claim the title by birth, thus converting the religious order into a caste. They are held in much respect. But only a limited number of them now act as preceptors (Pirs), the others having taken to agriculture and other professions.

52. Chuhra.
Population 925,535
Males ... 510,776
Females ... 414,759
(H. S. M. J.)
Syn.—*Bhangi, Mehtar, Rangreta, Khákrob, Vatal (Kashmiri Chuhra).*

(*C. R.* 1881, *para.* 597 ; *Rose's Glossary, Vol. II, page* 182 ; *Crooke's Tribes and Castes, Vol. I, page* 259, *Bhangi*)—

Chuhras are scattered all over the Province. They are the sweepers and scavengers. According to the instructions, all Chuhras not professing Christianity or Islam were to be entered as Hindus, for the purposes of classification, but the returns show 789,857 Hindus, 51,549 Sikhs and 84,128 Muhammadans. The religion of the Chuhras (who worship Balmik or Lalbeg) is a very flexible one. They are supposed to be of aboriginal descent, but accretions by degradation have, in any case, been so large that it is impossible to distinguish Aryan from aboriginal blood amongst them. They are the sweepers and scavengers, and as such hold the lowest position in the social scale, even lower than the Chamars, Chanals, etc. Chuhras are now taking to agriculture as tenants and farm servants.

53. Churigar.
Population 1,756
Males ... 920
Females ... 836
(H. M.)
Syn.—*Wangrigar.*

(*C. R.* 1881, *para.* 640; *Rose's Glossary*, *Vol. II, page* 214; *Crooke's Tribes and Castes, Vol. III, page* 230)—

Churigars are Muhammadans and Hindus, and have been returned mainly in the Hissar, Rohtak, Gurgaon, Kangra, Sialkot, Gujrat and Shahpur Districts. They are makers of bracelets of glass, lac or bell-metal, and are also known as Bangara, Maniar and Kachera.

54. Dabgar.
Population 676
Males ... 364
Females ... 312
(M. H.)

(*C. R.* 1881, *para* 610 ; *Rose's Glossary, Vol. II, page* 215 ; *Crooke's Tribes and Castes, Vol. II, page* 235)—

Dabgars are all Muhammadans, with the exception of 16 Hindus, and have been returned mainly in the Hissar, Karnal, Gujrat, Montgomery and Jhang Districts. They are makers of raw hide jars in which oil and *ghi* are carried and stored. Dabgar is, however, a functional term, and the occupation is followed generally by Khojas, Chamars and Chuhras.

55. Dagi and Koli.
Population 175,014
Males ... 90,503
Females ... 84,511
(H. S. M. B.)

(*C. R.* 1881, *paras.* 488, 611, 649, 650, 651, 657 *and* 658 ; *Rose's Glossary, Vol. II, page* 217)—

Dagi and Koli are mostly Hindus, and are found in the eastern Punjab and the Himalayan tract. They are low class hill menials corresponding to the Chuhras of the plains. They are an agricultural tribe in the Kangra District.

56. Daoli (Daola).
Population 1,617
Males ... 890
Females ... 727
(H. S.)
Syn.—*Sansoi.*

(*C. R.* 1881, *para.* 636 ; *Rose's Glossary, Vol. II, page* 222)—

Daolis are mostly Hindus, found in Kangra, Hoshiarpur, Bilaspur, Nalagarh and Mandi. They are a low caste of about the same status, as Dumna. In the higher hills, they are known as Sansoi. They are goldwashers in the hills.

57. Darugar.
Population 555
Males ... 319
Females ... 236
(M.)
Syn.—*Atishbaz.*

(*C. R.* 1881, *para.* 563*a* ; *Rose's Glossary, Vol. II, page* 222)—

Darugars are almost all Muhammadans, found mainly in the Ambala and Sialkot Districts. The name is obviously functional and it is applied to a man who makes gunpowder and fireworks. He is also known as Atishbaz and Barutsaz. Members of this group really belong to other castes.

58. Darzi.
Population 35,827
Males ... 18,790
Females ... 17,037
(H. S. M. J.)
Syn.—*Soi (in the hills), Khiyat.*

(*C. R.* 1881, *para.* 645 ; *Rose's Glossary, Vol. II, page* 223 ; *Crooke's Tribes and Castes, Vol. II, page* 253)—

Darzis, who are mostly Muhammadans and Hindus, have been returned from almost everywhere. The term is purely functional, but has crystallized into a regular caste, although the persons who have taken to the profession recently, retain their caste names.

59. Daudpotra.
Population 21,229
Males ... 11,737
Females ... 9,492
(M.)

(*C. R.* 1881, *para.* 473 ; *Rose's Glossary, Vol. II, page* 224)—

Daudpotras are the dominant family in Bahawalpur, claiming Qureshi (Abbasi) descent.

60. Dhanak.
Population 83,256
Males ... 44,220
Females ... 39,036
(H. S. M.)

(*C. R.* 1881, *para.* 601 ; *Rose's Glossary, Vol. II, page* 235 ; *Crooke's Tribes and Castes, Vol. II, page* 271)—

Dhánaks are mostly Hindus, found in the Delhi Division (except Simla), Ferozepore District, Loharu, Dujana, Pataudi and Phulkian States. It is a low caste of scavengers and weavers. The difference between a Dhanak and a Chuhra is that the former, while doing general scavenging, will not remove nightsoil.

61. Dhaugri.
Population 3,874
Males ... 1,949
Females ... 1,925
(H.)

(*C. R.* 1881, *paras.* 626 *and* 651; *Rose's Glossary, Vol. II, page* 239)—

Dhogris or Dhaugris, are a purely Hindu caste, found in Kangra, Mandi and Chamba. They are iron miners and smelters of the hills and possess the same status as the Chamar or Dumna.

62. Dhobi.
Population 156,046
Males ... 84,642
Females ... 71,404
(H. S M.)
Syn.—*Chhimba, Charhoa, Namabansi.*

(*C. R.* 1881, *paras.* 642 *and* 643 ; *Rose's Glossary, Vol. II, page* 239 ; *Crooke's Tribes and Castes, Vol. II, page* 288)—

Dhobis are mostly Muhammadans. They are found all over the Province and are washermen by profession. They are known in some parts as Chhimbas or Charhoas.

63. Dhund.
Population 24,913
Males ... 13,316
Females ... 11,597
(M. d.)

(*C. R.* 1881, *para.* 453; *C. R.* 1891, *page* 342; *Rose's Glossary, Vol. II, page* 240)—

DHUNDS, apparently of Rajput origin, are all Muhammadans, with the exception of 14 Hindus. They have been returned mainly in the Murree hills of the Rawalpindi District, where they have been declared an agricultural tribe.

64. Dhusar.
Population 1,225
Males ... 601
Females ... 624
(H.)

(*C. R.* 1881, *para.* 534; *Rose's Glossary, Vol. II, page* 88; *Crooke's Tribes and Castes, Vol. II, page* 301)—

DHUSARS, also called Bhargavas, are all Hindus, found chiefly at Rewari in Gurgaon. They are mostly clerks and merchants by profession. They seem to occupy a position midway between Banias and Brahmans, but are striving hard to establish the status of the latter. They allege that their ancestors acted as priests to successive Hindu kings and trace their descent to Bhrigu Rishi (son of Manu). It is, however, noticeable that at the present day, the Dhusars have no priest of their own caste and are, as a rule, clients of Gaur Brahmans. On the other hand, they do not, as a rule, interdine or intermarry with the Brahmans, while in some places they are clearly regarded as a branch of the Bania group of castes. They are now largely adopting the Brahman customs, but some peculiar features of the marriage ceremony, which are still retained, seem to prove that they are a distinct class. For instance, they often do not invest a boy with the sacred thread till the time of marriage, a custom found amongst the Kayasthas, some Banias and the Puri Khatris. A Brahman receives his sacred thread long before his marriage, and the former is the more important ceremony being in no way dependent on the matrimonial alliance. Then again the formula of the description of one's origin used at Dhusar marriages, is "*Dhosi uparánáya Nádo nikásáya, Sháhjahánpur, Rewari sukhvás divyáya amuk gotráya, etc., etc.* (Attached to Dhosi, of Nado (probably Nadol in Jodhpur) origin, native of Shahjahanpur Rewari, of such and such *gotra*, etc.) or the like. The custom of mentioning *Nikás* (origin), etc., is peculiar to the Banias and Kayasthas, and does not prevail among the Brahmans. Similarly among the Dhusars, the *Barát* arrives at the bride's house, a day before the wedding, like the Banias (except Aggarwals), and not on the same day like the Brahmans. The Dhusar bridegroom uncovers his right arm at the ritual connected with marriage, a custom peculiar to that caste. Then again, the *Gotráchár* is not read at the reception of the bridegroom, as amongst the Brahmans, but at the *Pheras* (circumambulation of the sacrificial fire) alone, as is done by the Banias, etc. A number of them have, however, succeeded in returning themselves as members of a Brahman sub-caste (*see* margin).

Caste.	Sub-castes.	Persons.
Brahmans ...	Dhusar ...	181
	Bhargava ...	416

65. Dogar.
Population 68,473
Males ... 38,030
Females ... 30,443
(H. S. M. J.)

(*C. R.* 1881, *paras.* 474 *and* 475; *Rose's Glossary, Vol. II, page* 244; *Crooke's Tribes and Castes, Vol. II, page* 310)—

DOGARS are a semi-pastoral and semi-agricultural tribe, supposed to be of Rajput origin, often classed with Gujars whom they resemble in habits. They are mostly Muhammadans, but a few of them are still Hindus. Dogars are found mainly in the Delhi, Jullundur and Lahore Divisions and the Kapurthala, Faridkot and Patiala States. The name is quite distinct from Dogra—a geographical term applied to Rajputs, etc., of the Kangra and Jammu hills. But the similarity of names and the traditions of Rajput descent would point to some sort of connection between them.

66. Dosali (Dasali).
Population 458
Males ... 236
Females ... 222
(H.)

(*C. R.* 1881, *para.* 660; *C. R.* 1891, *page* 338; *Rose's Glossary, Vol. II, page* 247)—

DOSALIS are all Hindus, returned chiefly in the Kangra and Hoshiarpur Districts and the Chamba State. They are an impure hill caste but are considered higher than Sarera. They make cups and platters of leaves, used at Hindu weddings, and also used to act as torch-bearers before the introduction of lanterns.

67. Dumna (Domra).
Population 78,652
Males ... 42,000
Females ... 36,652
(H. S. M.)
Syn.—*Bhanjra.*

(*C. R.* 1881, *para.* 586; *Rose's Glossary, Vol. II, page* 250)—

DUMNAS are almost all Hindus and are found in the Kangra, Hoshiarpur, Gurdaspur and Sialkot Districts and the Nahan, Mandi, Suket, Chamba, Patiala and Simla Hill States. The name of the caste is Dúm in Chamba. They are scavengers, bamboo workers, etc., of the hills. When a Dumna confines himself to bamboo work and gives up scavenging, he appears to be called 'Bhanjra' in the lower hills.

Dumna is probably derived from Sanskrit *Dum* to sound. In the Puranas Dum is regarded as a mixture of Chandala and Letá (of the same status as Shvapaka). He was probably a minstrel in the earliest days.

68. Fakir.
Population 279,722
Males ... 164,237
Females ... 115,485
(H. S. M. J.)
Syn.—*Darwesh, Gadágar, Sádh, Sádhu.*

(*C. R.* 1881, *para.* 520; *Rose's Glossary, Vol. II, page* 253)—

FAKIRS are scattered all over the Province. Fakir is a class name designating religious mendicants and beggars and consequently embraces diverse castes and sects belonging to different religions. An attempt was made to find out the caste or tribe of every beggar as far as possible, but where the caste had merged

into a religious order or the person enumerated did not know his caste, etc., but belonged to the class in question he was put down as fakir. The figures, therefore, include persons from ascetics and holy men down to professional beggars.

(*C. R.* 1881, *para.* 614; *Rose's Glossary, Vol. II, page* 255; *Crooke's Tribes and Castes, Vol. II, page* 361)— 69. **Gadaria.**

Population	21,946
Males ...	12,393
Females ...	9,553

(H. S. M.)
Syn.—*Ajri (in western Punjab).*

GADARIAS are chiefly Hindus and have been returned mostly in the Gurgaon, Delhi, Karnal, Ambala, Lahore Districts, and the Kalsia, Nahan and Patiala States. They are the shepherds and goatherds of Hindustan, who have taken largely to blanket weaving.

(*C. R.* 1881, *para.* 498; *C. R.* 1901, *page* 119; *Rose's Glossary, Vol. II, page* 255; *Crooke's Tribes and Castes, Vol. II, page* 370)— 70. **Gaddi.**

Population	27,618
Males ...	13,420
Females ..	14,198

(H.)

GADDIS are all Hindus, found chiefly in the Kangra District and the Chamba State. Gaddi is a generic name applied to Brahmans, Khatris, Rajputs and Rathis of the mountainous country lying on both sides of the Dhaulá Dhár Range between Kangra and Chamba. They are a semi-pastoral and semi-agricultural people. They keep flocks of sheep and goats, are almost all shepherds and have a language of their own (Gádi). In the Kangra District Gaddis have been declared as members of an agricultural tribe.

(*C. R.* 1881, *paras.* 498 *and* 592; *Rose's Glossary, Vol. II, page* 255; *Crooke's Tribes and Castes, Vol. II, page* 370)— 71. **Gadi (Garri).**

Population	4,068
Males ...	2,234
Females ...	1,834

(M. H.)

GADIS are all Muhammadans with the exception of 1 Hindu female. They are found mainly in the Karnal and Delhi Districts. The entry of 64 persons in the Chamba State is probably a mistake. These are obviously Gaddis and should have been ruturned as such.

Gadis closely resemble the Ghosis and are, perhaps, a sub-division of the Ahirs, being hereditary milkmen. In Karnal, where they are most numerous, they have settled down as cultivators, own several villages and are recognized as an argicultural tribe. The term is sometimes pronounced as Gaddi, but the caste has no connection with the Gaddis of the hills, nor should the term be confused with Gadhi, a sub-caste of Biloch.

(*C. R.* 1881, *para.* 581: *Rose's Glossary, Vol. II, page* 273)— 72. **Gagra.**

Population	3,155
Males ...	1,680
Females ...	1,475

(H. M. S.)
Syn —*Jukera.*

GAGRAS are both Muhammadans and Hindus with only 10 Sikhs, and have been returned mostly in the Lahore Division. They wander about catching and eating vermin, but their hereditary occupation is that of catching, keeping and applying leeches, and for this reason, they are often called Jukera.

(*C. R.* 1881, *para.* 463; *Rose's Glossary, Vol. II, page* 274)— 73. **Gakkhar.**

Population	27,841
Males ...	13,770
Females ...	14,071

(H. M. S.)

GAKKHARS are almost all Muhammadans, only 335 of them being Hindus and 4 Sikhs. They are found chiefly in the Rawalpindi and Jhelum Districts, and their principal occupation is agriculture or state service. They have been declared as members of an agricultural tribe.

(*C. R.* 1881, *para.* 595; *Rose's Glossary, Vol. II, page* 278; *Crooke's Tribes and Castes, Vol. II, page* 385)— 74. **Gandhila.**

Population	779
Males ...	422
Females ...	357

(H. S. M.)

GANDHILAS are mostly Hindus and are found chiefly in the Ambala, Jullundur and Gajranwala Districts and the Patiala State. They are a low vagrant tribe, and wander about bare-headed and bare-footed, begging, working in grass and straw and doing odd jobs.

(*C. R.* 1881, *para.* 498; *Rose's Glossary, Vol. II, page* 279; *Crooke's Tribes and Castes, Vol. II, page* 391)— 75. **Gara.**

Population	369
Males ...	194
Females ...	175

(M. H.)

GARAS are all Muhammadans with the exception of 1 Hindu, and have been returned mainly in the Ambala and Karnal Districts. The term Gara denotes a cross breed, and is applied particularly to the issue of a Muhammadan Rajput by a wife of another caste. In Karnal and Ambala the descendant of a Rajput by a widow (of his own or any other caste) is called Gara. Members of this caste observe '*pardah*' and marry within their own community. Although separated from the parent caste, they follow the traditional occupation of agriculture and have been declared an agricultural tribe in the Ambala District. It has, however, been ascertained from Jagadhri that Muhammadan Rajputs are now dropping the prejudice against widow remarriage and that the offspring of such alliances is no longer styled 'Gara' or excommunicated from the Rajput fraternity. Another theory about the origin of the name is that convert Rajputs were called Garas, because they buried their dead.

(*C. R.* 1881, *para.* 592; *C. R.* 1891, *pages* 301 *and* 338; *Rose's Glossary, Vol. II, page* 280)— 76. **Garri.**

Population	555
Males ...	285
Females ...	270

(H.)

GARRIS, all Hindus, found chiefly in the Sialkot District, are a poor caste of travelling actors, minstrels and mountebanks, with their headquarters at Jammu. They generally visit the Rajput villages in the Sialkot and Zaffarwal Tahsils about

the time of the Kharif harvest, and sometimes also at Rabi. The Garris of Karnal and Delhi are quite a separate caste and have been classed with Gadis.

77. Gedri.
Population 300
Males ... 167
Females ... 133
(H.)

(*Rose's Glossary, Vol. II, page* 299)—

GEDRIS* are all Hindus and have been returned mainly in the Bahawalpur State. They are allied to Sansis, are professional hunters and eat carrion, being particularly fond of eating jackals, from which they obviously derive their name. They are immigrants from Bikaner and as a foreign element are looked down upon by the Sansis of the Province. They will undertake any kind of labour but as a rule make baskets, cages, fans, etc., sell country-made knives, needles and imitation jewelry. They speak a language of their own known as 'Gedri.'

78. Ghai.
Population 2,498
Males ... 1,391
Females ... 1,107
(H. M.)

(*C. R.* 1881, *para.* 662 ; *Rose's Glossary, Vol. II, page* 283)—

With the exception of 72 persons who are Muhammadans, GHAIS are Hindus and have been returned chiefly from Simla, Kangra, Dera Ghazi Khan, Bilaspur, Nalagarh, Patiala and Bahawalpur. They cut grass and engage generally in other kinds of labour. In the Kangra District, they are said to ply *mashaks* (inflated skins) in the Beas river. It is a functional term and is equivalent to Ghosi.

79. Ghirath.
Population 171,129
Males ... 88,778
Females ... 82,351
(H. S. M.)
Syn.—*Bahti, Chang.*

(*C. R.* 1881, *para.* 489; *C. R.* 1891, *page* 342; *Rose's Glossary, Vol. II, page* 287)—

GHIRATHS are mostly Hindus and are found in the hills especially in the Kangra and Hoshiarpur Districts. They are said to be of Rajput descent by mixed marriages or illegitimate relationship. They are fine agriculturists and have been declared an agricultural tribe in the above mentioned districts. The caste is identical with Bahti and Chang. All the three castes intermarry freely.

80. Ghosi.
Population 3,014
Males ... 1,629
Females ... 1,385
(H. M.)

(*C. R.* 1881, *para.* 497 ; *Rose's Glossary, Vol. II, page* 297 ; *Crooke's Tribes and Castes, Vol. II, page* 419)—

GHOSIS are mostly Muhammadans and live in the eastern Punjab. The term is often applied indiscriminately to any Musalman cowherd or milkman, whether Gujar, Ahir or of any other caste, in the same way as Gawala is used for a Hindu cowherd. The Ghosis are a purely pastoral class in the Punjab.

81. Ghulam (Gola).
Population 3,865
Males ... 2,194
Females ... 1,671
(M.)

(*C. R.* 1881, *para.* 509 ; *Rose's Glossary, Vol. II, page* 298)—

GHULAMS, who are all Muhammadans, have been returned mostly in Dera Ghazi Khan. They are said to be the descendants of captives in war, who were made slaves. They are employed chiefly in domestic service and are generally attached to their hereditary masters, though some have taken to shop-keeping and other occupations.

82. Gosain.
Population 11,701
Males ... 6,941
Females ... 4,760
(H. S. M.)

(*C. R.* 1881, *para.* 521 ; *C. R.* 1891, *page* 124; *Rose's Glossary, Vol. II, page* 303 ; *Crooke's Tribes and Castes, Vol. II, page* 469)—

GOSAINS are mostly Hindus, found chiefly in the Delhi Division, the Kangra District and the Patiala State. Gosain or Goswami is really a religious title given alike to certain Sanyasis and to the devotees of Vishnu presiding at temples dedicated to Shri Krishna. The latter is, however, not a celebate order and, like Bairagis, has formed into a separate caste.

83. Gujar.
Population 610,472
Males ... 338,813
Females ... 271,659
(H. S. M. J.)

(*C. R.* 1881, *paras.* 480 *to* 482; *Rose's Glossary, Vol. II, page* 306; *Crooke's Tribes and Castes, Vol. II, page* 439)—

GUJARS are mostly Muhammadans and Hindus and are found scattered all over the Province. They are an important agricultural and pastoral tribe and enlist in the Army.

84. Gurkha.
Population 8,297
Males ... 5,587
Females ... 2,710
(H. S. M.)

(*C. R.* 1881, *para.* 559 ; *Rose's Glossary, Vol. II, page* 321 ; *Crooke's Tribes and Castes, Vol. II, page* 468)—

GURKHAS are almost all Hindus and are met with in the hills. They are found mainly as soldiers in the army.

Gurkha is a geographical term meaning an inhabitant of Gorakhpur or as suggested by Crooke, a protector of cows (from *Go*—cow and *Raksha*—protector). But in the Punjab the term is applied generally to all the classes from which the Gurkha Regiments are recruited. An effort was made to find out the castes of these people, but notwithstanding clear instructions to this effect, the Kangra Census Officials classed the members of the Gurkha Regiments, stationed at Dharmsala, under the general name, with the result that for 4,907 persons the term Gurkha remained unspecified. The castes of Gurkhas returned at the Census are detailed in the margin.

Castes.	*Persons.*	*Castes.*	*Persons.*
Alo ...	... 27	Thapa ...	... 697
Bohra ...	... 122	*Minor.*	
Damai ...	... 171	Burathoki ...	9
Gharti ...	... 51	Ghalo ...	... 13
Gurung ...	... 922	Ghirat ...	... 3
Khas ...	... 349	Karke ...	... 2
Khawas	... 151	Limba ...	... 3
Magar (Mangar)	365	Rae ...	... 6
Nagar Koti	... 217	Rawat ...	... 1
Pun ...	... 84	Sahi ...	... 5
Rana ...	... 173	Sarke ...	... 19

* Returned for the first time as a separate caste.

85. Hadi. Population 431; Males ... 224; Females ... 207; (H.)

(*C. R.* 1881, *para.* 661; *Rose's Glossary, Vol. II, page* 323)—

HADIS are a hill caste of Hindus, found in the Kangra District only. They make bricks, work as general labourers and are similar to the Kumhar of the plains.

86. Hali. Population 21,067; Males ... 10,779; Females ... 10,288; (H. S. B.) Syn.—*Sepi.*

(*C. R.* 1881, *paras.* 657 *and* 658; *C. R.* 1891, *page* 300; *Rose's Glossary, Vol. II, page* 324)—

HALIS are all Hindus, with the exception of one Sikh and one Budhist. The caste is found chiefly in the Kangra District and Chamba State. It is a low caste engaged in menial work, particularly in the fields. In the plains it is a functional term, which means a ploughman.

87. Harni. Population 3,380; Males ... 1,798; Females ... 1,582; (M.)

(*C. R.* 1881, *para.* 583; *Rose's Glossary, Vol. II, page* 327)—

HARNI is one of the notorious criminal tribes, being addicted to burglary and highway robbery. The Harnis are found in the Jullundur Division (except Kangra), the Gurdaspur and Sialkot Districts, and the Patiala State. They are all Musalman, and claim foreign descent, but have a large Jat and Rajput element in their *gots* which points to their progenitors being a band of outlaws, as the term Harni (thief, from Sanskrit *Har*=to take away) signifies.

88. Hesi. Population 1,475; Males ... 751; Females ... 724; (H. B.)

(*C. R.* 1881, *para.* 591; *C. R.* 1891, *page* 337; *Rose's Glossary, Vol. II, page* 330)—

HESIS are almost all Hindus (only 42 Budhists), and have been returned from the Kangra District and the Nahan, Bilaspur, Mandi, and Suket States. They are low caste professional musicians and dancers of the high Himalayan valleys. They are generally beggars, but sometimes engage in petty trade.

The entry of 320 persons (males 145 and females 175), opposite Rohtak under Hesi in Table XIII, is a mistake caused by Heri being read during Compilation as Hesi. The figures really belong to the Ahir caste and have not been included in the strength given above.

89. Hijra. Population 252; Males ... 114; Females ... 138; (H. M.) Syn.—*Khusra, Mukhannas, Khawajasara.*

(*Rose's Glossary, Vol. II, page* 331; *Crooke's Tribes and Castes, Vol. II, page* 495)—

HIJRAS are eunuchs, mostly both Hindu and Muhammadan, returned from different localities. They maintain themselves by dancing and begging particularly on occasions of male births or weddings. They are shaved and usually dressed in female attire. They have a strong trade guild, which has divided the Province into beats, for the purpose of begging, and none of them can trespass on the beat of another. In the city of Lahore they have a system of begging by rotation on specified days of the week. Enquiries from an eunuch show that Hijras may be of either sex, *viz.*, male or female. The former has an undeveloped male organ without testicles and is generally gifted with a beard and moustache which he shaves. The females, on the other hand, are generally devoid of hair on their face and body like the fair sex, and some have even sufficiently prominent breasts in youth. The genital organ is totally absent either in male or in female form, except an aperture for the passage of urine. The males are in some places known as 'Hijra,' and the females as 'Kanch.' Enquiries made from the Pasrur, Nawashahr, Rawalpindi, Amritsar, Batala, and Gugera Tahsils corroborate the above statement.

Eunuchs by birth become, sooner or later, the property of the Hijra caste, are initiated into the class and taught dancing and singing. The parents of such children are naturally reluctant to part with their flesh and blood, but the Hijras of the place are very besetting and obstinate in their demands and generally succeed in obtaining possession of them. The eunuch who gave the information stated that she got hold of a child after he was seven and that all this time she was after his parents who were loth to part with him. The Hijras assume male or female names according to convenience.

Poor people of different castes often join the Hijras for livelihood. They assist the eunuchs at their exhibitions, playing upon the *Khanjri* (tambourine). They wear ordinary male costume and receive and carry the gifts made to the party, which they share with the eunuchs, who are sometimes so attached to them that they arrange to get them married at their own cost. The offspring of these people also generally go by the name of Hijras and are known as *jholi-chuk or jholi-cha* (bag carriers).

90. Jaiswara. Population 11,237; Males ... 6,750; Females ... 4,487; (H. M. S. J.)

(*C. R.* 1881, *para.* 663; *Rose's Glossary, Vol. II, page* 349)—

JAISWARAS are almost all Hindus (only 61 Muhammadans, 13 Sikhs and 4 Jains). This is a Purbia menial class who came to the Punjab with troops and are found chiefly in the cantonments and cities, in attendance upon horses as grass cutters or grooms, though they frequently take up service as bearers.

91. Janjua. Population 3,570; Males ... 2,038; Females ... 1,532; (M. H. S.)

(*C. R.* 1881, *para.* 454; *C. R.* 1891, *page* 338; *Rose's Glossary, Vol. II, page* 353)—

JANJUAS are almost all Muhammadans (only 4 Hindus and 5 Sikhs) and have been returned mainly from the Rawalpindi and Attock Districts. In some districts Janjuas have been returned as a sub-caste of Rajputs. Their chief occupation is agriculture.

92. Jat.
Population 4,956,536
Males .. 2,803,551
Females .. 2,147,985
(H. S. M. J.)

(*C. R.* 1881, *paras.* 420 *to* 440; *C. R.* 1891, *pages* 338, 339 *and* 342; *C. R.* 1901, *pages* 324 *to* 326; *Rose's Glossary, Vol. II, page* 357; *Crooke's Tribes and Castes, Vol. III, page* 25)—

JATS are Hindus, Sikhs and Muhammadans (only 38 Jains) and have been returned from all parts of the Province (with the exception of the Jubbal State). It is a dominant agricultural tribe and supplies excellent soldiers to the army. The origin of the term Jat has formed the subject of much learned discussion and I can hardly add to the literature above alluded to, from the ethnological point of view. I will therefore content myself with stating some of the local opinions and offer them for what they may be worth, until they are corroborated by archæological or other antiquarian research. The Jats are supposed to be a Scythian tribe, who entered the Punjab about the beginning of the Christian era or say 2,000 years ago. It is also held that the term is identical with *Jaratah* found in the Mahabharta, but the latter term would in Sanskrit mean 'old or weak' which would be anything but appropriate to the characteristics of the Jats, the present day or at any time within the historic period. We may therefore have to seek for a derivation in some other direction. Jat or Ját may be derived from Sanskrit *Jat* to collect. We still have two words derived from this root, *viz.*, *Jatá* (plaited hair) and *Jathá* (a united group). The term may therefore have been applied to a combination of warrior castes or tribes. In my opinion the word Jat originally signified not one tribe but a group, probably of mixed castes, (*Mishra Jatis*), and a probable explanation would be that the Jats originally formed a Játi (class) as distinguished from Varna (caste). We find the term Jatt used in the western Punjab for the camel-driver, who usually claims to be a Biloch, but is probably Jat by origin. The co-existence of Jat and Ját seems to point to the possible correction of Játi or Ját into Ját or Jatt. The Muhammadan Historians have made repeated references to Jats as warriors and highway robbers indiscriminately and mentioned them as occupying various tracts from the banks of the Indus to tracts further east and south. The Arabs called all Hindus, Jats (Elliot, I,104). The Gipsies were called Zatts or Züts and are referred to as having emigrated from north-west India. The fact of the same term being applied to castes of varying status from the warriors and robbers down to minstrel Gipsies, seems to strengthen the belief that Jat was not a tribal name, but was a group including *Játis* of various status. The lower strata of this group emigrated through Afghanistan and Persia until they reached Europe as Gipsies. The Jats have been found at this Census to include sub-castes (see Appendix to Table XIII, Part III of the Report) varying in nomenclature, from Brahman titles to Dumna (or Dom) who probably represent the type of emigrants known as Gipsies. The latter seem to have dropped the generic name of Jati, but stuck to their functional appellation of Dom in its corrupt form Rom (of the European gipsies).

93. Jhabel (Chabel).
Population 14,046
Males ... 7,856
Females ... 6,190
(M. H.)

(*C. R.* 1881, *para.* 579; *Rose's Glossary, Vol. II, page* 380)—

JHABELS are almost all Muhammadans (only 1 male Hindu) and have been returned mainly from the Ferozepore, Multan and Muzaffargarh Districts and the Bahawalpur State. It is a tribe of fishermen and boatmen, mostly living on the banks of river. They resemble the Mors and Kehals in habits, but have customs like that of *Jhulka** common with Mens. They profess to have been degraded from higher caste.

94. Jhinwar.
Population 359,864
Males ... 198,667
Females ... 161,197
(H. S. M. J.)
Syn.—*Dhinwar, Kahar, Kohara, Mehra, Máchhi (Muhammadan).*

(*C. R.* 1881, *para.* 617; *Rose's Glossary, Vol. II, page* 381; *Crooke's Tribes and Castes, Vol. III, page* 192)—

JHINWARS are Hindus, Sikhs, Muhammadans and Jains (only 4) and are found all over the Province. Jhinwar, who is also called Kahár and Mehra, is the true village menial, who carries water, palanquins and burdens, and is also a cook in the central and western Punjab. When a Muhammadan, he is called Máchhi. Some Mehras claim to be of Rajput origin.

95. Jhoja.
Population 262
Males ... 135
Females ... 127
(M. H. J.)

(*Crooke's Tribes and Castes, Vol. III, page* 57)—

JHOJAS are almost all Musalmans and have been returned chiefly from the Kharar Tahsil of the Ambala District and the adjoining Basi Tahsil of the Kalsia State. Their occupation is agriculture and labour. The Jhojas trace their descent from the Rajputs of Jaisalmer and support their claim by the identity of sub-castes such as Chauhan, Taoni, Bargujar and Barah. They are, however, despised by the Rajputs, with whom they cannot intermarry. Jhojas practise widow-marriage and are largely endogamous but have no objection to marrying non-Muslim and low caste women in cases of necessity.

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* See note on page 468.

96. Jogi.

Population	54,968
Males ...	30,671
Females ..	24,297
(H. S. M.)	

(*C. R.* 1881, *paras.* 521 *and* 528; *C. R.* 1891, *page* 113; *Rose's Glossary, Vol. II, page* 388)—

Jogi is really a religious order of ascetics (see paragraph 149, Chapter IV). Some Jogis, however, lead a married life. Jogi-Rawals who are a separate group or caste were at the past Census mixed up with Jogis. An attempt has been made on the present occasion to distinguish between them, and the figures noted in the margin relate to Jogis proper, so far as the entries can be relied upon. They include 24,829 *Grihastis* (males 12,856 and females 11,973) who are not celibate and live on other occupations than begging. The rest (17,815 males and 12,324 females) are Fakirs, *i.e.*, they live on charity. A large number of persons other than strict adherents of the religious order have called themselves Jogi by caste and Sanatan Dharmi by sect. In the Nabha State 415 persons who returned themselves as Jogi by caste were erroneously included in Fakirs. Altogether 1,484 Jogis have appeared in Appendix to Table XIII as Fakir by caste and Jogi by sub-caste. Whether householders, ascetics or miscellaneous mendicants, all persons who have been classed as Jogis claim connection with or descent from, ancestors belonging to the religious order.

97. Jogi-Rawal.

Population	28,444
Males ...	14,216
Females ...	14,228
(H. M. S.)	

(*C.R.* 1881, *para.* 528)—

There has been a good deal of confusion between the terms of Jogi-Rawal and Jogi. So far as I have been able to ascertain, Jogi-Rawal is a mixture of two distinct castes or groups. Rawals are distinctly of Rajput origin. Rawal, apparently derived from Sanskrit *Rav* (to make noise) was probably the equivalent of 'roarer' and was a chivalrous title of Rajput warriors such as Bápa Rawal, the founder of the house of Sessodia chiefs at Oodeypore. It gradually formed into a sub-caste which still exists among the Rajputs as well as the Jats, with a strength of 289 and 2,378 respectively.

The town of Rawalpindi is said to have been founded by Rawals as a smal village (Pindi, miniature of Pind=village) and there is also a village called Rawalpindi in the Kapurthala State. Some of the Rawals who were converted to Islam appear to have gradually drifted away from their traditional occupation and taken to trade, astrology, medicine, etc. At the same time the *Grihasti* Jogis who were converted to Islam and had no traditional occupation, or the Muhammadan disciples of Muhammadan Jogis who also called themselves by the same name, seem to have taken to similar pursuits and the two castes appear to have been drawn together by functional ties, resulting in marriage. The combined caste seems to have been given the name Jogi-Rawal. Traces of the Jogi element have become so indistinct by the lapse of time, that the Jogi-Rawal, now call themselves by the name of Rawal alone. Education has, moreover, altered the state of affairs considerably, and the remarks of the late Sir Denzil Ibbetson and the subsequent Census Superintendents, regarding the character of the caste are now strongly resented. From a representation made to me by the Rawals of Hoshiarpur, it appears that they are not homeless people but are enterprizing traders and adventurers who have earned plenty of money by travel in Europe, America, Java and Australia. They have traders large or small amongst them and also pedlers, but they are said to own fairly large commercial concerns in Malaya, Singapore, Sumatra, Celebes, Borneo, Australia and Burma, and some of them are engaged in pearl fishery in the Malay Islands. Many of them are oculists although their art is hereditary and more or less crude. Some of them are stated to have achieved much reputation as experts in the treatment of eye diseases, in Australia and other foreign countries. They also own a certain amount of land but have not given up their traditional occupation of astrology. Amongst their *gots* they have such names as Bhatti, Khokar, etc., which point to their Rajput or Jat origin. There is a class of Muhammadans in the central districts who call themselves Jogis, wear saffron coloured clothes (which they are gradually giving up now) and are regular pedlers. They have formerly been classed as Jogi-Rawals but are known merely by the name of Jogis. Enquiries show that they were originally Kashmiris and got the title of Jogi by becoming disciples of a Muhammadan Jogi of that class. The tendency, however, appears to be to give up the caste names altogether. At the next Census, probably, most Jogi-Rawals will return themselves either as Rawals or Jogis, with a large percentage of those who will try to attach themselves to some more well known caste.

Jogi-Rawals are mostly Muhammadans. Hindu Rawals have been returned principally from the Lahore Division, the Rawalpindi District, and the Chamba, Patiala and Bahawalpur States. The entry of 1,619 Jogi-Rawals in Chamba has been found to be a mistake for Jogis. The Muhammadan members of the caste are also most numerous in the Lahore Division, but the Jullundur Division has a large number and the Rawalpindi Division has 2,287 persons. Although the Rawals of Hoshiarpur and Jullundur

have taken to various lucrative professions, yet the majority of Rawals and Jogi-Rawals of other places are still itinerant astrologers.

98. Julaha.
Population 635,044
Males ... 345,292
Females ... 289,752
(H. S. M. B.)
Syn.—*Boná, Boná-Kabir, Kabirbansi, Kabirpanthi, Kasbi, Paoli, Sufedbáf (in Multan).*

(*C. R.* 1881, *para.* 612 ; *C. R.* 1891, *page* 306 ; *Rose's Glossary, Vol. II, page* 413 ; *Crooke's Tribes and Castes, Vol. III, page* 69)—

JULAHAS are Musalmans, Hindus and Sikhs (only 42 Budhists) and have been returned from almost all parts of the Province. Julaha means weaver probably from Sanskrit *julaya** (*ju*=motion (to go) and *li*=to join) referring obviously to the constant motion of the shuttle and the perpetual mending of the threads, which are two very noticeable features of the indigenous weaver's work. Julaha was originally a purely functional term which has crystallized into a caste. He is called Paoli in the western Punjab and is an important artizan there, especially because no weaving is done by the leather working or scavenger castes. The Julaha is despised not only on account of his proverbial stupidity, but also because of his amphibious life, the indigenous handloom necessitating work with the lower half of the body in a pit, which accounts for the following description of a weaver: *Nímtan dar gor báshad nimtan dar zindagi.* (Half the body remains in the grave and the other half in life). He is reputed to be a coward of the worst type. A western Punjab proverb '*Páoli charhe shikár Alláh khair guzáre* (The weavers have started ahunting, may God maintain peace) conveys an idea of the value set on his pluck and aptitude for sport.

99. Kachhi.
Population 399
Males ... 245
Females ... 154
(H. M.)

(*C. R.* 1881, *para.* 491; *Rose's Glossary, Vol. II, page* 420; *Crooke's Tribes and Castes, Vol. III, page* 77)—

KACHHIS are almost all Hindus (only 45 Muhammadans) and have been returned mainly from the Hissar District. It is a small group of cultivators belonging to the United Provinces and generally engaged in the cultivation of waternuts and similar produce. They are also known as Lodhas or Singháris.

100. Kahut.
Population 10,648
Males ... 5,566
Females ... 5,082
(H. M. S.)

(*C. R.* 1881, *para.* 454; *Rose's Glossary, Vol. II, page* 435)—

KAHUTS are all Muhammadans except 86 Hindus and 3 Sikhs, and have been returned mainly from the Jhelum District. It is an agricultural tribe obviously of Rajput origin who once dominated the tract of which Kahuta was the centre.

101. Kakkezai.
Population 16,445
Males ... 8,490
Females ... 7,955
(M.)

(*C. R.* 1881, *para.* 648 ; *Rose's Glossary, Vol. II, page* 438)—

KAKKEZAIS are Muhammadan by religion and have been returned from the Lahore Division and the Ferozepore, Gujrat and Jhelum Districts. They are an influential and enterprising community of traders. Up till 1901, Kakkezais were included in Kalals. In the Census of 1901 they were shown as a separate caste, but in Volume II of Rose's Glossary of Castes, recently printed, he says :—

"They claim to be by descent Afghans of Seistán, sprung from Kakká, a son of Karn, and the nucleus of the class may well be a pure Pathan class. But the sections of the Kakkezai include such names as Bhursi, Malak, Kethale, Kasoliya Shaikh, Vansare and Nakhasria, and, in Sialkot Bale, Bhagarath, Chandi, Handa, Khoria, Wadrath and Wanjotra, which hardly point to an Afghan origin, and lend colour to the theory that the Kakkezais were, like the Khojas, Hindus converted at an early period of the Muhammadan invasions and affiliated to a Pathan class."

Mr. Ibbetson in para. 648 of his Census Report of 1881 writes :—

"The caste (Kalál) was thus raised in importance, many of its members abandoned their hereditary occupation (of distilling liquor), and its Musalman section also grew ashamed of the social stigma conveyed by the confession of Kalal origin. It accordingly fabricated a story of Pathan origin, and adding to the first letter of the caste name the Pathan tribal termination, called itself Kakkezai. The name was at first only used by the more wealthy members of the caste ; but its use is spreading, and the cultivating owners of a village in Gujrat entered themselves as Kalal in the first and as Kakkezai in the second settlement. The well known Sheikhs of Hoshiarpur are Kalals, who while claiming Pathan origin, call themselves Sheikhs and forbid widow marriage."

In view of representations made by the Kakkezai community, I have examined some of the Settlement Records of the Lahore District dating as far back as 1855 relating to landowners of the caste and find that they bear out the late Sir Denzil Ibbetson's remarks. Moreover the description of the Kakkezais given at page 560 of Tárikh-i-Makhzan-i-Punjab, by Mufti Ghulam Sarwar Kureshi (edition 1877) supports the same view. Much therefore as I sympathise with their natural desire to elevate their status, I am afraid it is difficult to controvert facts and in face of the entries in some of Settlement Records of the Lahore District, above alluded to, it is not possible to say that the late Sir Denzil (then Mr.) Ibbeton's remarks, were without foundation.

102. Kalal.
Population 32,261
Males ... 17,823
Females ... 14,438
(H. S. M. B.)
Syn.—*Ahluwalia, Kalwal, Kalwar, Karal, Neb.*

(*C. R.* 1881, *para.* 648 ; *C. R.* 1891, *page* 339; *Rose's Glossary, Vol. II, page* 438)—

KALALS are Hindus, Sikhs, Muhammadans and Budhists (only 4) and have been returned almost all over the Province. Their traditional occupation was distilling and selling of spirituous liquors, which they have abandoned now. They have taken to other pursuits, such as agriculture, service—both Civil and Military, trade, shop-keeping, etc. Kalals are now trying to disown their traditional occupation of distillers and to trace their descent variously to Rajputs, Jats, etc. Indeed

* The Panjabi word for the weaver is *Julahiya* and in Pothowari it is still pronounced as Juléyá instead of Julaha.

several influential members of the Ahluwalia section of Kalals have actually returned themselves as Bhatti or Ahluwalia Rajputs.

103. Kamangar. Population 1,779; Males ... 946; Females ... 833; (H. M.)

(*C. R.* 1881, *para.* 628; *Rose's Glossary, Vol. II, page* 442; *Crooke's Tribes and Castes, Vol. III, page* 118)—

Kamangars are mostly Muhammadans (only 96 Hindus) and are found in all Divisions of the Province and the Malerkotla and Phulkian States. They were originally bow makers, but have now taken to wood decorating. It does not seem to be a distinct caste but only a professional name used for such Tarkhans (carpenters) who engage in the special art.

104. Kamboh. Population 172,434; Males ... 95,004; Females ... 77,430; (H. S. M.)

(*C. R.* 1881, *para.* 492; *Rose's Glossary, Vol. II, page* 442; *Crooke's Tribes and Castes, Vol. III, page* 118)—

Kambohs are Hindus, Sikhs and Muhammadans and have been returned mainly from the Districts of Karnal, Ambala, Jullundur, Ludhiana, Ferozepore, Shahpur, Montgomery, Lyallpur and Multan, the Lahore Division and the Kapurthala, Malerkotla, Phulkian and Bahawalpur States. It is one of the best cultivating castes in the Province.

105. Kanchan (Kanjar). Population 5,979; Males ... 2,437; Females ... 3,542; (H. M.); Feminine—*Kanjri, Ramjani, Randi, Tawaif.*

(*C. R.* 1881, *paras.* 563 *and* 590; *Rose's Glossary, Vol. II, page* 454; *Crooke's Tribes and Castes, Vol. IV, page* 364)—

Kanchans are almost all Muhammadans (only 189 Hindus) and have been returned from all parts with the exception of the Districts of Simla, Attock, Mianwali, Lyallpur, Dera Ghazi Khan, and the Loharu, Dujana, Nalagarh, Mandi, Suket and Chamba States. They live by prostitution, dancing and singing. Kanchan is a term peculiar to the eastern Punjab, its equivalent in the central and western tracts being Kanjar. (These should not be mixed with the wandering tribe of Kanjars found in the eastern Punjab, who have been registered as a separate caste.)

106. Kanera. Population 2,825; Males ... 1,580; Females ... 1,245; (H. M. S.)

(*C. R.* 1881, *para.* 615; *Rose's Glossary, Vol. II, page* 456)—

Kaneras are by religion Muhammadans (only 50 Hindus and 1 Sikh), and have been returned mainly from Mianwali, Muzaffargarh and Dera Ghazi Khan Districts. It is a low caste of workers in grass and reed, but has now taken to weaving as well. Where Kaneras have taken to agriculture, they are reckoned as a sub-caste of Jats. They are, however, quite distinct from the Kandera (Penja) of Delhi.

107. Kanet. Population 403,815; Males ... 207,202; Females ... 196,613; (H. S. B. M.)

(*C. R.* 1881, *paras.* 487 *and* 488; *C. R.* 1891, *page* 340; *Rose's Glossary, Vol. II, page* 456; *Crooke's Tribes and Castes, Vol. III, page* 133)—

Kanets are Hindus, Budhists and Sikhs, there being only 11 Muhammadans. It is a cultivating caste of the eastern Himalayas and the adjoining Sub-Himalayan tract, returned chiefly from the Districts of Ambala, Simla, Kangra, Hoshiarpur, the Nahan, Mandi, Suket, Patiala and Simla Hill States.

Kanets are said to be of mixed origin. It is obviously a degraded Rajput caste, but it is difficult to tell exactly, how the formation of the caste occurred. One explanation often given is that they are descended from Rajputs by wives of lower castes. It is well known that the warrior castes, particularly their chiefs, took a number of slaves (Dásís) of inferior caste in wedlock along with the principal wife. The descendants of these slave girls were not recognized as Rajputs and holding an inferior status gradually formed a separate class of their own. According to this theory Kanet might be a corruption of Kanisht (Sanskrit) meaning younger, a term which could have been used appropriately to designate the sons of an inferior status. Then again Kanet may be derived from *Kunit* meaning 'Transgressing the rules' and may be an epithet used originally for the offspring of irregular marriages (including widow marriage). The epithet *Kunit* might also have been applied originally to aborigines who were hostile to the established religious and social usages, or to a class of outcastes at a later period. The sub-castes mentioned by Mr. Rose on page 459 of his Glossary of Castes, Volume II, would indicate that, at all events, a portion of the Kanets is descended from Rajputs and Brahmans. Sir Alexander Cunningham* identifies the Kanets with the Kunnindas or Kulindas of Brihat Sambita (by Varaha Mihra) but the presence of Kanets in the tract ruled in ancient times by the Kunnindas seems to be a pure coincidence.

108. Kangar. Population 935; Males ... 515; Females ... 420; (H. M.)

(*C. R.* 1881, *para.* 553; *Rose's Glossary, Vol. II, page* 474)—

Kangars are almost all Muhammadans (only 60 Hindus) and have been returned mainly from the Lahore Division (except Amritsar), the Lyallpur District and the Bahawalpur State. The Kangar is a travelling hawker who confines his traffic to small articles of earthenware such as pipes, bowls and especially to earthen images which amuse children.

* Sir A. Cunningham's Coins of Ancient India, pages 70-71.

109. Kanjar.
Population 2,492
Males ... 1,234
Females ... 1,258
(H. M.)

(*C. R.* 1881, *para.* 590; *C. R.* 1891, *page* 306; *Rose's Glossary, Vol. II, page* 474; *Crooke's Tribes and Castes, Vol. III, page* 136)—

KANJARS are both Hindus and Muhammadans. They have been returned chiefly from Gurgaon, Delhi, Karnal, Ambala, Patiala and Bahawalpur. They are a vagrant tribe who live on vermin-catching, grass-work, &c. The term is quite distinct from the Kanjar of the central Punjab meaning a pimp or prostitute. The corresponding term of the eastern Punjab is Kanchan.

110. Kapri.
Population 375
Males ... 179
Females ... 196
(H. J.)
Syn.—*Manglá.*

(*C. R.* 1881, *para.* 563a; *C. R.* 1891, *page* 307; *Rose's Glossary, Vol. II, page* 475)—

KAPRIS are almost all Hindus (only 8 Jains) and have been returned from the Delhi Division (except Simla) and the Phulkian States. These people claim Brahman origin and manufacture artificial flowers and cheap ornaments made of talc, tinsel, and the like worn by bridegrooms and brides. In Delhi they also act as priests in Jain temples. They also officiate as Bhats at weddings.

111. Karal.
Population 1,236
Males ... 605
Females ... 621
(H. S. M.)

KARALS are Hindus, Sikhs and Muhammadans. They have been returned mainly from the Lahore Division, Jullundur, Ferozepore and Rawalpindi Districts and the Chamba State. The name appears to be identical with Kalal, of which it is apparently an earlier form.

112. Kashmiri.
Population 178,241
Males ... 95,891
Females ... 82,350
(H. M. S.)

(*C. R.*, 1881, *para.* 557; *Rose's Glossary, Vol. II, page* 478)—

KASHMIRIS are by religion mostly Muhammadans (only 536 having been returned as Hindus and 10 as Sikhs). The Hindus are Kashmiri Brahmans known as Kashmiri Pandits, who together with Kashmiris (895) and Kaul (31) returned as sub-castes of Brahmans, give a total of 1,462 Kashmiri Pandits for the Province. The Kashmiri Sikhs are Brahmans of the valley degraded by intermarriage and interdining with the Panjabis who frequented Kashmir during the Sikh ascendancy and settled down in the lower reaches of the hills. Kashmiri Muhammadans who contribute the bulk of the figures are met with almost everywhere, but their number is large in the Lahore and Rawalpindi Divisions. It is a geographical term meaning native of Kashmir, and includes many distinct castes, such as Bat, Sheikh, Wain, Mull, Shálbáf, Khand-váo, &c. The term when used without any qualification connotes a Muhammadan Kashmiri.

The chief occupation of the Muhammadan Kashmiris is weaving, dyeing (of shawls and similar fine fabrics), labour, shop-keeping and trade.

113. Kathia.
Population 82
Males .. 40
Females ... 42
(H. M.)

(*C. R.* 1881, *para.* 472; *Rose's Glossary, Vol. II, page* 482; *Crooke's Tribes and Castes, Vol. III, page* 178)—

KATHIAS are both Hindus and Muhammadans and have been returned from Hissar and Bahawalpur only. It is a tribe of Rajput origin probably Panwár. They have on the present occasion returned themselves mostly as Rajput and hence the figures have fallen from 2,099 in 1901 to 82.

114. Kayasth.
Population 13,374
Males ... 7,477
Females ... 5,897
(H. M. S.)

(*C. R.* 1881, *para.* 560; *C. R.* 1891, *page* 310; *Rose's Glossary, Vol. II, page* 436; *Crooke's Tribes and Castes, Vol. III, page* 184)—

KAYASTHS are mostly Hindus (only 42 Sikhs and 71 Muhammadans) and are found almost all over the Province, but their number is large in the Delhi Division, the Lahore District and the Patiala State. It is the well-known writer class of Hindustan. The Kayastha of the Smritis was a caste of mixed origin from a Vaideh (Vaisha father and Brahman mother) father and Mahishya (Kshatriya father and Vaisha mother) mother. His profession was that of a writer and his status was of Adham Shudra. The present Kayasthas appear to have a strong Kshatriya and Vaisha element welded into the group, apparently on account of the occupation. Their present status is not much inferior to that of Khatris.

115. Kehal.
Population 1,909
Males ... 1,022
Females ... 887
(H. M.)

(*C. R.* 1881, *para.* 580; *C. R.* 1891, *pages* 307 *and* 310; *Rose's Glossary, Vol. II, page* 486)—

KEHALS are almost all Muhammadans (only 23 Hindus) and have been returned from the Multan, Muzaffargarh and Dera Ghazi Khan Districts. They are a vagrant tribe of fishermen and boatmen in the south-west of the province and are also known as Mors.

116. Khakha.
Population 197
Males ... 118
Females ... 79
(M.)

(*C. R.* 1881, *para.* 541; *Rose's Glossary, Vol. II, page* 489)—

KHAKHAS are converted Khatris and have been returned mostly from the Gujrat, Jhelum and Rawalpindi Districts. They live purely by trade.

117. Khalsa.
Population 16,610
Males ... 10,481
Females ... 6,129
(H. S.)

KHALSA is an old term, which denotes the true followers of Guru Gobind Singh, but in the past, it has been used merely to signify the persuasion of members of various castes who belonged to the orthodox Sikh religion. It has been returned for the first time as a caste, *i. e.*, as the name of a social group. The advocates of the Khalsa or Tat Khalsa movement, which has been described in paragraph 220 of Chapter IV, disregard the restrictions of caste and interdining and aim at establishing an universal brotherhood amongst the Sikhs. They have preferred to call themselves by the common title Khalsa, instead of

stating the caste to which they belonged. The result is that in discarding their old caste, they have adopted a new one, much in the same way as several other castes which were formed similarly in the old days, owing to the adoption of a set of doctrines. When receiving his *Pahul* (initiation), a Sikh is instructed to regard Guru Gobind Singh as his father, Mai Sahib Deván as his mother, Patna Sahib as his birth place and *Sodhbans* as his caste; and following the last instruction, some members of low castes have succeeded in calling themselves *Sodhbans* or *Sodhbans Khalsa* by caste. The strength of this new body is, however, not large, the entries aggregating only 16,610 in the whole Province. Most of the entries come from the Patiala State (7,773), the districts returning the largest number in British territory being Jullundur (2,829), Lahore (1,315), Shahpur (particularly Sargodha 1,043), Lyallpur (848), Gujranwala (Colony portion) 467 and Ferozepore (415).

It may, however, be noticed that a few low caste Hindus gave their caste as Khalsa, though calling themselves Hindu by religion. The largest number of such entries (26) was returned in Ludhiana, but two persons at Jullundur, one at Shahpur and one at Montgomery also followed the same course. The total appearing under the Khalsa caste includes the entries named in the margin.

Akáliá Singh Khálsá	11
Bhái ká Khálsa	25
Diwán Khálsá	980
Kartári Singh Khálsá	2
Khálsá Brothers	1,218
Khálsá Panthi	318
Nawán Singh Khálsá	15
Nihang Khálsá	2
Sikh Khálsá	2,205
Sikh Khálsá Nának Panthi ...	1
Singh Sabhá	64
Sodhbans Khálsá	61
Tat Khálsá	2,549
Total	7,451

118. Khanzada. Population 3,662; Males ... 2,001; Females ... 1,661. (M.) Syn.—*Khangurwah, Jadubansi.*

(*C. R.* 1881, *para.* 479; *Rose's Glossary, Vol. II, page* 493; *Crooke's Tribes and Castes, Vol. III, page* 233)—

KHANZADAS are Muhammadan by religion, and are found chiefly in the Gurgaon District, where they have been declared as an agricultural tribe. The term denotes an honorific title among the Rajput converts to Islam who probably came from Mewar. These people call themselves Jadubansi and in Gurgaon are known as Khangurwah.

119. Kharasia. Population 313; Males ... 175; Females ... 138. (M. H.)

(*C. R.* 1881, *para.* 563 *a*)—

KHARASIAS are almost all Muhammadans (only 5 Hindus) and have been returned from the Karnal District and the Patiala State. It is really a functional term, for a man who works a flour mill is called a *Kharasia.*

120. Kharral. Population 34,655; Males ... 18,650; Females ... 16,005. (H. M.)

(*C. R.* 1881, *paras.* 470 *and* 471; *C. R.* 1891, *page* 307; *Rose's Glossary, Vol. II, page* 495)—

KHARRALS are all Muhammadans (except 39 Hindus) and have been returned mainly from the Montgomery, Multan, Jhang, Lahore and Ferozepore Districts and the Bahawalpur State. They are clearly Rajputs by origin, as many as 16,010 Kharrals (Muhammadan) having returned themselves as Rajput by caste and Kharral by sub-caste. There are also 105 Hindu (and 1 Sikh) Kharral Rajputs. They are an agricultural tribe.

121. Khatik. Population 23,061; Males 12,855; Females 10,226. (H. S. M.) Syn.—*Chamrang.*

(*C. R.* 1881, *para.* 602; *C. R.* 1891, *pages* 307 *and* 342; *Rose's Glossary, Vol. II, page* 500; *Crooke's Tribes and Castes, Vol. III, page* 257)—

KHATIKS are both Hindus and Muhammadans (only 44 Sikhs) and are found almost all over the Province. The Hindu Khatik is a Purbia immigrant and is usually a pig-keeper while the Muhammadan Khatik is a tanner.

122. Khatri. Population 432,727; Males ... 238,707; Females ... 194,020. (H. S. M. J.)

(*C. R.* 1881, *paras.* 539 and 540; *C. R.* 1891, *pages* 335 *and* 342; *C. R.* 1901, *pages* 302 *to* 308; *Rose's Glossary, Vol. II, page* 501; *Crooke's Tribes and Castes, Vol. III, page* 264)—

KHATRIS are Hindus and Sikhs (only 45 and 232 Jains and Muhammadans respectively) and are found almost all over the Province.

It is a well-known caste of high status among the Hindus. Their chief occupation is trade. But many of them take up Government and private service. Sodhi, Bedi and certain other sub-castes of Khatris act as priests and *Gurus* of the Sikhs.

123. Khattar. Population 14,817; Males ... 7,733; Females ... 7,084. (M.)

(*C. R.* 1881, *para.* 467; *Rose's Glossary, Vol. II, page* 532)—

KHATTARS are all Muhammadans and have been returned mainly in the Districts of Attock and Rawalpindi. The origin of the term is still in the doubtful stage. The tribe is held by some to be of Rajput origin; others consider it akin to the Awans and some are of opinion that the white section is of foreign extraction while the black one is local. Whatever the real origin may be, so much seems certain, that the letters *Kh* and *t* are clearly Indian and this coupled with the similarity of some of the Khattar customs to those of the Hindus, makes their Indian origin more probable. The tribe has been declared to be agricultural.

124. Khoja.
Population 62,869
Males ... 33,335
Females .. 29,534
(M. H. S.)
Syn.—*Paracha.*

(*C. R.* 1881, *para.* 545; *C. R.* 1901, *pages* 150 *and* 310; *Rose's Glossary, Vol. II, page* 536)—

With the exception of 5 persons (4 Hindus and 1 Sikh) all the KHOJAS are Muhammadans who are supposed to have been converted from Hinduism. The members of the caste are mostly traders and have been returned more or less from all parts with the exception of the Himalayan tract and some of the eastern districts and states.

The 5 persons (Hindu and Sikh) noted above have been returned in the Districts of Gurdaspur, Lahore and Amritsar, and are apparently Khoja Muhammadans reconverted to Hinduism by the Arya Samaj.

Eunuchs also sometimes call themselves Khojas (perhaps from *Khoda*=beardless, a Khwájasara=Keeper of the *haram*).

125. Khokhar.
Population 59,956
Males ... 32,666
Females ... 27,290
(M. H. S.)

(*C. R.* 1881, *paras.* 468 *and* 469; *C. R.* 1891, *page* 340; *Rose's Glossary, Vol. II, page* 539)—

KHOKHARS are all Muhammadans (except 14 Hindus and 3 Sikhs) and have been chiefly returned from the Ferozepore, Lahore, Gujranwala and Sialkot Districts, the Rawalpindi and Multan Divisions and the Bahawalpur State. They are good agriculturists and claim kindred origin with the Rajputs, Jats, Awans, &c.

126. Khumra.
Population 564
Males ... 282
Females ... 282
(M. H. S.)

(*C. R.* 1881, *para.* 631; *C. R.* 1891, *page* 308; *Rose's Glossary, Vol. II, page* 551; *Crooke's Tribes and Castes, Vol. III, page* 278)—

KHUMRÁS are almost all Muhammadans (only 5 Hindus and 4 Sikhs) and have been returned mainly from the Gurgaon, Karnal and Ambala Districts and the Patiala State. It is a low caste of Hindustanis, who go about selling and chopping mill stones. They have a peculiar device for carrying the stones. An axle is passed through them and a buffalo is yoked to the ends of the axle. The whole lot thus forms a roller and can be easily dragged, along a road by one buffalo or buffalo-bull.

127. Khushabi.
Population 272
Males ... 145
Females ... 127
(M.)

KHUSHABIS are all Muhammadans. It is a geographical term meaning a native of Khusháb (a tahsil in the Shahpur District). The entries come from the Rupar Tahsil of the Ambala District and the Sunam town in the Patiala State. They are immigrants from the Khushab Tahsil who have settled down permanently in the said tracts. It is stated that these people came round originally about a century ago as a vagrant community, acting as carriers, but characterized with criminal propensities. They used to carry lime, &c., on their pack animals from the Pinjour side to Patiala, where the fort was then under construction, but they did not scruple to augment their licit income by thieving and plunder. The Patiala State authorities alloted a site to them to the north of the town of Sunam (where they still reside), so as to stop their depradations. They have now taken to agriculture, tonga driving, camel hiring, &c., and call themselves Khushábi by caste. They generally marry within their own caste, but in cases of necessity, do not mind intermarrying with the Jats.

128. Kori.
Population 18,050
Males ... 11,578
Females ... 6,472
(H. S. M.)

(*C. R.* 1881, *para.* 663; *Rose's Glossary, Vol. II, page* 557; *Crooke's Tribes and Castes, Vol. III, page* 316)—

KORIS are Hindus with the exception of 25 Sikhs and 28 Muhammadans. They are found chiefly in the cantonments. It is really a sub-caste of Purbia Chamárs. They seldom work in leather but confine themselves to weaving and general labour. They serve largely as grooms.

129. Kumhar.
Population 550,450
Males ... 299,738
Females ... 250,712
(H. S. M. J.)
Syn.—*Kundgar, Kuzagar., Multani (in Gurgaon), Paisawagar, Gilgar, Gilsaz, Pathera, Gilband, Kulal.*

(*C. R.* 1881, *para.* 632; *Rose's Glossary, Vol. II, page* 562; *Crooke's Tribes and Castes, Vol. III, page* 335)—

KUMHÁRS are Hindus, Sikhs and Muhammadans (only 1 Jain male). They are found almost everywhere, and are the potters and brick-burners of the Province. They are indispensable to agriculture, in the well-irrigated tracts of the western and central Punjab, where they supply earthenpots for the well gear. In other parts the demand for earthen pitchers, &c., keeps them engagaged to a certain extent, although they are beginning to seek employment in other branches of industry.

130. Kunjra.
Population 4,505
Males ... 2,458
Females ... 2,047
(H. M.)

(*C. R.* 1881, *para.* 554; *Rose's Glossary, Vol. II, page* 571; *Cooke's Tribes and Castes, Vol. III, page* 345)—

KUNJRAS are almost all Muhammadans (there being only 80 Hindus). They have been returned mostly from the Delhi Division (except Simla), the Hoshiarpur, Jullundur, Ludhiana, Sialkot, Jhang Districts and the Dujana, Pataudi and the Phulkian States. It is really a functional term meaning green grocer (Sabzi-farosh).

131. **Kurmi.**
Population 1,107
Males ... 748
Females ... 359
(H. S. M.)

(*C. R.* 1881, *para.* 663; *C. R.* 1891, *page* 341; *Rose's Glossary, Vol. II, page* 572; *Crooke's Tribes and Castes, Vol. III, page* 346)—

Kurmis are mostly Hindus (only 4 Sikhs and 6 Muhammadans) and have been returned chiefly from the Delhi, Karnal, Ambala, Lahore, Gujranwala, Rawalpindi and Lyallpur Districts and the Patiala State. It is a caste of Purbia cultivators who generally work in this Province as menial servants.

132. **Labana.**
Population 57,805
Males ... 31,330
Females ... 26,475
(H. S. M.)
Syn.—*Banjara.*

(*C. R.* 1881, *para.* 548; *C. R.* 1901, *page* 338; *Rose's Glossary, Vol. III, page* 1)—

Labanas are Sikhs, Hindus and Muhammadans and are distributed almost all over the Province, the largest figures being returned from Hoshiarpur (3,418), Ferozepore (2,661), Lahore (3,601), Gurdaspur (4,877), Sialkot (7,490), Gujranwala (8,517), Gujrat (7,996), Muzaffargarh (3,218), Kapurthala (2,022) and Patiala (2,011).

Labanas are carriers and hawkers, associated with Banjaras, although they do not pierce ears or sell nose-rings, etc. They have settled in many places as rope manufacturers or cultivators and have been declared an agricultural tribe in the Ambala and Gujrat Districts and the Jullundur (except Kangra) and Lahore Divisions. They live a good deal on hunting.

133. **Lilari.**
Population .. 31,540
Males ... 17,007
Females ... 14,533
(H. M. S.)
Syn.—*Nirali, Nilari, Nilgar, Rangrez, Patrang, Paungar* (*in Multan*), *Pharera* (*in Kangra*).

(*C. R.* 1881, *para.* 643; *Rose's Glossary, Vol. III, page* 33; *Crooke's Tribes and Castes, Vol. IV, page* 229)—

Lilaris are Muhammadans and Hindus (only 11 Sikhs) and are met almost everywhere (except in the Simla District and some of the States attached thereto). It is a purely functional caste including the traditional dyers of the Province.

134. **Lilla (Lalla).**
Population 1,744
Males ... 946
Females ... 798
(M.)

(*Rose's Glossary, Vol. III, page* 34)—

Lilla is a small agricultural caste (all Muhammadans) returned in the Jhelum District. They possess the same status as Jats.

135. **Lodha.**
Population 9,413
Males ... 5,159
Females ... 4,254
(H. M. S.)
Syn.—*Kachhi, Singhari.*

(*C. R.* 1881, *para.* 491; *Rose's Glossary, Vol. III, page* 35; *Crooke's Tribes and Castes, Vol. III, page* 364)—

Lodhas are mostly Hindus (only 163 Muhammadans and 6 Sikhs) and have been returned chiefly in the Delhi, Karnal, Ambala, Ferozepore, Lahore, Amritsar, Shahpur, and Multan Districts. It is an agricultural class of the United Provinces, generally engaged in the cultivation of water-nuts and also known as Kachhi and Singhari.

136. **Lohar.**
Population 323,477
Males ... 176,191
Females ... 147,286
(H. S. M. B.)
Syn.—*Ahingar, Lohia, Nalband.*

(*C. R.* 1881, *para.* 624; *C. R.* 1891, *page* 342; *Rose's Glossary, Vol. III, page* 36; *Crooke's Tribes and Castes, Vol. III, page* 372)—

Lohars are followers of the Hindu, Sikh, Muhammadan and Budhist religions. They are scattered all over the Province. It is a functional caste with the traditional occupation of blacksmith. The Lohars work largely as village artizans and take up cultivation and field labour. They are allied to Tarkhan and Raj.

Bhubaliá—One of the Lohar sub-castes, *viz.*, Bhubaliá, deserves a passing notice. Only 31 persons (all Hindus) were returned under that name from Gurgaon, Delhi and Dujana. The term seems to be derived from '*Bhubal*' meaning *warm ashes*. Bhubaliás are said to be nomad blacksmiths who wander about in the eastern Punjab, carrying their goods and chattels in peculiarly built, strong bullock-carts, but always stay outside the villages. They claim to be descendants of Tunwár Rajputs, but the latter do not admit their pretensions. The Bhubaliás allege that at the fall of Chittor their ancestors took a solemn pledge not to build a house anywhere or to wear a turban till they recovered possession of the fort. The ruling family of Oodeypur observes a similar pledge whereby the chief may not twist his beard, nor enjoy the luxuries of sleeping on a bed or eat from gold or silver plates. The custom is to spread a little straw under the bed and under the silver and gold plates, which signifies sleeping on grass and eating on the ground. The Bhubaliás speak Márwári and are said to be better workmen than the village blacksmith.

137. **Machhi.**
Population 279,666
Males ... 152,562
Females ... 127,104
(M. H.)
Syn.—*Machhera, Mahigir, Mashki, Saqqa.*

(*C. R.* 1881, *para.* 619; *Rose's Glossary, Vol. III, page* 41)—

Machhis are almost all Muhammadans (only 14 Hindus) and have been returned from all parts of the Province (except Karnal, Simla, Loharu, Dujana, Pataudi, Nahan, Simla Hill States, Mandi, Suket, Malor Kotla and Chamba). The Machhi of the western Punjab is apparently a counterpart of the Jhinwar and the former caste consists largely of converts from the latter. But it is also associated with the Men or Meun and other castes engaged in fishing. The term Machhi is purely functional, being derived from Sanskrit *Matsya* or *Machh* and Panjabi *Machhi*=fish. But the caste known by that name is distinct from Men and differs from it in customs. Besides following the occu-

pation of a Jhinwar, the Machhi is a *Dáyá* (accoucheur) and the women act as midwives and wet nurses.

138. Magh.
Population 428
Males ... 222
Females ... 206
(H. S. M.)

MAGHS who are almost all Hindus (there being only 52 Sikhs and 26 Muhammadans) and were named Makhs in 1901, were returned from the Ambala and Karnal Districts, but by a mistake in compilation have been included in Meghs.

It is apparently an old caste identical with Magha Brahmans and belonging to the same stock as Shaka Dwipa, Surya Dvija or Bhojki Brahmans referred to in Bhavishya Purána in the legend of the immigration of a representative of each of the 18 Magh families from Shaka Dwipa (see note on Bhojkis) for worship at the Sun temple erected by the said Samba at a place called Sambhalpur (in the United Provinces) after his name. It is interesting to note that in Shaka Dwipa there were four *varnas* (castes) known as Mag, Magas, Manas and Mandag, which corresponded to Brahman, Kshattriya, Vaish and Shudra of the Jamboo Dwipa respectively (see chapters 133-135 of Part I of the Bhavishya Purána).

The people now seem to have forgotten their Brahmanical origin and claim to be Kshattriyas, tracing their descent from Mukesar, a Rajput king of Kelagarh (in Mewar).

They are generally zamindars and have been declared an agricultural tribe in the Ambala District. Their social position is said to be above that of the Jats. A Brahman can take *pakka* (cooked in *ghi*) food from their hands, while other Hindus eat and drink freely with them. A few of them wear the sacred thread, while others do not. Owing obviously to their intimate association with the Jats of the tract, they allow widow remarriage, and this is said to be the cause of their degradation from the higher status. The caste is endogamous but unlike the higher classes of the locality they prefer marrying in their own residential village. Marrying in one's own *got* is prohibited, but in some villages, two, three or four *gots* are also avoided.

A few of the main sub-castes returned by them are cited below:—

Jaind (which may be a remnant of Zend), Mahti, Chauhán, Puniri, Shivbansi, Bargate, Maral, Kukhé, Niman, Gouhan, Dhar, Khamiré, Dhanwán, Umar, Surajbans, Kanhér, Jadubans, Bhatti, Badgujar, Kachwáhe, Tunwar, Chandarbans, Gill, Nimbar, Kanira, Madahar, Sital, etc., etc.

139. Mahajan.
Population 28,121
Males ... 15,004
Females ... 13,117
(H. S. J. M.)
Syn.—*Kirar (in Kangra).*

(*C. R.* 1881, *para.* 536 ; *C. R.* 1901, *page* 328 ; *Rose's Glossary, Vol. III, page* 44)—

MAHAJANS are mostly Hindus and Sikhs (only 26 Jains and 6 Muhammadans) and have been returned chiefly from Kangra, Gurdaspur, Sialkot, Rawalpindi, Lyallpur and Chamba. It is said to be a mixed caste which has sprung from intermarriage between the immigrants belonging to the Bania and Kayasth classes from the plains. These people are generally employed as traders or clerks. They are also known as Kirars. The term is really functional, but has now come to be recognized as a caste name.

140. Mahtam.
Population 81,811
Males ... 43,602
Females ... 38,209
(H. S. M.)
Syn.—*Rassibat.*

(*C. R.* 1881, *para.* 494 ; *C. R.* 1891, *pages* 309 *and* 341 ; *C. R.* 1901, *page* 340 ; *Rose's Glossary, Vol. III, page* 49)—

MAHTAMS are by religion Hindus, Sikhs and Muhammadans. They are met with mostly in the Ferozepore, Lahore, Amritsar, Sialkot and Gujranwala Districts, the Multan Division (except Jhang) and the Kapurthala and Bahawalpur States. They are partly vagrants and hunters, and partly agriculturists. They have been declared an agricultural tribe in the districts of Ferozepore, Lahore, Montgomery and Multan. The Mahtam is also known as Rassibat. The status of the caste is low. The Mahtons of Hoshiarpur and Jullundur are quite distinct from the Mahtams with whom they were classed in 1901.

141. Mahton.
Population 6,841
Males ... 3,861
Females ... 2,980
(H. S.)

(*C. R.* 1881, *para.* 494 ; *C. R.* 1891, *page* 309 ; *C. R.* 1901, *page* 340 ; *Rose's Glossary, Vol. III, page* 51)—

MAHTONS have been returned from the Jullundur, Hoshiarpur, Ferozepore and Lyallpur Districts. Their real home, however, is in the Jullundur and Hoshiarpur Districts. Besides the number noted in the margin 1,703 persons (931 males and 772 females), in the Jullundur Tahsil have given Rajput as their caste and Mahton as their sub-caste. In 1881, the Mahtons were clubbed together with the Mahtams owing to the similarity of names, but in his Report (para. 495 the late Sir Denzil Ibbetson expressed his doubt about the identity of these names. In 1891 too, the figures of Mahtons were amalgamated with those of the Mahtams, but Mr. Maclagan, on page 309 of his Census Report, remarked that they too were distinct castes.

At the Census of 1901, the Mahtons were again grouped with the Mahtams and in paragraph 49, Chapter VIII of his Report, Mr. Rose observed that there could be little doubt as to the identity of these two names, although subsequently in the Glossary of Castes and Tribes, he has held that Mahtons were regarded as Rajputs and were distinct from Mahtams. The examination of the revenue records of

some of the Mahton villages in the Jullundur District, has shown that they are entered in those records as Rajputs, and in a civil suit relating to that district, the Chief Court held Mahton to be 'a small Rajput tribe standing somewhat low in the scale of Rajput tribes, but still recognized as Rajputs (Punjab Record 44 of 1905). By their incessant efforts, the organization of the Mahtons, called the Mehta Rajput Sabha, has succeeded in having the Mahtons declared to be Rajputs of a low status, similar to those of Manhases, etc., by the Rajput Prantik Sabha, under the presidency of His Highness the Maharaja of Jammu and Kashmir, although it is stated that on certain objections being raised by an adverse party, the above resolution has been held under abeyance. Similarly a decision obtained by the Mahtons from the Settlement Collector of Hoshiarpur in which they have been declared as Rajputs is pending consideration by the higher authorities. My enquiries, however, leave little doubt that the Mahtons were originally Rajputs of a fairly high status, and that the term was one of distinction equivalent to Mehta, but that they lost the Rajput status sometime ago in consequence mainly of the adoption of agriculture as their occupation, in preference to military service and the introduction of widow remarriage, which is to this day vigorously tabooed by high class Rajputs, not only among the Hindus but also among the Muhammadans. They were thus degraded into a separate group or caste. They have been enumerated as a separate caste at this Census although, as noted above, a number of them have in the Jullundur District returned themselves as a sub-caste of Rajputs. Whether the efforts of the Mahtons to regain the level of their parent caste and be recognized by the Rajputs as belonging to their fraternity and treated on an equal footing will succeed, remains to be seen.

142. Mali.
Population 103,642
Males ... 57,326
Females ... 46,316
(H. S. M.)
Syn.—*Baghban, Maliar.*

(*C. R.* 1881, *para.* 484; *Rose's Glossary, Vol. III, page* 57; *Crooke's Tribes and Castes, Vol. III, page* 452)—

Malis, who are a class of cultivators and gardeners in the south-eastern districts and states of the Province, are mostly Hindus, there being only 1,122 and 955 Sikhs and Muhammadans respectively. The term, strictly speaking, is confined to the Hindus, a Muhammadan gardener being known as Kunjra in the south-east and Arain, Baghbán or Maliar, further west.

143. Maliar.
Population 89,93
Males ... 47,778
Females ... 42,159
(M. H. S.)
Syn.—*Mali.*

(*C. R.* 1881, *para.* 485; *Rose's Glossary, Vol. III, page* 57)—

Maliars are almost all Musalmans there being only 8 Hindus and 2 Sikhs; and have been returned mainly from the Rawalpindi Division. They are cultivators and gardeners and are the same as Mali or Baghban. There is little difference in the western districts between Maliar and Arain.

144. Mallah.
Population 77,837
Males ... 41,693
Females ... 36,144
(H. M. S.)
Syn.—*Darein, Mohana, Kishtiwan, Taru.*

(*C. R.* 1881, *para.* 621; *Rose's Glossary, Vol. III, page* 62; *Crooke's Tribes and Castes, Vol. III, page* 460)—

Mallahs, also known as Mohana in the western Punjab and Taru or Darein in the Kangra hills, are mostly Muhammadans, there being only 6,619 Hindus and 11 Sikhs. They have been returned from all the divisions (except the Districts of Rohtak and Simla), and from the Kapurthala and Bahawalpur States. They are boatmen, perhaps of Jhinwar origin. Mohana is probably derived from *mukh* or *munh* (face) and the term was apparently, at one time, applied to the boatswain. The terms Taru (swimmer) and Darein (one who swims with the inflated skin of cattle) are peculiar to the Himalayan tract. In the turbulent streams of the hills, swimming is by no means easy, and so the occupation is important enough to designate a class.

145. Maniar
Population 7,276
Males ... 3,949
Females ... 3,327
(H. M.)

(*C. R.* 1881, *para.* 551; *Rose's Glossary, Vol. III, page* 68; *Crooke's Tribes and Castes, Vol. III, page* 473)—

Maniars are both Hindus and Muhammadans, and have been returned chiefly from the eastern districts and states as also from the Hoshiarpur, Jullundur, Gurdaspur, Sialkot and Attock Districts and the Phulkian States. The Maniar is one who works in glass and sells glass bangles, generally hawking them about the villages. He is also known as Churigar. The term which is a functional one, is also used generally for a pedler "*Maniári bechná*" being the common designation for the occupation of carrying about petty hardware, etc., for sale.

146. Marija (Marecha).
Population 1,992
Males ... 1,047
Females ... 945
(H. M.)

(*C. R.* 1881, *para.* 563 (*a.*)—

Marijas or Marechas are almost all Hindus (only 30 Muhammadans) and have been returned chiefly from the Multan, Muzaffargarh and Dera Ghazi Khan Districts and the Bahawalpur State. It is a class of wandering beggars who come from Rajputana and Sindh, and are now employed as labourers chiefly on canal works, etc.

147. **Mazhabī.**
Population 21,691
Males ... 12,192
Females ... 9,499
(H. S. M.)
Syn.—*Ranghreta.*

(*C. R.* 1881, *para.* 598; *Rose's Glossary, Vol. III, page* 75)—

Mazhabis are almost all Sikhs (only 58 Hindus and 22 Muhammadans) and have been returned mostly from the Delhi, Karnal, Ambala, Jullundur, Ludhiana, Ferozepore, Lyallpur, Shahpur Districts, the Lahore Division, and the Faridkot and Nabha States.

Mazhabis are Chuhras converted to Sikhism. They refuse to touch night-soil, though performing all the other traditional functions of the Chuhra caste. They have taken to husbandry and have been declared as a separate agricultural tribe in the districts of Gujranwala and Lyallpur. They make very good soldiers and a large number of them serve in the army.

148. **Megh.**
Population 40,020
Males ... 21,988
Females ... 18,032
(H. S. M.)

(*C. R.* 1881, *para.* 653; *Rose's Glossary, Vol. III, page* 77)—

Meghs are practically all Hindus, there being only 639 Sikhs and 37 Muhammadans. They have been returned mainly from the Lahore, Gurdaspur, Sialkot, Gujranwala, Gujrat and Lyallpur Districts.

Megh is a low caste considered untouchable by the orthodox Hindus, but the Arya Samaj has purified numerous members of the caste and raised them to the status of touchables. By occupation, the Meghs are largely weavers, but they also follow other pursuits, *e.g.*, service as field labourers, grass-cutters, etc. (The figures noted in the margin exclude entries in the Karnal and Ambala Districts, which have been classed by mistake under Megh, but really appertain to Magh, a different caste.)

149. **Men.**
Population 24,173
Males ... 12,881
Females ... 11,292
(M. H.)

(*C. R.* 1881, *para.* 619; *C. R.* 1891, *page* 309 (*Máchhis*); *Rose's Glossary, Vol. III, pages* 41 (*Máchhi*) *and* 86 (*Meun*)—

Mens are also called Meun and the latter term has been confused with Meo. Enquiries have shown that the Meos returned in Table XIII from the districts and states other than Hissar (Hissar Tahsil, males 123, females 98), Gurgaon, Delhi and Nabha are really Meun and should have been classed as such. The total of such entries comes up to 5,171 (2,905 males and 2,266 females) and has been included in the strength noted in the margin above. Mens are by religion almost all Muhammadans (only 31 still Hindus). They have been returned mainly from the districts and states named in the margin.

District / State	Returned
Ferozepore, Lahore, Gurdaspur, Gujranwala, Montgomery, Lyallpur	as Men.
Hissar (except Hissar Tahsil), Rohtak, Karnal, Ambala, Jullundur Division (except Kangra District), Dera Ghazi Khan, Kapurthala, Patiala	as Meo.

Mén though derived from Sanskrit *Min*=fish, similar to Máchhi, and originally a functional term, is a caste quite distinct, on the one hand, from Machhi, and on the other, from the Meos who are said to have come from Mewat. They are an endogamous group, and do not generally intermarry with the Máchhis. They observe the peculiar custom of Jhulka* and restrictions regarding the use of the milk and curds of a recently calved cow, also found among the Jhabels. They live mostly on the banks of rivers and their traditional occupation is fishing. They have taken to various other occupations, such as, plying boats, agriculture, weaving, well sinking, carrying water, grain parching, selling vegetables and labour in general.

150. **Meo (Mewati).**
Population 124,993
Males ... 66,379
Females ... 58,614
(H. M.)

(*C. R.* 1881, *para.* 478; *Rose's Glossary, Vol. III, page* 79; *Crooke's Tribes and Castes, Vol. III, page* 485)—

Meos are all Muhammadans except 12 Hindus. Their chief occupation is agriculture and they are treated as an agricultural tribe in Gurgaon and Delhi. The Meos, also called Mewatis, belong to the Mewat country consisting of Alwar, Gurgaon and Bharatpur. It is believed that the tract was named after the Meos, Mewat being the plural, in Persian, of Mev, and meaning the country of the Meos or Mevs. But it is also stated that Mewat is a corruption of Mina-vati, an ancient name of a tract situated more or less in the same place as the former. Mina-vati would mean abounding in fish and would lend colour to the story that Rajputana was at one time a large inland lake. The word Meo is also pronounced as Meun which differs little from Men (the fishermen tribe). The Meos are moreover associated with the Minas, who also seem to owe their name to same sort of fish and it appears possible that the Meo, the Men and the Mina may have a common origin, connected in varying degrees with the occupation of fishing. The Meos are found in the Gurgaon and Delhi Districts, the Hissar Tahsil and the Bawal portion of the Nabha State which adjoins Gurgaon. The similarity of the names Meo and Meun appears, from local enquiries, to have resulted in the latter tribe being returned in Karnal and other places, as Meos, while they really are Mens. Such figures have, therefore, been excluded from the statistics given in the margin.

* A custom in which the son-in law of the family must set light to the furnace used at weddings. Rose's Glossary, Volume III, page 86.

The mistake was discovered after the compilation of Table XIII (Caste). The Meos, though Muhammadans, still observe several Hindu customs (see paragraph 248, Chapter IV).

(*C. R.* 1881, *para.* 505 ; *Rose's Glossary, Vol. III, page* 110)— **151. Miana.** Population 1,023; Males ... 534; Females ... 489 (M.)

MIANAS are all Muhammadans and have been returned mainly from the Districts of Sialkot, Gujrat and Shahpur. In the western Punjab, Mian is a title of holiness and the descendants of holy persons, to whatever caste or tribe they may have belonged, style themselves Miana. They are now recognized as a separate caste. Most of them are Imams of Masjids and teach the Koran. They were consequently classed by Mr. Maclagan with Ulemas. But there are also families of landowning Mianas of considerable importance, such as the Mianas of Shahpur, who clearly belong to the Awan or Jat stock. On the other hand, the tendency to give up the honorific title and to assume the name of some caste or tribe, is evidenced in such cases as the Mianas of Mianwali, who were once known as Sheikhs but now call themselves Qureshis and are anxious to be recognized as Sayads.

(*C. R.* 1881, *para.* 582 ; *Rose's Glossary, Vol. III, page* 102 ; *Crooke's Tribes and Castes, Vol. III, page* 485)— **152. Mina.** Population 2,360; Males ... 1,265; Females ... 1,095 (H. M. S.)

MINAS are mostly Hindus, there being only 312 Muhammadans and 1 Sikh, and have been returned chiefly from the Delhi Division (except Ambala and Simla), the Ferozepore, Lahore, Multan Districts and the Faridkot, Patiala and Nabha States. In the Punjab, Minas, who claim Rajput descent, are almost invariably criminal. They are most numerous in Gurgaon, where they have also taken to agriculture, although that does not prevent them from pursuing their traditional occupation.

(*C. R.* 1881, *para.* 527 ; *Rose's Glossary, Vol. III, page* 105 ; *Crooke's Tribes and Castes, Vol. III, page* 496)— **153. Mirasi.** Population 227,394; Males ... 122,071; Females ... 105,323 (H. S. M. B.) Syn.—*Dum, Dhadi, Kalanot, Kamachi, Mir, Mirzada, Mutrib, Nagarchi, Naqib, Qawal, Sarnai.*

MIRASIS are all Muhammadans, with the exception of 2,116 Hindus, 29 Sikhs and 4 Budhists, and have been returned from all parts of the Province.

Mirasi is a Persian word which means hereditary, and the term signifies either hereditary dependants or hereditary musicians. They are minstrels and musicians (being also known as Dums—not Dom meaning executioner) and also act as genealogists similarly to the Bhats (bards), having received accretions from that caste by conversion.

(*C. R.* 1881, *para.* 607 ; *Rose's Glossary, Vol. III, page* 123 ; *Crooke's Tribes and Castes, Vol. III, page* 497)— **154. Mochi.** Population 419,378; Males ... 228,688; Females ... 190,690 (H. S. M.) Syn.—*Saraj, Shiraz, Kafashdoz.*

MOCHIS are both Hindus and Muhammadans, there being only 195 Sikhs, and have been returned all over the Province, excepting a few small states. In the east of the Punjab, the term is applied to the more skilled workmen of the towns. In the west, however, it is simply used to designate a Muhammadan worker in leather, whether it be the skinner, the tanner or the shoemaker.

(*C. R.* 1881, *para.* 507 ; *C. R.* 1891, *page* 310 ; *Rose's Glossary, Vol. III, page* 130 ; *Crooke's Tribes and Castes, Vol. IV, page* 3)— **155. Moghal.** Population 98,574; Males ... 53,529; Females ... 45,045 (M.) Syn.—*Chugatta, Mirza.*

MOGHALS or Mongols are all Muhammadans and have been returned almost all over the Province. These people either entered the country with Babar or were attracted during the reign of his dynasty. The figures by no means represent pure Mongolian blood. Irrespective of the mixture of blood resulting from intermarriages of the Moghals with the local castes, there is a strong tendency among men of low status to claim Moghal descent. Large numbers of men in Rawalpindi and Jhelum, who belong to agricultural tribes such as Gakkhars, Sattis, etc., for instance, now profess to be descended from Moghal ancestors. The Moghals have been declared to be members of an agricultural tribe in all districts, except ten.

(*C. R.* 1881, *para.* 517)— **156. Mujawir.** Population 1,918; Males ... 1,006; Females ... 912 (M.)

MUJAWIRS or Mujawars are all Muhammadans and have been returned mainly from the Gurgaon, Gujranwala and Lyallpur Districts. They are the hereditary guardians of shrines. It is a functional term. The Mujawar sweeps the shrine and attends to the pilgrims, for which he receives some remuneration from them. He also receives a portion of the presents made at the shrine.

(*C. R.* 1881, *para.* 599 ; *Rose's Glossary, Vol. III, page* 138)— **157. Musalli (Kutana).** Population 309,568; Males ... 166,139; Females ... 143,429 (M.)

MUSALLIS have been returned chiefly from the Lahore, Rawalpindi and Multan Divisions, the Ferozepore District and the Bahawalpur State. A Chuhra converted to Islam is known as Musalli. In the south-west he is called Kutana, and in the east, Dindar or Bhangi.

158. Nai.
Population 350,456
Males ... 192,266
Females ... 158,190
(H. S. M. J.)
Syn.—*Hajjam, Jarrah.*

(*C. R.* 1881, *para.* 525; *C. R.* 1901, *page* 310; *Rose's Glossary, Vol. III, page* 140; *Crooke's Tribes and Castes, Vol. IV, page* 40)—

NAIS are Hindus, Sikhs and Muhammadans alike (there being only 9 Jains) and have been returned from all parts of the Province. They are the barbers of the country. They now claim a Kshattriya origin. The Muhammadan Nais often aspire to the status of Moghal.

159. Naik.
Population 6,674
Males ... 3,708
Females ... 2,966
(H. M. S.)

(*C. R.* 1881, *para.* 576; *C. R.* 1891, *page* 311; *Rose's Glossary, Vol. III, page* 150; *Crooke's Tribes and Castes, Vol. I, page* 160)—

NAIKS are almost all Hindus (only 42 Muhammadans and 5 Sikhs) and have been returned from the Multan and Delhi Divisions (except Ambala and Simla), the Ferozepore, Lahore and Shahpur Districts and the Loharu, Faridkot, Chamba, Nabha and Bahawalpur States. Naik is only a title assumed by leading men among the Aheris, Thoris and Banjárás, but it is now considered a separate caste. Naiks are cultivators and labourers.

160. Nar.
Population 104
Males ... 49
Females ... 55
(H.)

(*Rose's Glossary, Vol. III, page* 157)—

NARS are all Hindus and have been returned only from Kullu in the Kangra District. According to Mr. Maclagan it is a synonym for Dagi and Koli, but it is said to be an old and distinct caste equal in status to Naths. They are generally agriculturists and labourers. In some cases, they enjoy muáfis attached to certain temples. The male members play on *chhainás* (cymbals) while their women dance before the *deota* (God). The caste is endogamous and the members do not eat with Dagis, Chamars, Julahás or other low castes, although they eat food cooked by the higher castes, *e. g.*, Kanets, Rajputs, Brahmans, &c.

161. Nat.
Population 3,217
Males ... 1,586
Females ... 1,613
(H. S. M.)
Syn.—Bazigar.

(*C. R.* 1881, *para.* 588; *Rose's Glossary, Vol. III, page* 163; *Crooke's Tribes and Castes, Vol. IV, page* 56)—

NATS are both Muhammadans and Hindus (only 39 Sikhs) and have been returned mainly from the Rohtak, Lahore, Shahpur, Montgomery, and Jhang Districts and the Phulkian States. They are a gipsy tribe of vagrant habits who wander about with their families. In addition to displaying acrobatic feats and conjuring tricks of a crude order, the Nats make articles of grass and reed for sale. They usually come up from the Rajputana side, but are akin to Bazigars who belong to the hilly and sub-montane tracts of the Province.

162. Niaria.
Population 2,271
Males ... 1,130
Females ... 1,141
(H. M. S.)
Syn.—*Soni (in Ambala and Nahan.)*

(*C. R.* 1881, *para.* 635; *Rose's Glossary, Vol. III, page* 168; *Crooke's Tribes and Castes, Vol. IV, page* 91)—

NIARIAS are mostly Muhammadans, there being only 199 Hindus and 10 Sikhs. They have been returned from almost all the districts and from the Nahan, Phulkian and Bahawalpur States. The Niaria is the refiner who melts the leavings and sweepings of the goldsmith and extracts the precious metals therefrom, or washes gold out of river sand.

163. Nungar.
Population 9,987
Males ... 5,390
Females ... 4,597
(H. S. M.)
Syn.—*Lunia, Nunia, Nunari, Shoragar, Namkgar, Rehgar.*

(*C. R.* 1881, *para.* 639)—

NUNGARS are Hindus, Sikhs and Muhammadans and have been returned mainly from the Karnal, Ambala, Lahore, Muzaffargarh Districts and the Patiala and Jind States. They are the salt workers of the east, and must not be confused with the workers in salt mines who belong to various castes. Nungars manufacture saltpetre or crude soda.

164. Od (Odh).
Population 32,246
Males ... 17,188
Females ... 15,058
(H. S. M.)
Syn.—*Beldar.*

(*C. R.* 1881, *para.* 573)—

ODS are both Hindus and Muhammadans, there being only 145 Sikhs. They have been returned everywhere in large or small numbers, with the exception of the Eastern States and the Himayalan tract (save Kangra).

They are the professional navvies of the Punjab and are also known as Beldar. The Ods are vagrants, who wander about with their families in search of employment on earth work. They have a language of their own called Odki. The figures of Beldárs in the Kangra District have been thrown under "Od." The "Ods" referred to by Mr. Diack at page 341 of the Punjab Census, Report, 1891, are said to have returned themselves as Thavi, by which name they are mostly known there.

165. Pachadha.
Population 32,425
Males ... 16,833
Females ... 15,592
(M.)

(*C. R.* 1881, *para.* 563*a*)—

PACHADHAS are all Muhammadans and have been returned from Hissar (32,381 persons) and Karnal (44 persons) only. It is a geographical term used in Bhatinda and Hariana for Muhammadan Jat and Rajput immigrants from the country to the west of the Sutlej. Cattle rearing is their traditional occupation but agriculture is gradually taking its place. They are sometimes called Ráth (ruthless) by their neighbours.

166. Padha.
Population 136
Males ... 74
Females ... 62
(M.)

PADHAS are all Muhammadans who were converted sometimes back from Brahmans; and have been returned chiefly from the Ambala, Hoshiarpur Districts and the Patiala State. They are well versed in the Hindi system of teaching arithmetic and are still seen in the cities coaching boys of both Hindus and Muhammadans.

in arithmetical tables and giving lessons in the Lande script. But they also act as physicians. They are said to be endogamous. The Hindu Padhas have been returned as Brahmans.

(*C. R.* 1881, *para.* 578)—

167. Pakhiwara (Pakhiwas). Population 4,167; Males ... 2,351; Females ... 1,816. (M. H.)

Pakhiwaras are almost all Muhammadans (only 1 Hindu) and have been returned mostly from the Gurdaspur, Sialkot, Gujranwala, Gujrat, Lyallpur and Multan Districts and the Kapurthala and Bahawalpur States. They are a criminal and vagrant tribe of fowlers and hunters who live in straw huts.

(*C. R.* 1881 *para.* 545)—

168. Paracha. Population 3,830; Males ... 2,028; Females ... 1,802. (M. H.) Syn.—*Khoja.*

Parachas are Muhammadan traders converted from Hinduism. They have been returned mostly from the Ferozepore, Lahore, Jhelum, Rawalpindi, Attock and Montgomery Districts and the Faridkot and Bahawalpur States, and are the counterpart of the Khojas, although they have crystallized into a separate caste. In the western Punjab, they are very wealthy and trade with Bokhara, Kabul, Bombay, Calcutta, etc.; but in places where the Khojas are in strength, the Paracha contents himself with the occupation of a pedlar. They know the Hindi characters and nearly all of them keep accounts in Hindi like the Hindus, though some of them can read and write Urdu. The 5 Hindu entries apparently refer to those reconverted to Hinduism by the Arya Samaj. A few Parachas pursue agriculture.

(*C. R.* 1881, *para.* 663; *Crooke's Tribes and Castes, Vol. IV, page* 138)—

169. Pasi. Population 2,532; Males ... 1,478; Females ... 1,054. (H. M.) Syn.—*Khatik, Chamrang.*

Pasis are mostly Hindus, only 237 having given their religion as Muhammadan. They have been returned mainly from the Karnal, Ambala, Ferozepore, Lahore, Sialkot, Gujranwala, and Rawalpindi Districts and the Patiala State. They are a low class of immigrants from the United Provinces, who are closely allied to Khatiks and are generally met with as keepers of pig. It is interesting to note that Pasi is a sub-caste of Khatris as well as Brahmans, but owing to the low status of the caste of that name, the sub-caste is concealed. There are many Pasi Khatris at Nurmahal in the Jullundur District, but they call themselves Bunjahi. In the Hoshiarpur, Ludhiana, Amritsar and Dera Ghazi Khan Districts and the Kalsia State they have designated themselves Pashi. Their origin is described thus—Pasi Khatris were inhabitants of Bhatinda. A disastrous fire once broke out and the people fled in all directions. A young son of the Sardar was left unattended. The few residents who were left behind, looked after him and were called Pasis as distinguished from the Apásis or Aspásis who had left the place. One Brahman Kanungo in the Gujranwala District claimed to be Pasi, but enquiries have failed to show any other persons belonging to the Pasi sub-caste. It is possible that the term may have originally denoted residence in the vicinity of some large town and may have been applied, indiscriminately to all castes inhabiting the neighbourhood.

(*C. R.* 1881, *paras.* 390 to 419; *Crooke's Tribes and Castes, Vol. IV, page* 155)—

170. Pathan. Population 292,417; Males ... 166,519; Females ... 125,898. (M.) Syn.—*Afghan.*

The Pathans are a purely Muhammadan tribe found all over the Province, but chiefly in the north-west. Their chief occupations are agriculture and military service.

Derivation of the term.

The term Pathan, according to Afghan book-makers, is derived from Pathan (rudder in Syrian) a title granted by the Prophet of Islam to Kais (designated Abdul Rashid by him), the leader of the small band of Afghans who accompanied Khálid and were the first converts to the faith of Muhammad from that country. Abdul Rashid was called a Rudder because he was expected to guide the ship of his people on the right track.* But Bellew considers the word to be a corruption of *Pukhtána*, which is the plural of *Pakhtun* or *Pukhtun* and comes probably from *Pukhta* (a ridge or hill).† But the late Sir Denzil Ibbetson considered the true Pathan, as distinguished from Afghans, to be of Indian‡ extraction. The following remarks will therefore be of interest as bearing on the disputed question of the origin of Pathans. In an article on the 'Ruined temple in the Nurpur Fort'§ (District Kangra), Pandit Hira Nand Shastri, of the Archæological Department, has shown that the original name of Pathankot was Pathan or Paithan. This term is mentioned in the Ain-i-Akbari. From the analogy of a similar name Paithan of a place on the Godavary, whose origin was discovered on an inscription (*see* Epigraphica Indica, Vol. III, p. 103) to be *Pratishthana*, he concludes that the latter was the real name of Pathankot. The existence of the term Pathániya which designates a Rajput clan living in this locality, fits rather well with the term *Pratishthaniya* (belonging to Pratishthana). Now *Pratishthana* means well established, and if this

* The Races of Afghanistan, by Bellew, Edition 1880, page 16.
† Ibid. pages 56, 57.
‡ Punjab Census Report 1881, paragraphs 302 to 394
§ Archæological Survey, of India, Annual Report, 1904-05, page 111.

was the derivation of the term Pathan, it could not be applied more appropriately than to the inhabitants of the North-West Frontier of India.

It is also possible that Pathan may be a corruption of *Batdhan*, the name of a country in the north mentioned by Varahmihra* in his famous book which is supposed to have been compiled in A. D. 587.

171. Patwa. Population 568, Males ... 339, Females ... 229. (H. M.) Syn.—*Patoli* or *Patoi*.

(*C. R.* 1881, *para.* 563*a*; *Crooke's Tribes and Castes, Vol. IV, page* 172)—

PATWAS have been returned in Gurgaon, Delhi, Karnal, Ambala and Nahan, as Hindus, while those of Bahawalpur are Muhammadans. It is a functional term meaning one who makes silk-cords, waist-bands, &c. In the centre and west of the Province he is known as Patoi or Patoli, and is generally a Kashmiri by caste.

172. Penja. Population 13,023, Males ... 7,176, Females ... 5,847. (H. M. J.) Syn.—*Dhunia, Kandera, Naddaf, Pamba.*

(*C. R.* 1881, *para.* 647)—

PENJAS are both Muhammadans and Hindus (only 3 Jains) and have been returned mostly from the Gurgaon, Delhi, Karnal, Ambala, Jullundur, Mianwali and Multan Districts and the Kalsia, Nahan and Patiala States. They are cotton scutchers who are also known as Pamba, Dhunia, Kandera, and in the cities, as Naddaf.

173. Perna. Population 2,246, Males ... 1,199, Females ... 1,047. (H. M.)

(*C. R.* 1881, *para.* 589)—

PERNAS are mostly Muhammadans there being only 91 Hindus. They have been returned chiefly from the Lahore District, the Rawalpindi Division except Mianwali, and the Multan Division except Muzaffargarh and Dera Ghazi Khan. It is a vagrant tribe of gipsies very similar to the Nats and Bazigars, with the difference that Perna women add prostitution to their traditional occupation of dancing and singing.

174. Phiphra. Population 245, Males ... 188, Females ... 57. (M.)

PHIPHRA is a small agricultural tribe of Muhammadans which is found in the Jhelum and Rawalpindi Districts. Their status is similar to that of Jats, and are probably an isolated sub-caste of that caste.

175. Pujari. Population 1,014, Males ... 493, Females ... 521. (H. J.)

(*C. R.* 1881, *para.* 514; *C. R.* 1891, *page* 341)—

PUJARIS are all Hindus with the exception of 6 Jains. They have been returned mainly from Keonthal and the Minor Simla Hill States. It is a functional term meaning a priest officiating at a temple.

176. Purbia. Population 4,647, Males ... 2,922, Females ... 1,725. (H. S. M.)

(*C. R.* 1881, *para.* 663)—

PURBIAS are mostly Hindus (only 98 Sikhs and 12 Muhammadans and have been returned, more or less, everywhere except in a few districts and states. Purbia is no caste, but a geographical term, used in the Punjab for all menial immigrants from the United Provinces of Agra and Oudh.

177. Qalandar. Population 2,639, Males ... 1,332, Females ... 1,307. (H. M.)

(*C. R.* 1881, *para.* 593; *Crooke's Tribes and Castes, Vol. IV, page* 185)—

QALANDARS are mostly Muhammadans (only 35 Hindus) and have been returned from all Divisions and from the Patiala and Nabha States. The word means a holy Muhammadan who abandons the world and wanders about, but it is generally used in the Punjab for a monkeyman who leads about bears, monkeys and other performing animals. Most of this class call themselves Fakirs.

178. Qassab (Qasai). Population 119,826, Males ... 62,898, Females ... 56,928. (M. H. S.) Syn.—*Buchar.*

(*C. R.* 1881, *para.* 647; *Crooke's Tribes and Castes, Vol. IV, page* 190)—

QASSABS are almost all Muhammadans (only 10 Hindus and 2 Sikhs) and have been returned from all parts of the Province (except the minor Simla Hill States, Mandi and Suket). Qassab really means a butcher and the name is applied to Muhammadan butchers, but it has also been adopted for a few Hindu and Sikh butchers who are known as Jhatkai. The Qassabs have formed into a caste and its members follow various professions, such as, trade in goats and sheep, cotton-scutching and in some places even cultivation.

179. Qazilbash. Population 219, Males ... 97, Females ... 122. (M.)

(*C. R.* 1881, *para.* 509*a*; *C. R.* 1891, *page* 314)—

QAZILBASHES are all Muhammadans and have been returned mainly from the Ludhiana, Lahore, and Lyallpur Districts. This term is applied to the descendants of certain Persian or Turkish tribes who came in with or after Nadir Shah. The important Qazilbash family is that of the Nawabs at Lahore, who own plenty of land in Lahore and Lyallpur. Those in the Ludhiana District subsist on political pensions and service in the Civil Department.

180. Qureshi. Population 70,922, Males ... 37,413, Females ... 33,509. (M.)

(*C. R.* 1881, *para.* 502)—

QURESHI is the tribe to which Muhammad, the Prophet, belonged and consequently the Qureshis are much respected for their sanctity. They have been returned chiefly from the Jullundur, Lahore, Rawalpindi and Multan Divisions and the Bahawalpur State. Their chief occupation is agriculture, but they live a good deal on charitable doles, and offerings from their disciples.

* Brihat Sanhita, by Varahmihra, Chapter XIV, page 26.

181. Rababi.
Population 497
Males ... 291
Females ... 206
(M. S. H.)

Rababis are Muhammadans (only 40 Sikhs and 1 Hindu). They have been returned mainly from the Jullundur, Lahore and Amritsar Districts and the Kapurthala and Patiala States. They are musicians, and are so called because they play on the Rabáb (a stringed instrument). They are descendants of Bhai Mardana and followers of Guru Nanak. They wear long hair, dress like the Sikhs and do not intermarry with the Mirasis. They recite Shabads from the Granth, and beg alms only from the Sikhs and Hindus. They call themselves Guru Nanak's Sikhs, and are yet good Muhammadans and bury their dead.

(*C. R.* 1881, *para.* 549)—

182. Rahbari.
Population 3,690
Males ... 1,931
Females ... 1,759
(H. S. M.)

Rahbaris are almost all Hindus (only 8 Sikhs and 8 Muhammadans) and have been returned mainly from the Delhi Division (except Simla) and the Phulkian States. They are camel breeders and drivers of the eastern Punjab whose original home appears to be in the deserts of Rajputana. Rahbari is probably derived from Rahbar=carrier or guide.

(*C. R.* 1881, *para.* 630; *Crooke's Tribes and Castes, Vol. IV, page* 208)—

183. Raj.
Population 14,604
Males ... 7,382
Females ... 7,222
(H. S. M.)
Syn.—*Batera, Memar, Thavi.*

Rajs are followers of the Hindu, Sikh and Muhammadan religions, and have been returned from almost all parts, with the exception of the south-western Punjab. Raj is probably a functional term meaning a mason or bricklayer. The caste is somewhat mixed up with the Lohars and Tarkhans who can take up the work of a mason at their discretion.

(*C. R.* 1881, *paras.* 441 *to* 457; *C. R.* 1891, *pages* 338 *and* 342; *C. R.* 1901, *pages* 318—324; *Crooke's Tribes and Castes, Vol. IV, page* 217)—

184. Rajput.
Population 1,635,432
Males ... 898,023
Females ... 737,409
(H. S. M. J.)
Syn.—*Mian* (in Hills), *Ranghar, Thakkar.*

Rajputs are Hindus, Sikhs and Muhammadans (only 14 Jains) and have been returned from all parts of the Province. Their chief occupation is agriculture and Government service, chiefly Military. The Rajputs are often spoken of as a tribe, but it appears to be fairly well established by this time that the term represents the descendants of the ruling families of different times. Rajput means the son of a ruler and appears to have been used clearly to denote the highest status amongst the Kshattriyas. It was natural that the ruling families of Kshattriyas should have formed an endogamous group for the purpose of intermarriage, although the limitations were not very rigid to begin with. But the growth of the Kshattriya caste on the one hand and the admission to that rank, on the other, of rulers of conquered countries, led to the limits of this circle being sharply defined. As the members of the Rajput families grew, those who actually ruled principalities had to confine their intermarriage relations within narrower limits and the less important members of the group had to be assigned a comparatively lower status. This process has gone on for centuries and is still in operation in the Himalayas, where, for one reason or another, sub-castes of a lower status, like Rathis, Rawats, Thakkars, etc., have actually been separated into distinct castes and practically excluded from the Rajput fraternity. On the other hand, the Ruling chiefs will, if possible, intermarry only with other Ruling chiefs or with such families as are known to have enjoyed the distinction of ruler in the near past.

Whatever castes may have been admitted to the Rajput status, in consequence of the prerogative of having ruled a tract of country, there can be little doubt but that the nucleus of the Rajput caste consists of descendants of Kshattriya chiefs.

So much has already been said about the social economy of the Rajputs that I need hardly say anything on the subject. They are divided into two main classes, *viz.*, the Surya Vanshis and Chandra Vanshis, and have been ascertained to possess 3,586 sub-castes (See Appendix to Table XIII, Vol. III).

(*C. R.* 1881, *para.* 458; *C. R.* 1901, *pages* 318 *and* 319)—

185. Rathi.
Population 97,798
Males ... 51,129
Females .. 46,669
(H. S. M.)

Rathis are almost all Hindus (only 8 Sikhs and 14 Muhammadans) and have been returned mainly from the Himalayas—*i.e.*, from Kangra, Mandi and Chamba. They are considered to be degraded Rajputs and rank just below them.

(*C. R.* 1881, *paras.* 445 *and* 458)—

186. Rawat (Raot)
Population 15,419
Males ... 8,652
Females .. 6,767
(H. S. M.)

Most of the Rawats are Muhammadans, there being 1,111 Hindus and 42 Sikhs. These have been returned mainly from the Karnal and Ambala Districts, the Jullundur Division (except Kangra) and the Kalsia, Nahan, Kapurthala, Maler Kotla and the Phulkian States. Rawats also appear as a sub-caste of Jats and Rajputs. Their chief occupation is agriculture, but they rank somewhat lower than Rathis.

(*C. R.* 1881, *para.* 659)—

187. Rehar (Rehara).
Population 1,438
Males ... 735
Females ... 703
(H.)

Rehars are all Hindus and have been returned from Simla, Kangra, Keonthal, the minor Simla Hill States and Chamba. Rehar is an outcaste who is much dreaded as a sorcerer, makes trinkets worn by Gaddi women and furnishes music at Gaddi weddings. This caste appears to be closely allied to Dumna, although the two will not interdine.

188. Ror (*C. R.* 1881, *para.* 476)—

Population 41,431
Males ... 23,121
Females ... 18,310
(H. S. M.)

Rors are mostly Hindus, there being only 308 Sikhs and 14 Muhammadans. They have been returned from the Rohtak, Delhi and Karnal Districts and the Jind State; those returned from Ambala being immigrants. The real seat of the tribe is in the great Dhak jungles south of Thanesar in the Karnal District. They claim a Rajput origin and their social status is the same as that of Jats. Their chief occupation is agriculture and they have been declared an agricultural tribe in the districts of Rohtak, Delhi and Karnal.

The above figures include 214 males and 204 females returned under Aroras opposite Rohtak in Imperial Table XIII, which has since been found to belong to Rors. These persons have been returned mostly from one village Jawahra in the Gohana Tahsil of the Rohtak District.

189. Saini. (*C. R.* 1881, *para.* 484)—

Population 112,719
Males ... 63,085
Females ... 49,634
(H. S. M.)

Sainis are mostly Hindus and Sikhs, there being only 400 Muhammadans. They have been returned chiefly from the Delhi, Karnal, Ambala, and Lyallpur Districts, the Jullundur and Lahore Divisions, and the Kalsia, Nahan, Nalagarh, Mandi, Kapurthala and Patiala States. They are hardy cultivators akin to Malis but of a better social standing as they own land and are seldom mere market gardeners.

190. Saiqalgar. (*C. R.* 1881, *para.* 625; *Crooke's Tribes and Castes, Vol. IV, page* 257)—

Population 1,545
Males ... 813
Females ... 732
(H. S. M.)
Syn.—*Bhandela* (in Nahan).

Saiqalgars are Hindus, Sikhs and Muhammadans and have been returned mostly from the Delhi Division (except Simla), the Jullundur and Multan Divisions, the Lahore and Rawalpindi Districts, the Nahan, Patiala and Bahawalpur States. Saiqalgar is a purely functional term used for armourers and burnishers of metal. They are looked upon as a low caste, but claim to be Lohars.

191. Sahnsar (Sansar). (*C. R.* 1881, *para.* 563 *a*)—

Population 233
Males ... 117
Females ... 116
(M.)

Sahnsars are all Muhammadans and have been returned mainly from the Hoshiarpur District and Patiala State. They rank with the Arains, but claim to be Punwar Rajputs, who were driven by poverty a few generations back to working in grass and growing vegetables.

192. Sangtarash. (*C. R.* 1881, *para.* 563 *a*)—

Population 212
Males ... 106
Females ... 106
(H. M.)

Sangtarashes are almost all Hindus (only 9 Muhammadans) and have been returned mainly from the Kangra District. It is a functional term meaning stone-cutter or sculptor.

193. Sansi. (*C. R.* 1881, *para.* 577; *C. R.* 1891, *page* 342; *Crooke's Tribes and Castes, Vol. IV, page* 277)—

Population 26,990
Males ... 14,863
Females ... 12,127
(H. S. M.)

Sansis are Hindus (23,585), Sikhs (557) and Muhammadans (2,848) and have been returned, more or less, from all parts (except Simla, Mianwali, Muzaffargarh, Dera Ghazi Khan, Dujana, Pataudi, Nahan, Simla Hill States, Mandi and Suket). It is a vagrant and criminal tribe.

194. Sapela. (*C. R.* 1881, *para.* 563 *a*)—

Population 993
Males ... 658
Females ... 335
(H. M. S.)
Syn.—*Sapenda, Sapadha, Sapiara.*

Sapelas are almost all Hindus (only 81 Muhammadans and 1 Sikh) and have been returned principally from the Delhi Division (except Ambala and Simla), the Lahore and Gujrat Districts and the Nahan and Patiala States. They are snake catchers and charmers by profession, and although a separate caste now, yet they appear to have come from one of the vagrant tribes.

195. Sarera (Sarehra). (*C. R.* 1881, *para.* 656)—

Population 10,743
Males ... 5,779
Females ... 4,964
(H. S. M.)

Sareras are mostly Hindus, the number of Sikhs and Muhammadans being 1,322 and 30 respectively. They have been returned mostly from Kangra, Hoshiarpur, Gurdaspur Districts and the Chamba and Simla Hill States. In the hills, they scutch cotton like the Penja or Dhunia of the plains and are also largely employed as field labourers. They are outcastes of a very low status.

196. Satti. (*C. R.* 1881, *para.* 453)—

Population 19,366
Males ... 9,769
Females ... 9,597
(H. M.)

Sattis are almost all Muhammadans (only 60 Hindus) and have been returned mainly from Rawalpindi. They are an agricultural tribe and are said to be Rajputs. Indeed 718 Muhammadans and 9 Hindus have actually entered themselves as Rajput by caste and Satti by sub-caste.

197. Sayad. (*C. R.* 1881, *para.* 515; *Crooke's Tribes and Castes, Vol. IV, page* 301)—

Population 247,388
Males ... 131,992
Females ... 115,396
(M.)
Syn.—*Pir, Pirzada.*

Sayad is a well known Muhammadan agricultural tribe, found scattered throughout the Province except Bilaspur State. It is the holiest of the foreign tribes, the title being rightly applied only to the descendants of the Prophet through his daughter Fátima and son-in-law Ali. But the Sayads of to-day obviously contain a very large mixture of Indian blood, partly by marrying wives from the Indian Muhammadans of other castes and partly by the tendency of the lower castes to step gradually into the folds of that holy class.

The Sayads are a hypergamous group who will not give their daughter in marriage to any one except a Sayad or Qureshi, but do not mind taking wives from other castes or tribes. The majority of them are naturally Shias, but there are a few exceptions in which Sayads living in tracts with a strong Sunni influence pass as Sunnis, although, perhaps at heart they are Shias all the same. As a rule, they are lazy cultivators and depend more upon their income from *Piri Muridi, i.e.,* dues received as holy people, than on agriculture.

198. Sepi.
Population 1,851
Males ... 956
Females ... 895
(H.)
Syn.—*Hali.*

(*C. R.* 1881, *paras.* 649 *and* 657)—

Sepis are all Hindus and have been returned from the Chamba State alone. It is an occupational term meaning field labourer. The Sepi being a low class menial is generally classed with Dagis and Kolis, but he does not stoop low enough to do scavenging.

199. Sheikh
Population 338,873
Males ... 187,378
Females ... 151,495
(M.)
Syn.—*Dindar, Nau-Muslim.*

(*C. R.* 1881, *paras.* 501 *and* 502 ; *C. R.* 1891, *page* 342 ; *Crooke's Tribes and Castes, Vol. IV, page* 314)—

Sheikhs (all Muhammadans) are met with everywhere in the Province. Sheikh means learned and the term was originally applied to holy immigrants from Arabia, but it came to be used for converts from Hinduism. The Sheikhs have been ascertained to include 1,068 sub-castes. Of these, the main sub-castes :—Qureshi (95,267), Faruqi (3,481), Sadiqi (67,252), Ansari (8,047), Mahajarin (174), Qureshi Sadiqi (1,463), Qureshi Hashmi (30), total=175,714 would appear to be of foreign origin, with minor sub-castes such as Abbasi (966), Bani Israil (105), Ghauri (1,289), Hashmi (508), Hussaini (380), Jilani (142), Khilji (233), Khurasani (31), Lodhi (40), Usmani (1,053), Yusafzai (41), Shirazi (37), although it is very difficult to say how far the assumption of high sounding titles by the members of these sub-castes is genuine. The remaining Sheikhs are, of course, local converts.

200. Shoragar.
Population 787
Males ... 531
Females ... 256
(H. M.)
Syn.—*Nungar.*

(*C.R.* 1881, *para.* 639)—

Shoragars are Hindus (658) and Muhammadans (129) and have been returned from Hissar, Rohtak, Kangra, Hoshiarpur, Patiala and Jind. They are salt workers and are identical with Nungar.

201. Sirkiband.
Population 3,354
Males ... 1,816
Females ... 1,538
(H. S. M.)
Syn.—*Chhaparband, Chikband, Kuchband, Kuchgar, Rachhband.*

(*C. R.* 1881, *para.* 563 *a* ; *C. R.* 1891, *page* 317)—

Sirkibands are followers of Hindu, Sikh and Muhammadan religions and have been returned mainly from the Delhi Division (except Simla), and the Ferozepore, Gujranwala, Rawalpindi, Montgomery and Multan Districts and the Jind State. It is an obscure caste occupied mostly in thatching, etc. The following entries have been grouped under this head :—Chhaparband, Chikband, Gawaria, Ghirámi, Kuchband, Rachhband, Kuchgar. Most of them belong to outcaste and vagrant classes.

202. Sud.
Population 20,645
Males ... 11,365
Females ... 9,280
(H. S. M.)

(*C. R.* 1881, *para.* 537 ; *C. R.* 1891, *page* 342 ; *Crooke's Tribes and Castes, Vol. IV, page* 331)—

With the exception of 888 Sikhs and 3 Muhammadans, the Suds are all Hindus and are found in the eastern and central Punjab. Sud is probably a corruption of Sút, which according to Manu, was a mixed caste, descended from a Kshattriya father and Brahman mother, with the traditional occupation of groom or coachman. The present Suds are, however, a class of traders and clerks. In social position they are inferior to Khatris or Banias.

203. Sunar.
Population 158,318
Males ... 85,587
Females ... 72,731
(H. S. M. J. B.)
Syn.—*Zargar.*

(*C. R.* 1881, *para.* 634 ; *C. R.* 1901, *page* 309 ; *Crooke's Tribes and Castes, Vol. IV, page* 332)—

Sunars are Hindus, Sikhs and Musalmans (only 8 Jains and 1 Budhist) and have been returned from all parts of the Province. They are the gold and silver smiths, as well as the jewellers of the Province. Sunar (Swarnakar) is no doubt a functional term, although for generations the group has been treated as a separate caste. The members are, however, trying now to obtain Rajput and Khatri status.

204. Tagah.
Population 13,223
Males ... 7,323
Females ... 5,900
(H. M. S.)

(*C. R.* 1881, *para.* 477 ; *Crooke's Tribes and Castes, Vol. IV, page* 351)—

Tagahs are both Hindus and Muhammadans (only 10 Sikhs) and have been returned mainly from the Gurgaon, Delhi, Karnal and Ambala Districts. Tagahs, whose origin is said to be Brahmanic, are recognized members of an agricultural tribe in the above mentioned districts. (They should be distinguished from Tagus or Criminal Brahmans of the same tract).

205. Tajik.
Population 23
Males ... 23
Females ... ...
(M.)

(*C. R.* 1881, *para.* 415)—

Tajiks are apparently the original inhabitants of Persia. The word is used throughout Afghanistan to denote Persian-speaking people who are not Sayad, Afghan or Hazara. They are immigrant traders who had no females with them

and have been returned from the Ferozepore, Rawalpindi, Jhang and Dera Ghazi Khan Districts.

206. Tamboli.
Population 847
Males ... 590
Females ... 257
(H. M.)

(*C. R.* 1881, *para.* 555)—

TAMBOLIS are Hindus and Muhammadans and have been returned chiefly from Delhi, Karnal, Ambala, Simla, Kangra, Ludhiana, Ferozepore, Lahore, Rawalpindi and Multan Districts and the Nahan and Patiala States. They are mostly immigrants from the United Province. Tamboli is a functional term meaning a seller of betel leaves.

207. Tanaoli.
Population 111
Males ... 65
Females ... 46
(M.)

(*C. R.* 1881, *para.* 414)—

TANAOLIS have been returned only from Attock and Lahore. It is an industrious and peaceful tribe of cultivators who claim their descent from Amir Khan, a Barlas Moghal, whose sons crossed the Indus some four centuries ago and settled in the Tanawal tract of Hazara.

208. Tarkhan.
Population 646,330
Males ... 356,540
Females ... 289,790
(H. S. M. B. J.)
Syn.—*Badhi, Barhai, Kharadgar, Kharadia, Khati, Ramgarhia, Najjar.*

(*C. R.* 1881, *para.* 627 ; *Crooke's Tribes and Castes, Vol. I, page* 190)—

TARKHANS are Hindus, Sikhs and Muhammadans (only 23 Budhists and 5 Jains) and are found all over the Province except the Baghal State.

They are carpenters and masons and are not easily distinguishable from the Lohar. They are known as Barhai, Badhi and Khati as well. Like the Lohar the Tarkhan is an indispensable village artisan.

209. Teli.
Population 295,971
Males ... 162,444
Females ... 133,527
(H. S. M.)
Syn.—*Cháki* (in Multan Division), *Sabansaz.*

(*C. R.* 1881, *para.* 647 ; *Crooke's Tribes and Castes, Vol. IV, page* 371)—

TELIS are all Muhammadans with the exception of 3,038 Hindus and 33 Sikhs, and have been returned from all parts of the Province (except the Jubbal, Bashahr and Keonthal States). Teli means an oil-presser, but the caste is of old standing and of about the same status as the Julaha. In Multan and Muzaffargarh, the Teli is called Cháki.

210. Thakkar.
Population 6,982
Males ... 4,051
Females ... 2,931
(H. M. S. B.)
Syn.—*Rájput.*

(*C. R.* 1881, *para.* 458)—

THAKKARS are almost all Hindus (only 75 Muhammadans, one Sikh and one Budhist) and have been returned chiefly from Delhi and Gurdaspur Districts and the Mandi, Suket and Chamba States. In the hills, Thakkars are degraded Rajputs, but a large number of them have succeeded in returning themselves as Rajput by caste and Thakkar by sub-caste. In the western Punjab, Thakkar is the title of the priests of river-worshippers. Thakur is now being adopted by high caste Rajputs as a title of honour and is replacing the epithet of Mian which is discarded as being a Muhammadan designation. The two words Thakkar and Thakur are often confused.

211. Thathiar (Thatyar).
Population 4,074
Males ... 2,220
Females ... 1,854
(H. S. M. B.)
Syn.—*Thatera.*

(*C. R.* 1881, *para.* 637 ; *Crooke's Tribes and Castes, Vol. IV, page* 407)—

THATHIARS are Hindus, Sikhs and Muhammadans (only 24 Budhists) and have been returned from almost every unit. It is a functional term and is used for one who makes vessels of copper, brass and other mixed metal, while the Kasera is the man who sells them. The two occupations overlap each other.

212. Thori.
Population 16,451
Males .. 8,903
Females ... 7,548
(H. S. M. B.)

(*C. R.* 1881, *para.* 576)—

THORIS are all Hindus (only 8 Budhists) with the exception of 510 Sikhs and 378 Muhammadans returned in the Patiala and Bahawalpur States respectively. They have been returned mainly from the Hissar and Ferozepore Districts and the Nahan, Patiala and Bahawalpur and Simla Hill States. It is a hill caste of carriers of merchandise on pack animals, mostly bullocks.

213. Toba.
Population 569
Males ... 325
Females ... 244
(M. H.)

(*C. R.* 1881, *para.* 563 *a*)—

TOBAS are almost all Muhammadans (only 1 Hindu) and have been returned mainly from the Lahore, Gujranwala, Jhang Districts and the Kapurthala State. Toba literally means a diver; but members of the caste dig and clean wells as well. The Tobas generally belong to the Jhinwar or Machhi caste and are often fishermen as well as well-sinkers.

214. Turk.
Population 531
Males ... 364
Females ... 167
(M.)

(*C. R.* 1881, *para.* 506 ; *Crooke's Tribes and Castes, Vol. IV, page* 415)—

TURKS are all Muhammadans. The term means a native of Turkistan belonging to Mongolian race. The Turks are found here and there in small numbers, and those of the Gurdaspur District, where their number is large, are said to be ropemakers by occupation.

215. Ulama.
Population 21,003
Males ... 11,179
Females ... 9,824
(M).
Syn.—*Malwana, Mullan, Mullana, Qazi.*

(*C. R.* 1881, *para.* 517 ; *C. R.* 1891, *page* 318)—

Any person learned in the tenets of Islám may claim the title of "'Alim,' the plural of which is 'Ulama,' also spelt Ulema—the learned men. This group is a miscellaneous collection of people, many of whom cannot claim to have any priestly character. The entries come mostly from the Lahore, Rawalpindi and Multan Divisions, the Jullundur District and the Maler Kotla State.

SUBSIDIARY TABLE I.

Castes classified according to their traditional occupations.

Group and Caste.	Strength (000's omitted).	Proportion per mille of the population of the Province.
1	2	3
Agriculturists	**11,607**	**480**
(a) Landholders	*21*	*1*
(b) Cultivators (including growers of special products).	*10,666*	*441*
Jat	4,957	...
Rájpút	1,635	...
Aráin	978	...
Biloch	532	...
Awán	426	...
Kanet	404	...
Pathán	292	...
Kamboh	172	...
Ghirath	171	...
Meo	130	...
Saini	113	...
Máli	104	...
Mughal	99	...
Ráthi	98	...
Maliár	90	...
Qureshi	71	...
Khokhar	60	...
Labáná	58	...
Others	276	...
(c) Cultivators and cattle rearers (graziers) ...	*920*	*38*
Gujar	610	...
Ahír	209	...
Dogar	68	...
Others	33	...
Labourers *	**29**	**1**
Graziers and dairymen *	**57**	**2**
Fishermen, boatmen and palki bearers ...	**753**	**31**
Jhinwar	360	...
Máchhi	280	...
Malláh	78	...
Others	35	...
Hunters and fowlers	**135**	**6**
Mahtam	82	...
Others	53	...
Priests and devotees	**1,395**	**58**
Brahman	1,018	...
Sayad	247	...
Jogi	55	...
Others	75	...
Temple servants *	**5**	...
Genealogists and Bards (Bhát) ...	**37**	**1**
Astrologers *	**29**	**1**
Writers (Káyasth)	**13**	**1**
Musicians, singers, dancers and acrobats	**340**	**14**
Mirási	227	...
Bharái	58	...
Others	55	...
Traders and pedlers	**2,035**	**84**
Arorá	674	...
Khatri	433	...
Bania	404	...
Sheikh	339	...
Khoja	63	...
Others	122	...

Group and Caste.	Strength (000's omitted).	Proportion per mille of the population of the Province.
1	2	3
Carriers by pack animals *	**29**	**1**
Barbers (Nái)	**350**	**14**
Washermen (Dhobi)	**156**	**6**
Weavers and dyers	**1,014**	**42**
Juláhá	635	...
Kashmiri	178	...
Chhimbá	129	...
Others	72	...
Tailors (Darzi)	**36**	**1**
Carpenters	**648**	**27**
Tarkhán	646	...
Others	2	...
Masons *	**15**	**1**
Potters (Kumhár)	**550**	**23**
Glass and lac workers *	**2**	...
Blacksmiths	**329**	**14**
Lohár	323	...
Others	6	...
Gold and silver smiths (Sunár) ...	**158**	**7**
Brass and copper smiths (Thathiár) ...	**4**	...
Confectioners and grain parchers * ...	**14**	**1**
Oil pressers (Teli)	**296**	**12**
Distillers *	**34**	**1**
Butchers (Qassáb)	**120**	**5**
Leather workers	**1,587**	**66**
Chamár	1,129	...
Mochi	419	...
Others	39	...
Basket workers and mat makers ...	**126**	**5**
Dumná	79	...
Others	47	...
Earth, salt, etc., workers *	**47**	**2**
Domestic servants *	**39**	**2**
Village watchmen and menials ...	**86**	**3**
Barwálá	64	...
Others	22	...
Sweepers	**1,494**	**62**
Chuhrá	926	...
Mussalli	310	...
Dági and Koli	175	...
Dhának	83	...
Others	**619**	**26**
Faqir	280	...
Christian	200	...
Others	139	...

* No caste contributes more than 2 per mille of the total population.

SUBSIDIARY TABLE II.

Variation in caste, tribe, since 1881.

Serial No.	Caste or Tribe.	Persons (000's omitted). 1911.	1901.	1891.	1881.	Percentage of variation increase (+) decrease (−). 1901–1911.	1891–1901.	1881–1891.	Percentage of net variation 1881–1911.
	1	2	3	4	5	6	7	8	9
1	Ahír	209	205	196	173	+ 1·5	+ 4·6	+ 13·5	+ 20·5
2	Aráin	978	1,007	889	795	− 2·9	+ 13·3	+ 11·8	+ 23·0
3	Arorá	674	653	570	512	+ 3·3	+ 14·6	+ 11·3	+ 31·7
4	Awán	426	421	369	332	+ 1·1	+ 14·2	+ 11·0	+ 28·3
5	Bania	404	452	442	437	− 10·5	+ 2·3	+ 1·1	− 7·5
6	Barwálá	64	69	64	55	− 7·3	+ 7·6	+ 16·5	+ 16·3
7	Bharái	58	66	67	56	− 11·1	− 1·9	+ 20·0	+ 4·7
8	Biloch	532	468	359	311	+ 13·8	+ 30·2	+ 15·7	+ 71·4
9	Brahman	1,018	1,123	1,107	1,069	− 9·3	+ 1·4	+ 3·5	− 4·8
10	Chamár	1,129	1,208	1,178	1,066	− 6·6	+ 2·6	+ 10·5	+ 5·9
11	Chhimbá	129	152	145	103	− 14·6	+ 4·8	+ 40·0	+ 25·2
12	Chuhrá	926	1,189	1,188	1,052	− 22·1	+ ·1	+ 12·9	− 12·0
13	Dági and Koli	175	155	170	176	+ 13·1	− 8·8	− 3·7	− ·6
14	Dhának	83	77	74	66	+ 7·6	+ 5·2	+ 11·5	+ 26·2
15	Dhobi	156	147	139	124	+ 6·0	+ 5·6	+ 12·5	+ 25·8
16	Dogar	68	75	70	63	− 8·8	+ 7·7	+ 10·1	+ 8·2
17	Dumná	79	59	69	71	+ 34·1	− 14·9	− 2·2	+ 11·5
18	Faqir	280	386	313	114	− 27·5	+ 23·3	+ 174·9	+ 145·8
19	Ghirath	171	170	174	160	+ ·6	− 2·0	+ 8·3	+ 6·8
20	Gujar	610	632	614	552	− 3·3	+ 2·9	+ 11·1	+ 10·5
21	Jat	4,957	4,942	4,430	4,167	+ ·3	+ 11·5	+ 6·3	+ 19·0
22	Jhinwar	360	460	468	426	− 21·7	− 1·7	+ 9·7	− 15·6
23	Jogi-Ráwal and Jogi	83	76	91	90	+ 10·2	− 17·2	+ 1·4	− 7·5
24	Juláhá	635	657	625	586	− 3·3	+ 5·1	+ 6·6	+ 8·3
25	Kamboh	172	174	151	130	− ·9	+ 15·3	+ 16·5	+ 33·1
26	Kanet	404	390	370	346	+ 3·6	+ 5·4	+ 6·9	+ 16·8
27	Kashmiri	178	193	196	152	− 7·9	− 1·3	+ 29·1	+ 17·4
28	Khatri	433	436	419	393	− ·9	+ 4·2	+ 6·6	+ 10·1
29	Khoja	63	99	90	62	− 36·6	+ 10·4	+ 44·7	+ 1·2
30	Khokhar	60	108	130	36	− 44·4	− 16·9	+ 261·7	+ 68·3
31	Kumhár	550	569	515	467	− 3·3	+ 10·4	+ 10·4	+ 18·0
32	Labáná	58	56	55	47	+ 3·4	+ 2·3	+ 15·8	+ 22·4
33	Lohár	323	351	323	291	− 7·7	+ 8·7	+ 10·9	+ 11·2
34	Máchhi	280	236	189	161	+ 18·3	+ 25·0	+ 17·1	+ 73·2
35	Mahtam	82	83	57	52	− 1·2	+ 45·4	+ 8·9	+ 56·4
36	Máli	104	113	181	66	− 8·2	− 37·7	+ 176·0	+ 57·7
37	Maliár	90	81	Not available.		+ 10·9	*Not available.		
38	Malláh	78	73	77	62	+ 6·3	− 5·3	+ 25·6	+ 26·4
39	Meo	130	147	121	116	− 11·2	+ 21·6	+ 3·7	+ 12·0
40	Mirási	227	247	229	192	− 8·1	+ 8·2	+ 19·4	+ 18·7
41	Mochi	419	415	380	332	+ 1·1	+ 9·1	+ 14·7	+ 26·5
42	Mughal	99	98	118	92	+ ·3	− 16·9	+ 29·2	+ 7·7
43	Mussalli	310	57	Not available.		+ 439·2	*Not available.		
44	Nái	350	376	357	324	− 6·9	+ 5·5	+ 10·1	+ 8·2
45	Pathán	292	264	195	188	+ 10·6	+ 35·6	+ 3·7	+ 55·8
46	Qassáb	120	118	108	92	+ 1·2	+ 9·2	+ 18·5	+ 30·8
47	Qureshi	71	53	Not available.		+ 33·9	*Not available.		
48	Ráthi	98	38	101	85	+ 154·2	− 61·9	+ 18·5	+ 14·8
49	Rájput	1,635	1,798	1,759	1,662	− 9·0	+ 2·2	+ 5·8	− 1·6
50	Saini	113	127	125	153	− 11·0	+ 1·1	− 17·9	− 26·1
51	Sayad	247	238	215	200	+ 3·8	+ 10·6	+ 7·8	+ 23·8
52	Sheikh	339	321	332	336	+ 5·4	− 3·3	− 1·1	+ ·8
53	Sunár	158	177	163	145	− 10·6	+ 8·7	+ 12·5	+ 9·3
54	Tarkhán	846	681	618	563	− 5·0	+ 10·1	+ 9·8	+ 14·8
55	Teli	296	322	301	261	− 7·9	+ 6·6	+ 15·7	+ 13·6

* No entries in the previous of the two decades compared.

SUBSIDIARY TABLE III.

Instances of sub-castes of different types.

Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.
1.—GOTRAS.						
Aggarwal—	**Brahman—**	Káshab	**Jat—**	Sándal	**Rajput—**	Parásar
Bhárgo	Atri	Márkande	Bhárdwáj	**Lohar—**	Agastmuni	Sándal
Garag	Bashisht	Sándal	Garg	Bashisht	Atri	**Sheikh—**
Káshab	Bhágirthi	**Chuhra—**	Káshab	Bhárdwáj	Bashisht	Bhárdwáj
Sándal	Bhárdwáj	Bhárdwáj	Sándal	Garg	Bhagirath	**Sunar—**
Ahir—	Bharg	Bashisht	**Khatri—**	Káshab	Bhárdwáj	Bashisht
Bhárdwáj	Bhárgo	Káshab	Bashisht	**Mussalli—**	Garg	Bhárdwáj
Kásab	Garg	Sándal	Gotam	Sándal	Káshab	Koshal
			Káshab		Koshal	
2.—RESIDENCE IN A LOCALITY.						
Aggarwal—	Daryái	Dográ	Koláchi	Ropar	Kandhári	Multáni
Bades	Dashtáini	Farukhábádi	Láhori	Saháran	Láhauri	Nágoriá
Báwaliá	Dhani	Gaddi	Liáh	Sangar	Vágri	Nálagarh
Dhami	Dográ	Gangápuri	Mandi	**Lohar—**	**Rajput—**	Nepál
Dogar	Ghazláni	Gorkhá	Mandiál	Arab	Ajmeriá	Pahári
Jangal	Isákheli	Gángiá	Marhattá	Arbi	Ambále	Pasháwri
Qanauji	Jangláná	Ghansi	Mogiáná	Bágar	Bágri	Phagwárá
Thal	Kaláchi	Kalsiá	Multáni	Bágri	Banársi	Purbiá
Ahir—	Karnáli	Karnál	Náhanwál	Balkhi	Barnála	Qanáuj
Andoriá	Karori	Marhatta	Paghwárá	Bángri	Barsare	Sanghar
Bágariá	Kashmiri	Mewáti	Panjábi	Bhután	Basera	Sánglá
Bágri	Khurásáni	Multáni	Pardesi	Chakwál	Chakwál	**Sheikh—**
Deswál	Láhori	Panjábi	Patodi	Chatrál	Chambab	Arbi
Gangá	Ludhiáni	Purbiá	Purbiá	Desi	Chambiál	Bagdádi
Gangáwái	Moltáni	**Faqir—**	Qandhári	Deswál	Dasku	Bágri
Gharwál	Nosherá	Arbi	Sháhpurá	Deswáli	Deswál	Balkh
Hánsi	Pasháwari	Bágariá	Thánesar	Gangi	Dháni	Bangáli
Hindustáni	Sindhi	Bagdádi	Vagri	Gangotri	Dhaniál	Basrá
Phogwári	Tátári	Bangáli	**Khatri—**	Guler	Dogra	Bukhári
Purbiá	Zangi	Bukhári	Balgeriá	Hánsi	Gaddi	Desi
Ságariá	**Brahman—**	Deswáli	Bángar	Jamwál	Gangi	Deswál
Thal	Andauriá	Dográ	Bardwáni	Jhang	Gangotrá	Fársi
Awan—	Bangáli	Gaznawi	Bási	Kangrá	Gharwál	Hindustáni
Bángar	Biás	Láhoriá	Bhágal	Kángri	Goháná	Jagádhri
Bharochi	Dakhshani	Mashábdi	Bhangábliá	Kashmiri	Gojarwál	Kalsiá
Chakwál	Desi	Multáni	Desi	Lahoriá	Gujrati	Láhori
Chanáwar	Dhami	Nepáli	Deswál	Marhattá	Gurkhá	Mewáti
Daryá	Dográ	Pothohári	Dhaniwál	Multáni	Hamirpuriá	Multáni
Desi	Gangá	Qandhári	Dhanni	Panjábi	Hánsi	Panjábi
Dográ	Gangotre	**Jat—**	Gaddi	Parbat	Harát	Purbiá
Ghebo	Hardawárí	Bángrá	Gangotri	Qanauji	Indoriá	Shám Churási
Jamwál	Jamnádási	Barodá	Gujráti	Saháran	Jángli	Shirázi
Jánglá	Jamwál	Chakwál	Kanojá	Sáhiwál	Kalsiá	**Sunar—**
Jhajar	Kashmiri	Chanáb	Kashmiri	Siálkoti	Kánpúr	Bangáli
Kochi	Láhori	Daryái	Kharar	Váhgal	Kashmiri	Bherá
Kotlá	Mahárásthtar	Desi	Mahlog	**Machhi—**	Kharar	Dehli
Láhori	Marhattá	Deswál	Majitha	Cháchar	Láhauria	Desi
Mashábdi	Purbiá	Dháká	Mandiál	Desi	Maghiáná	Deswáli
Obhechar	Pushkaroá	Gangwáli	Maráhtá	Hánsi	Mahdpuri	Kashmiri
Pakhrál	Qanauji	Garwál	Márwári	Jamwál	Malikand	Kenthal
Panjábi	Sagar	Godáwari	Mathre	Kángri	Mandiál	Kharar
Pothwári	Saháran	Hánsi	Náhan	Multáni	Mandiwál	Láhori
Sindhi	**Chuhra—**	Hardawár	Pahári	Mandiál	Marhattá	Multáni
Biloch—	Bágariá	Hariáná	Panjábi	**Mussalli—**	Márkandá	Nágari
Afgháni	Básrai	Hazárá	Purbiá	Dakhni	Masuri	Panjábi
Arab	Bangáli	Jhánsi	Qandhári	Dogará	Mawáti	Patodiá
Aspáni	Desi	Kábli		Jangalá	Mewár	Purbiá
Bagdádi	Doswál	Kandiwál		Kaláchi	Mogá	Ujani
3.—OCCUPATION.						
Aggarwal—	Gawáns	Bahishti	Moháná	Buzdár	Talwár	Prohat
Jotshi	Jaráh	Bhatiáráh	Mullán	Chharímár	**Brahman—**	Pujári
Nái	Luniá	Cháki	Munshi	Churigar	Acháraj	Sárwáni
Shakardár	Nái	Chamrang	Nonerá	Dási	Aganhotri	Talwári
Tamoli	Nunwál	Charohá	Nunári	Jarrá	Attar	Tamoli
Vaish	Panwáliá	Churigar	Pándi	Kámrá	Chaterá	Teli Rájá
Ahir—	Qázi	Gándhi	Qázi	Kharách	Dángmár	**Chuhra—**
Ajarwáh	Sámp	Ghosi	Sengá	Lakhirá	Gopál	Aspál
Bachhowáli	Seprá	Gowáliá	Sunárá	Madári	Joshi	Chamrú
Bachhwáriá	Sodágar	Hajjám	Zamindar	Mahtar	Jotshi	Chhapriband
Dalál	Ulmá	Jaráh	**Biloch—**	Mulláná	Lakhere	Chirimár
Dhakpuchh	Zamindar	Khishatband	Baghwáni	Nunári	Lohár	Dálwán
Gawálá	**Awan—**	Loni	Bándar Chhir	Sárwan	Nágpál	Gawáliá
Gawálbansi	Báfindá	Máhi	Bhand	Shutarbán	Pádhe	Hadphor
Gawáliá	Bághbán	Makhdum	Bhanjri	Siád	Pándhá	Hajám
		Máshki			Pándi	

SUBSIDIARY TABLE III.

Instances of sub-castes of different types—*continued.*

3.—OCCUPATION—*concluded.*

Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.
Chuhra—*concld.*	**Jat—**	Pándi	Patoi	**Machhi—**	Bhagwán	Zamindár
Kámá	Ajáli	Pujári	Rachhbandi	Chamrang	Chirimár	**Sheikh—**
Lohtiá	Bachhwál	Qassái	Rasáin	Chirimár	Chobdár	Bahishti
Loniá	Bangiál	Qázi	Rathwál	Gándhi	Dalál	Bazáz
Mahiwál	Basáti	Rachhpal	Sapálá	Khárkash	Dariáibáf	Beopárí
Pádhe	Dalál	Rági	**Lohar—**	Lakherá	Gawálá	Bhánd
Sárwán	Gándhi	Ramal	Abangar	Máhi	Határiá	Charam-frosh
Untwál	Gilt	Shakárí	Ahni	Máhigir	Kardwál	Charmi
Uthwál	Gopál	Untwál	Gáhndi	Máshki	Máhi	Gadágar
Vangra	Goras	Zamindár	Joshi	Nun	Máhigir	Jahází
Faqir—	Gowáliá	**Khatri—**	Kardgar	Nunárí	Mahiwál	Palledar
Beldár	Háli	Bazáz	Kharás	Rangrez	Náin	Pandhá
Chirimár	Kharad	Chirimár	Khuriband	**Mussalli—**	Naiwál	Qázi
Darbán	Lakherá	Gábi	Koftgar	Beldár	Nonári	Saráf
Gawáliá	Lakhi	Gáhndi	Lakhirá	Boná	Nun	Suigar
Jádugar	Langar	Gawál	Langar	Chhapriban	Nungar	Sodágar
Kunjidár	Makhdum	Gochar	Lohi	Golandáz	Outwál	**Sunar—**
Lángri	Máshki	Lángri	Lohiá	Gurjmár	Pándi	Dalál
Nagárchi	Mistri	Loháníá	Nonári	Hálu	Patwe	Nongar
Nonári	Nagarpál	Lohári	Pahde	Met	Qassáb	Nunári
Rájpál	Nátak	Qánngo	Pandat	Nun	Shakardár	Qázi
Rammál	Nen	Páli	Qázi	Sapádh	Sodágar	Rammál
Sárwán	Nonár	Pándi	Taksáliá	**Rajput—**	Taksál	Sárwán
	Páli	Pathere	Váhdí	Bhangar	Vábi	

4.—VARIATION IN SOCIAL PRACTICES.

Rajput—Gará, Mahton. | **Kanet**—Barogra, Karounk.

5.—STATUS.

Aggarwal—	Anbri	Náikbádsháhi	Chuhá	Báas	Sarbmukhi	Chohrá
Bahádar	Badgotre	Nánga	Dallá	Cham	Seth	Dargáhi
Barhia	Bhagat	Pandit	Dangar	Chamere	Sethi	Dárogá
Mehtar	Bhupál	Páposh	Darwán	Chaudhri	Singh	Ghorcharhe
Rájbans	Bhushan	Rafiq	Dev	Chhanná	Talwár	Ghorewáh
Rájkumár	Brahmchári	**Faqir—**	Fojdár	Chhapar	**Lohar—**	Gole
Rájsháhi	Hirá	Banmánas	Ganjá	Chhat	Báhrlá	Jaikariá
Thákar	Kanphatá	Charandási	Gidar	Chhattri	Bahádrá	Kaichhi
Abir—	Láthi	Chharimár	Gelá	Chhatwál	Bhupál	Katwál
Balwán	Mehtá	Díndár	Guru	Chunda	Danwesh	Mahant
Balwáni	Pandit	Diwáná	Hardil	Daláwari	**Machhi—**	Mahárája
Chandarbansi	Purán	Dúdhdhári	Hijrá	Dánddohná	Chanchal	Mahtá
Chandhri	Rái	Ghorcharhe	Kaliádá	Dandwadh	Chuhrá	Miáu
Gawál Ratan	Ráj Probat	Jholichak	Kamin	Dángwál	Díndár	Munshi
Jádubansi	Rámpál	Káliposh	Kharwál	Dewáne	Gadá	Nág
Krishanbansi	Ranpál	Kunjidár	Kuchálá	Dhaighar	Name	Nángá
Mukhiá	Ratanpál	Luchá	Láthá	Dharmi	Pandit	Nausherwáni
Nandbansi	Rigvedi	Pandit	Mahant	Galghotu	Rája	Pandit
Raghubansi	Rikhi	Rájá	Mahta	Ghore	Sakhi	Qánungo
Rai Bansi	Sewak	Sailáni	Musle	Gidar	Sardár	Rakhwál
Rájá	Shánt	Sarbhangi	Nág	Gosálá	Shinmár	Rájpál
Ráj Bansi	Sher	Subáh Khezi	Pancham	Jhatpatie	**Mussalli—**	Surajbansi
Sháhzádá	Shukal	Swámi	Pandit	Katárá	Chandál	Uttam
Surajbansi	Suraj	Vaidánti	Qanungo	Katári	Káná	**Sheikh—**
Awan—	Tagu	Vidiárthi	Rájá	Khar	Mir	Aláhi
Khottá	Tej	**Jat—**	Ránika	Mahtá	Náglú	Diwán
Malak	Tejpál	Astar	Sant	Mehtar	Sháhzádá	Hazuri
Rájá	Uttam	Baláhar	Sardári	Murgái	**Rajput—**	Káliposh
Thag	Vedpanthi	Balwán	Sewá	Nágli	Agarbansi	Mahtá
Wazir	**Chuhra—**	Bandar	Sewki	Nagpál	Aghansi	Pandit
Biloch—	Bhúpál	Bedwán	Suraj	Nakhra	Agnásh	Qánungo
Baháduri	Chandál	Bhagat	Surajbansí	Panjghar	Agni	**Sunar—**
Rustamáni	Dásiá	Bhogi	Talwárá	Panjratan	Bhangi	Agangotre
Saháran	Halál Khor	Chanchal	Unchá	Panjzáti	Bhupál	Khushhál
Brahman—	Kalank	Chand	**Khatri—**	Qánungo	Chandarbansi	Mahant
Agnihotri	Lat Már	Chandáliá	Anand	Ránd	Chhaj	Mahtá
Amar	Malak	Chandan	Anant	Sakandri	Chelá	Talwár
Amiri	Mehtar	Chandráa	Aryá			

6.—CHANGE OF LANGUAGE.

Awan—	**Khatri—**	**Lohar—**	**Machhi—**	**Mussalli—**	**Rajput—**	Játu
Kochi	Pátni	Dagri	Hindi	Dogri	Bhatiá	Lande
Jat—	Kanári	Kokir	Nágri		Dogri	Nágri
Játu						

SUBSIDIARY TABLE III.

Instances of sub-castes of different types—*continued.*

Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.
7.—DIVERGENCIES OF RELIGIOUS VIEWS.						
Aggarwal—	**Brahman—**	Nának	Narinjini	Nánakshahi	**Lohar—**	**Rajput—**
Guru	Bishin	Nánakpanthi	Nirbán	Nar Singhi	Biswá-Karam	Ganesh
Jaini	Chitar Gupt	Som Náth	Rámrái	Nihang	Chishti	Guláb Dási
Nánakpanthi	Nánakshábi	**Jat—**	Shamsi	Nirmalá	Ganesh	Kabirbansi
Párasnáth	Rámánandi	Akáli	Sikh	Paras Rámi	Kabirbansi	Kishan Chandi
Saráogi	Rámde	Aryá	Sitá	Raghbir	Mansur	Paras Rámi
Vaishno	Rámdev	Bishnoi	Sultáni	Rám Dás	Nánakpanthi	Rám Dás
Ahir—	Sádh	Dádupanthi	Valli Sulemán	Rámá Nandi	Rámdási	Shahidká
Dádupanthi	Saniási	Gobind	**Khatri—**	Rám Chandi	Sufi	**Sheikh—**
Jainpanthi	**Chuhra—**	Gorakh	Devi	Sachdev	Sultáni	Nánakpanthi
Nirbán	Bhagwán	Gordwárá	Gobinde	Sanátan	Suraj	Shamsi
Rámdási	Bhagwati	Guru Nának	Kesdhári	Saniási	**Machhi—**	Sultáni
Sádh	Dehriyá	Kabir	Khálsá	Shambhú	Kálí	**Sunar—**
Sultáni	Hazuri	Kesdhári	Lakhdátá	Sitá	**Mussalli—**	Kabirbansi
Awan—	Khálsá	Kuká	Nánakpanthi	Vásdev	Bálmiki	Shamsi
Nánakshahi	Láubá	Nának			Sachdev	Pir Shamsi
8.—ASSOCIATION.						
Aggarwal—	Dhádhi	Tamboli	Panwár	Sodhi	Khokhar	Bhatti
Arorá	Dháriwál	Tanaoli	Pathán	Tánk	Kohárá	Bhuttar
Báhti	Dhund	Thim	Patoi	Telirájá	Korutáná	Charohá
Baina	Díndár	Tiwáná	Pawar	Thákar	Labána	Cháwala
Dháriwál	Gakhar	Tur	Rájput	Udási	Máchhi	Chúhán
Garewál	Gil	Vains	Rathor	Utrádhi	Madári	Dakhná
Gil	Gondal	Valote	Ror	Vattu	Mahtam	Dhingra
Háns	Gorái	Varyáh	Saini	**Chuhra—**	Malang	Dogar
Jaswárá	Gujar	Wirk	Siál	Dhának	Máli	Girath
Jat	Hanjrá	Zargar	Tánk	Domra	Manhás	Gil
Kapur	Hána	**Biloch—**	Thatiyár	Dum	Manj	Gond
Khokhar	Jálap	Ahir	Tiwáná	Gagra	Muzhabi	Hinjrá
Kori	Janjuhá	Awán	Variáh	Khatik	Mehton	Janjuá
Mánaktálá	Jaspál	Bábá	Vasir	Koli	Meo	Jaswál
Saigal	Jaawál	Banjárá	Vattu	Pási	Mirási	Jat
Saini	Jat	Bázigar	Venis	Sáhnsi	Mughal	Káchhi
Ahir—	Jhammat	Bharái	Virk	**Jat—**	Náru	Káith
Aggarwál	Jogi	Bhat	**Brahman—**	Báhri	Nat	Kalál
Athwál	Joyá	Bhatiárá	Aggarwál	Baloch	Pachádo	Kamboh
Bhábrá	Juláhá	Bhatti	Ahir	Bánia	Panwár	Kamhár
Bhátia	Kahut	Bhatti Khokhar	Báhri	Banjárá	Pathán	Kanet
Bhil	Kakezai	Bhular	Barar	Barwála	Qureshi	Khokhar
Chadhar	Kalál	Bhutta	Bedi	Batwál	Rájput	Kori
Choprá	Kamboh	Chadhar	Bhábrá	Bhábrá	Rámgarhi	Labáná
Dáriwál	Kanerá	Cháng	Bhat	Bhat	Ráná	Langáh
Dasá	Kharal	Chauhán	Bhátrá	Bhátia	Ráthi	Lodi
Díndár	Khattar	Chishti	Biskarmá	Bhil	Ráthor	Mahájan
Goil	Khokhar	Dádpotra	Búnjái	Bhojki	Rorá	Muhtam
Gujar	Kokárá	Dáhá	Chhotisaran	Bodlá	Sadiqi	Miná
Jaiswárá	Kurtáná	Dakhná	Chobán	Chamár	Sáhni	Náru
Jat	Langáh	Dhádi	Dabgar	Changhatta	Saihgal	Od
Juláhá	Lodhi	Gil	Dági	Chaubán	Saini	Panwár
Kángar	Máchhi	Gondal	Dáhre	Chupre	Sánsi	Pathán
Kori	Mekan	Gujar	Daasá	Dakhná	Saráliyá	Pawár
Lodi	Men	Hána	Gagre	Dhobi	Sarin	Rájput
Siál	Meo	Hárni	Gárá	Dogar	Sohodi	Rámgarhi
Tánk	Miáná	Hinjra	Gujar	Gakhar	Sud	Ráná
Untwál	Minhás	Hir	Husaini	Ghandhila	Suthrá	Ráthi
Awan—	Mirási	Janjuá	Janjua	Goil	Tagáh	Ráwal
Afridi	Mirdhá	Jatoi	Jogi	Gorewáh	Teli	Rorá
Ahir	Mochi	Jhammat	Káisth	Gosáin	Thori	Saini
Ansári	Mohiál	Kalál	Kapuri	Gujar	Tur	Samrá
Aráin	Mughal	Kanera	Karár	Hárni	Utrádhi	Sánsi
Badhan	Mussalli	Kang	Khandelwál	Jádu	Vedi	Siál
Bájwá	Náru	Kharal	Kharral	Jaawál	**Khatri—**	Sindhu
Bhábrá	Panwár	Khokhar	Khatri	Jhinwar	Aggarwál	Sirimál
Bhalle	Páoli	Labáná	Langáh	Jogi	Ahír	Sud
Bhanb	Paráchá	Ladhar	Lodhi	Kahár	Ahluwália	Suthrá
Bhat	Pathán	Langáh	Lohár	Káith	Arora	Tánk
Bhátrá	Qureshi	Mahtam	Mán	Kalál	Aulakh	Teli
Bhatti	Rabábi	Maliár	Milanháns	Kamboh	Badhán	Thathiár
Bhusin	Rájput	Malláh	Panwár	Kanerá	Baniá	Utrádhi
Bhutta	Ranghar	Manhás	Rájput	Kanet	Banjárá	Vájwáh
Bhuttar	Ránjhá	Men	Ráthi	Kanjar	Baráich	**Machhi—**
Biloch	Rora	Mirási	Rathor	Kapur	Bhábra	Batwál
Chadhar	Sáhotá	Mughal	Sahgal	Karál	Bhánd	Bharbhunjá
Chathá	Sáhu	Mughláni	Saini	Katoch	Bharbhunja	Chamár
Chishti	Siál	Mussalli	Sindhu	Khatri	Bhat	Cháng
Choghattá	Sindhu	Pakhiwárá	Sirmál	Khojá	Bhátia	Koli

SUBSIDIARY TABLE III.

Instances of sub-castes of different types—*concluded.*

Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.	Sub-caste.
			8.—ASSOCIATION—*concluded.*			
Máchhi—*concld.*	**Rajput—**	Bharbhunja	Díndár	Khatri	Mángat	Sahotá
Kotáná	Abdál	Bhátre	Garewál	Khokhar	Marási	Sandhu
Madári	Aggarwál	Bhil	Gil	Koli	Mehrá	Sidu
Malláh	Ahir	Biloch	Gorái	Kurmi	Mochi	Sud
Meo	Ahluwáli	Bodla	Gujar	Labáná	Moghal	Suthre
Pakhiwárá	Arain	Bopárái	Hána	Langáh	Náik	Tánk
Qalandar	Arorá	Cháchar	Hinjrá	Máchhi	Nat	Teli
Mussalli—	Athwál	Chadhar	Jaiswár	Madári	Ontwal	Thori
Chamár	Awán	Cháhal	Jhammat	Mahájan	Pakhiwára	Tiwáná
Chubrá	Baine	Changar	Jhinwar	Mahtam	Pási	Turk
Dhának	Bájwe	Cháwalá	Juláhá	Mahton	Pathán	Uthwál
Díndár	Bariáh	Chimá	Káiath	Mair	Qureshi	Utrádhi
Dumná	Batwál	Dakhná	Kalál	Malanhána	Randháwá	Váhri
Gagrá	Báwaria	Dhádi	Kamboh	Máli	Rangrez	Vaine
Pási	Bhábara	Dháriwal	Kanet	Mán	Ránjah	Vaish
Pawuli	Bhale	Dhillon	Kapur	Maniár	Sadiqi	Varáich
Qálandar	Bharái	Dhindsá				
			9.—DEGRADATION.			
Aggarwal—	Bhatti	Jat	Tánk	Janjuá	Chauhán	Manhás
Brahman	Bhullar	Káith	Tanwár	Katoch	Chogatta	Meo
Khatri	Bhuttá	Kamboh	Tur	Khatri	Dáhrá	Mughal
Rájput	Chaddá	Kang	Vaine	Náru	Dháriwál	Náru
Ahir—	Cháhal	Kharal	Variáh	Panwár	Dhodi	Panwár
Bhat	Chogatta	Khatri	Vedi	Patháuiá	Ghirat	Pathán
Chauhán	Chopra	Khokhar	Virk	Raghú Bansi	Ghorewáh	Rájpút
Panwár	Dáhrá	Labáná	**Jat—**	Rájpút	Gil	Randháwá
Rajput	Dhadwál	Ladhar	Brahman	Rúná	Goria	Ránjhá
Tur	Dhaliwál	Mán	Gaur	**Mussalli—**	Gujar	Sandhu
Chuhra—	Dhillon	Mángat	Mohiál	Afghán	Guleriá	Siál
Aggarwál	Dhosar	Mughal	**Khatri—**	Ahir	Hána	Sidhu
Ahir	Garewál	Náru	Brahman	Arorá	Hinjrái	Vadhan
Aráin	Gaur Brahman	Panwár	Gaur	Athwál	Janjuá	Varaich
Athwál	Ghorewáh	Rájpút	Sárant	Awán	Jat	Variáh
Aulakh	Ghumman	Randháwe	**Lohar—**	Bájwáh	Kaler	Vasir
Báhri	Gil	Rangar	Baine	Bhat	Kamboh	Vatta
Baine	Gorai	Sahote	Bedi	Bhatti	Kharal	Virk
Bájwáh	Guleriá	Sarin	Bhatti	Butta	Khokhar	**Rajput—**
Barahman	Háne	Sárant	Brahman	Biloch	Labáná	Gaur
Baráich	Hinjrái	Siál	Chauhán	Chaddá	Ladhar	Kapáhtiá
Bariáh	Hir	Sidhu	Ghorewáh	Chadhar	Langáh	Mohiál
Bhat	Janjuá	Sindhu	Jádu-Bansi	Chanál	Mán	Sárant
Bhatiára	Jaswál					

SUBSIDIARY TABLE IV.

List of pigmented tongues examined at the Hospitals.

Serial No.	Caste.	Total No. of tongues examined.	Pigmented tongues. Melano-glossia.	Other causes.	Total.	Serial No.	Caste.	Total No. of tongues examined.	Pigmented tongues. Melano-glossia.	Other causes.	Total.	Serial No.	Caste.	Total No. of tongues examined.	Pigmented tongues. Melano-glossia.	Other causes.	Total.
	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5
1	Ahír	6	1	1	2	28	Jhinwar ...	89	3	2	5	55	Mochi ...	25	2	1	3
2	Aráin ...	290	6	4	10	29	Jogi ...	9	1	...	1	56	Moghal ...	5	...	...	...
3	Arorá ...	6	...	1	1	30	Juláhá ...	274	2	4	6	57	Mussalli ...	25	16	...	16
4	Awán ...	63	2	2	4	31	Kahút ...	6	...	...	...	58	Nái ...	25	2	2	4
5	Bairági ...	3	...	1	1	32	Kalál ...	12	...	...	...	59	Pathán ...	98	5	3	8
6	Bánia ...	805	3	7	10	33	Kamboh ...	22	...	...	...	60	Penjá ...	1	...	...	...
7	Batwál ...	1	1	...	1	34	Kanet ...	259	1	...	1	61	Qalandar ...	1	...	...	...
8	Bhátiá ...	1	1	...	1	35	Kashmiri ...	11	1	1	2	62	Qassáb ...	27	2	2	4
9	Bhátrá ...	1	...	...	...	36	Káyasth ...	3	...	...	...	63	Qureshi ...	3	2	...	2
10	Biloch ...	12	9	2	11	37	Khatik ...	12	...	1	1	64	Rájpút ...	148	9	8	17
11	Bohrá ...	2	...	1	1	38	Khatri ..	788	8	13	21	65	Sánsi ...	135	...	2	2
12	Brahman ...	506	11	10	21	39	Khoja ...	69	...	2	2	66	Sayad ...	58	...	1	1
13	Chamár ...	410	17	7	24	40	Khokhar ...	17	2	1	3	67	Sheikh ...	127	3	...	3
14	Chhimbá ...	5	...	...	...	41	Kumhár ...	11	1	...	1	68	Sirki Band ...	100	1	...	1
15	Chuhrá ...	114	6	8	14	42	Kurmi ...	1	...	..	...	69	Súd ...	7	2	...	2
16	Dági and Koli ...	8	...	1	1	43	Lohár ...	45	...	2	2	70	Sunár ...	30	2	...	2
17	Dáoli ...	1	1	...	1	44	Máchhi ...	3	2	...	2	71	Tarkhán ...	25	1	...	1
18	Darzi ...	15	1	1	2	45	Mahájan ...	7	2	...	2	72	Teli	354	2	1	3
19	Dhának ...	13	1	2	3	46	Mahton ...	3	...	...	...	73	Thathiár ...	7	...	...	...
20	Dhobi ...	1	...	...	...	47	Máli ...	33	4	1	5	74	Ulemá ...	1	..	1	1
21	Dogar ...	3	...	..	...	48	Malhár ...	27	...	...	...	75	Christian ...	32	...	1	1
22	Faqir ...	45	3	1	4	49	Malláh ...	1	...	...	...	76	Eurasian ...	26	...	1	1
23	Gadariá ...	2	...	...	...	50	Mazhabi ...	27	...	...	...	77	European ...	5	...	...	...
24	Ghirath ...	30	11	5	16	51	Meo ...	3	2	1	3	78	Unspecified ...	14,668	64	70	134
25	Gosáin ...	1	...	1	1	52	Miáná ...	10	...	...	...						
26	Gujar ...	134	3	4	7	53	Miná ...	1	...	...	...		TOTAL ...	21,148	244	201	445
27	Jat ...	978	24	19	43	54	Mirási ...	16	1	2	3						

SUBSIDIARY TABLE V.

List of pigmented tongues examined at the Jails.

Serial No.	Caste.	Total No. of tongues examined.	Pigmented tongues. Melanoglossia.	Other causes.	Total.
	1	2	3	4	5
1	Aheri ...	4	1	...	1
2	Aráin ...	10	1	...	1
3	Bairági ...	1	...	...	...
4	Barwálá ...	3	...	1	1
5	Brahman ...	27	1	...	1
6	Chamár ...	12	...	...	...
7	Chuhrá ...	38	5	...	5
8	Dogar ...	1	...	...	...
9	Faqir ...	27	2	...	2
10	Gujar ...	7	1	...	1
11	Jat ...	226	12	2	14
12	Jhinwar ...	10	2	...	2
13	Juláhá ...	1	1	...	1
14	Kalál ...	1	...	...	...
15	Kamboh ...	14	3	...	3
16	Kanjar ...	2	...	...	...
17	Khatik ...	1	1	...	1
18	Khatri ...	21	...	1	1
19	Khoja ...	4	2	...	2
20	Lohár ...	3	...	...	...
21	Máchhi ...	9	1	...	1
22	Malláh ...	13	1	...	1
23	Meo ...	5	2	...	2
24	Mochi ...	3	...	...	...
25	Mirási ...	5	2	...	2
26	Nái ...	2	1	...	1
27	Pathán ...	32	1	...	1
28	Rájpút ...	18	...	...	...
29	Sánsi ...	24	4	...	4
30	Sayad ...	2	...	...	...
31	Sheikh ...	1	1	...	1
32	Sunár ...	6	...	...	...
33	Tarkhán ...	4	1	...	1
34	Teli ...	9	2	...	2
35	Thakkar ...	1	...	...	...
36	Christian ...	6	2	...	2
37	Unspecified ...	80	2	...	2
	TOTAL ...	633	52	4	56

SUBSIDIARY TABLE VI.

Traceable caste names of the Smritis.

Serial No.	Castes found in Smritis. Name.	Parentage. Father.	Parentage. Mother.	Traditional occupation.	Present equivalent. Sub-caste.	Present equivalent. Caste.
	1	2	3	4	5	6
1	Ambashtha ...	Brahman ...	Vaishya ...	Music, medicine, agriculture, etc.	Báth	Jat.
2	Nikhádá ...	Do. ...	Shudra ...	Trade, goldsmith, watch, boatman (Ramáyana).	Nakhád	Malláh.
3	Máhishyá ...	Kshatriya ...	Vaishya ...	Musician	Majhá, Majhár	Mirási.
4	Ugr	Do. ..	Shudra ...	Soldier	Gar	Aggarwál.
	Do.	Do. ...	Do. ...	Do.	Ogar, Oghar	Jat.
	Do.	Do. ...	Do. ...	Do.	Angar	Khatri.
5	Karná	Vaishya ...	Do. ...	Writer, servant and attendant at distilleries.	Karn	Jat.
6	Rathkárá ...	Mahishya ...	Karna ...	Carpenter, driver and sculptor.	Ráthi, Ratti, Ratwál ...	Tarkhán.
7	Avritá	Brahman ...	Ugra ...	Doctor and keeper of elephants and horses.	Abri, Abt	Brahman.
	Do.	Do. ...	Do. ...	Do. ...	Abhat	Khatri.
8	Abhirá	Do. ...	Umbástá ...	Cattle breeding and sale of milk, etc.	Abhiryá	Ahir.
9	Suta	Kshatriya ...	Brahmani ...	Charioteer, counseller, writer, cook	Do.	Súd.
10	Vaidehá	Vaishya ...	Do. ...	Actor and artisan	Badhyá	Mirási.
11	Chandálá ...	Shudra ...	Do. ...	Scavenger, executioner, burning ground attendant.	Chanál, Chandál ...	Chuhrá.
12	Muchuk	Vaishya ...	Kshatriya ...	Musician, royal messenger ...	Mángat, Mochat ...	Jat.
13	Kshatta, Meda, Manor.	Shudra ...	Do. ...	Hunter and fisherman, dealer in liquor.	Mangu, Medo, Khat ...	Jat.
14	Andhrá	Vaideha ...	Nishadi ...	Hunter	Andhar	Jat.
	Do. ...	Do. ...	Do. ...	Cleaner of doors	Andhar, Andre	Chamár.
15	Karávará ...	Nishad ...	Vaidehi ...	To carry conveyances, worker and dealer in leather.	Karoro, Karwál	Mochi.
	Do. ...	Do. ...	Do. ...	Do. ...	Karáwat	Jat.
	Do. ...	Do. ...	Do. ...	Do. ...	Karoriá, Káriwál, Karáwle, Karbál.	Chamár.
	Do. ...	Do. ...	Do. ...	Do. ...	Karáwak	Dági and Koli.

SUBSIDIARY TABLE VI.

Traceable caste names of the Smritis—*continued.*

Serial No.	Castes found in Smritis.				Present equivalent.	
	Name.	Parentage.		Traditional occupation.	Sub-caste.	Caste.
		Father.	Mother.			
	1	2	3	4	5	6
16	MEDA	Vaideha	Nishadi	Hunter	Medo	Jat.
17	KUKKUTAKA	Shudra	Do.	Maker of weapons, poultry-keeper	Kokar, Kokárá	Jat.
18	KRODHAKA	Do.	Do.	Do.	Karod, Karodá	Jat.
19	VENA	Vaideha	Ambashthi	Juggler, proclaimer of royal orders by beat of drum.	Ben, Venar	Jat.
20	TANTUVÁYA	Vaishya	Kshatriya	Weaver and dealer in leather	Tandi	Chamár.
21	DHIGVANÁ	Brahman	Ayogavi	Worker and dealer in leather	Dhakni	Chamár.
22	JHAGHTRA	Bratya Kshatriya.	Kshatriya	Spy and actor	Jhakar	Jat.
	Do.	Do.	Do.	Do.	Jákhar	Kumhár.
23	SUDHANWÁCHÁRYA	Vratya Vaishya.	Vaishya	Worshipper of ghosts, secret informer under disguise.	Sadan Sadan	Rájpút. Brahman.
24	SAIRANDHRA	Dasyu	Ayogavi	Dealer in liquor and vegetables	Sandri	Nái.
25	MAITREYAKA	Vaideha	Do.	Bard, ringing the bell in the morning.	Mattar	Mirási.
	Do.	Do.	Do.	Do.	Mathrán	Bhát.
26	MÁRGARA	Nishad	Do.	Boatman	Mágri	Malláh.
27	UDBÁHA	Brahman	Vaidehi	Umbrella bearer	Ude	Jat.
	Do.	Do.	Do.	Do.	Uthwál	Rájpút.
	Do.	Do.	Do.	Do.	Udeán	Jhinwar.
28	KÁNSYAKRIT	Dwija	Ambashti	Maker of metallic utensils	Kans	Lohár.
29	KUMBHKÁRA	Do.	Ugra	Maker of earthen vessels	...	Kumhár.
30	SHUDRAKA	Kshatriya	Shudra	Instructor in the use of weapons	Sudhará, Sud, Sudá	Chamár.
	Do.	Do.	Do.	Do.	Sud, Sudá	Jat.
31	BAITÁLIKÁ	Vaishya	Do.	Bard	Batiál	Mirási.
32	KINNÁTA	Kshatriya	Parshavi	Coppersmith	Kanádi	Lohár.
33	MÁLÁKÁRA	Mahishya	Do.	Grower of flowers	...	Maliár.
34	KUSHILAVA	Ambashthya	Vaidehi	Musician	Kasháli	Mirási.
35	NÁPITÁ	Magadh	Ugra	Barber	...	Nái.
36	KÁYASTH	Vaideha	Mahisi	Writer	...	Káyasth.
37	MANJU	Malakar	Karani	Borer of jewels	Manj	Sunár.
38	SHÁLMALA	Manju	Kulali	Sale of betel-leaves	Sanbal	Jat.
39	KOLHÁNTI	Shalendhra	Kshatriya	Disguiseman	Karnot	Bahrupiá.
40	KATDHÁNÁ	Vaishya	Karani	Cow-herd	Katan, Katpán	Gujar.
41	VATSAK	Do.	Do.	Do.	Bachhwária	Ahir.
42	CHHÁGALKÁ	Katdhana	Manju	Goat-herd	Chágla	Gujar.
43	AJÁPÁL	Do.	Do.	Do.	Ajwál	Jat.
	Do.	Do.	Do.	Do.	Ajpál	Rajpút.
44	MANDALAKA	Puspshesha	Karmchandali	Keeper of, attendant on, dead bodies.	Mandal	Chamár.
45	MÁLAKYA	Malakar	Kaysethni	Maker of ivory bracelets	Malats	Churigar, Maniár.
46	KURUBINDÁ	Kumbhkar	Kokkuti	Dyer of silk	Karondá	Kumhár.
47	SAUKHIRA	Kukkut	Abhiri	Weaver of 'tusser' cloths	Sokhar	Mirási.
48	NILIKARTA	Abhira	Kokkuti	Dyer	Nilári	Lilári.
49	SHÁNKHILYÁ	Napita	Marga	A pseudo barber	Sángi	Nái.
	Do.	Do.	Do.	Do.	Sonkla	Juláhá.
50	MAUKALI	Ugra	Parashavi	Oil-presser	Mongli	Teli.
51	MANJUWÁ	Do.	Vaidehi	Dyer	Manjdi	Lilári.
	Do.	Do.	Do.	Do.	Manj	Juláhá.
52	SUTRADHÁRÁ	Ayogava	Rathkari	Juggler, actor	Sutdhár	Tarkhán.
53	SANCHÁRA	Alrita	Veni	Weaver	Sanjar	Juláhá.
54	USHTRAPÁLAKA	Do.	Manju	Camel breeder	Untwál	Jat.
55	KAIVARTA	Parshava	Ayogavi	Fisherman, cultivator	Kewá, Ket	Jat.
	Do.	Do.	Do.	Do.	Kewat	Malláh.
56	CHARMKÁRA	Nishad	Dhigvani	Worker in leather	...	Chamár.
57	SAUNDIKA	Ven	Abhiri	Dealer in liquor	Sindak, Sundarke	Kalál.
58	PÁNDUSHOPÁKA	Karm Chandal	Vaidehi	Sale of leather for shoes	Pándu	Mochi.
59	DHIVARA	Nishad	Ayogavi	Bamboo splitter, boatman	Dhiwar	Jhinwar.
60	LOHKÁRA	Kshatriya	Magadhi	Preparation of iron weapons	...	Lohár.
61	TAILIKÁ	Ugra	Parshavi	Preparation of oil	...	Teli.
62	KARÁL	Ven	Abhiri	Dealer in liquor	Kalál	Kalál.
63	AGURI	Kshatriya	Shudra	Service, guarding forts and cultivation, treasurers.	Agri	Jat.
64	KAPÁLI	Tivar	Brahmani	Preparation of ropes of 'San'	Kápri, Kapal	Labáná.
65	KARMAKÁR	Gopal	Tantuvayee	Ironsmith	Kankar, Kangar	Máchhi.
66	KALU	Kumbhkar	Kotaki	Oil-presser	Kalhu	Teli.

SUBSIDIARY TABLE VI.

Traceable caste names of the Smritis—*concluded.*

Serial Number.	Castes found in Smritis.				Present equivalent.	
	Name.	Parentage.		Traditional occupation.	Sub-castes.	Caste.
		Father.	Mother.			
	1	2	3	4	5	6
67	Kán	Jola ...	Haddivi ...	Musician	Kán	Teli.
	Do.	Do. ...	Do. ...	Do.	Khán	Mirási.
68	Kudar	Rishi ...	Brahmani ...	Maker of musical instruments ...	Khodal	Tarkhán.
69	Kotak	Attali Karak	Kumbhkari ...	Architect	Kot	Do.
70	Kol	Let ...	Tiwari ..	Living on forest products ...	...	Koli.
71	Kodáli	Tiwar ...	Rajaki ...	To cut planks of wood	Kadolá, Kadwáliá ...	Beldár.
72	Gop	Tantuvaye ...	Mahivandhi ...	Sale of milk, etc.	Gawála	Ahir.
73	Chitrkár	Viswakarma	Shudra ...	Painter	Chatkárá	Arora.
	Do.	Do. ...	Do. ...	Do.	Chatrál	Lohár.
74	Jola	Mlechha ...	Tantuvayee ...	Weaver	...	Juláhá.
75	Dam	Let	Chandali ...	Maker of bamboo articles ...	..	Dúm.
76	Tambulika ...	Vaishya ...	Shodra ...	Seller of betel leaves	...	Tamboli.
77	Nat	Rajak ...	Shoundik ...	Singer, dancer, etc.	...	Nat.
78	Bhat	Kshatriya ...	Brahmani ...	Bard, minstrel	...	Bhat.
79	Manikár ...	Tamrakut ...	Sankhkari ...	Bracelet-maker	...	Maniár.
80	Rajak	Dhibar ...	Tiwari ...	Washerman	Raja	Dhobi
	Do. ...	Do. ...	Do. ...	Do.	Rajoi	Lilári.
81	Let	Tiwar ...	Tailaki ...	A menial	Lot	Chuhrá.
82	Várúji	Gop ...	Tantuvayee ...	Seller of leaves	Bangwárá	Dosáli.
83	Vaid	Brahman ...	Vaishya ...	Physician	{ Ved	Khatri.
					{ Bedi, Vedwa, Vid ...	Brahman.
84	Shvapach (Shvapak)	Shudra ...	Brahmani ...	Executioner	Sapag	Chuhrá.
85	Swarnakár ...	Ambashtha ...	Vaishya ...	Goldsmith	...	Sunár.
86	Haddi	Let	Chandal ...	Keeper of pigs	Handi	Chamár.

CHAPTER XII.

Occupation.

INTRODUCTORY.

Reference to statistics.

595. The statistics regarding occupations are contained in Tables XV, XVI and XVI A. The first is divided into five parts. *Part A.* shows for the Province, as well as for each district and state, the number of persons pursuing each group of occupations; *Part B.* shows the occupations subsidiary to Agriculture; *Part C.* gives the number of persons following selected subsidiary occupations combined with certain principal occupations; *Part D.* shows the distribution by religion for the Province, as a whole, of all the occupations dealt with in Part A.; and *Part E.* furnishes particulars regarding the industries of the Province, the number of factories, with not less than 20 operatives, which were at work, on the 10th of March 1911, in each district and state, the strength of operatives and the mechanical power employed, together with the caste or race of the owners and managers of each factory. The functional distribution of certain selected castes is shown in Table XVI, while Table XVI A indicates the converse distribution—*viz.*, the part taken by each caste in the occupations named below:—1, Income from rent of agricultural land; 2, Army (Imperial); 3, Army (Native States); 4, Police; 5, Village watchmen; 6, Service of the State; 7, Service of Native and Foreign States; 8, Municipal and other local (not village) service; 9, Lawyers of all kinds including Kazis, law agents and Mukhtars, etc.; 10, Lawyer's clerks, petition-writers, etc.; 11, Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons; 12, Midwives, vaccinators, compounders, nurses, masseurs, etc.; and 13, Professors and teachers of all kinds (except of law, medicine, music, dancing and drawing) and clerks and servants connected with education.

The more important statistics have been embodied in the following Subsidiary Tables appended to this Chapter:—

I.—General distribution of occupations.
II.—Distribution by occupation in Natural Divisions.
III.—Distribution of the agricultural, industrial, commercial and professional population in Natural Divisions and Districts.
IV.—Occupations combined with agriculture (where agriculture is the subsidiary occupation).
V.—Occupations combined with agriculture (where agriculture is the principal occupation).
VI.—Occupations of females by sub-classes and selected orders and groups.
VII.—Variations in selected occupations, 1901-11.
VIII.—Occupations of selected castes.
IX.—Distribution by religion, of each occupation and by occupation, of each religion.
X.—Number of persons employed on the 10th March in the Railway, Irrigation, Postal and Telegraph Departments.
XI.—Distribution of prisoners by religion and caste.
XII.—Distribution of income-tax assessees by caste.

The classification scheme.

596. The scheme of classification of occupations, adopted at this Census, is different to that according to which figures were arranged at the previous Census. The main objection to the old scheme was its extreme elaboration, and it was realized that the information collected in the schedules was not sufficiently precise, to enable the occupations being sorted in such detail. At the Census of 1901, for instance, there were no less than 520 groups of occupations with an addition of 39 heads as sub-groups. The present system has resulted in the reduction of these groups of occupations from 559 to 169.

The present classification is based on the scheme drawn up by Monsieur Bertillon and recommended by the International Statistical Institute for general adoption, so as to render a comparison of the occupation statistics of different countries possible. He divides all occupations into 4 classes and 12 sub-classes with three series of minor divisions comprehending, 61 orders, 206 sub-orders and 499 groups, but the principle underlying the scheme is that the occupations returned should be so classified as to fall under one of the principal minor divisions of the sub-classes, further details being arranged according to local requirements. The scheme was adopted by the Census Commissioner, after full consideration; the classes, sub-classes, and, with a few exceptions, the orders of Monsieur Bertillon's scheme being maintained unchanged; but the sub-division of orders into groups was carried out with reference to local conditions reducing the number of the latter as far as possible.

The occupations returned in this Province have, therefore, been compressed into 4 classes, 12 sub-classes, 55 orders, and 169 groups. The reduction in the number of groups would have been still greater but for the fact that, in order to preserve the distinction between industry and trade, it was necessary to subdivide some of the old groups. Persons, who make an article, are, in all cases, classed under 'Industry' whether they sell their manufactures to middlemen or direct to the consumers, while persons who only sell but do not manufacture, are classified under 'Trade.'

To enable a comparison of the present figures with those of the previous Census, the latter were re-arranged, under the orders of the Census Commissioner, according to a list drawn up by him, which showed the old groups, corresponding wholly or partially with one or the other of the new groups. This comparison will be found in Subsidiary Table VII. Although the general scheme of classification has been recast, the titles of most of the groups under which the bulk of the population has been returned, and the system of arranging under them, the entries found in the Enumeration books, remain the same as in 1901.

In part A of Table XV, the population is classified according to principal occupations, the non-earning dependants being differentiated from the actual workers but still appearing under the occupation, which provides their means of livelihood. The number of persons, in each group, partly dependent on agriculture, is given but, otherwise, subsidiary occupations are not dealt with in this part of the table. In Table XV E, however, which has been prepared from the Special Industrial Schedules, the principal occupation of an individual has merged into the main industry in connection with which he carries on his special pursuit. For instance, a carpenter or a blacksmith, working in a cotton ginning factory, is classified in Table XV A under his specific profession while he does not appear in Table XV E under that distinctive occupation, but merely as an operative of the cotton ginning industry.

The accuracy of the statistics.

597. The instructions for filling in the schedules, which were very clear, are reproduced below:—

"The entry of occupation in columns 9 to 11 of the schedule is another matter requiring special care. Only those women and children will be shown as workers who help to augment the family income. A woman who looks after her house and cooks the food is not a worker but a dependant. But a woman, who collects and sells firewood or cowdung, is, thereby, adding to the family income and should be shown as a worker. So also a woman who regularly assists her husband in his work (*e.g.*, the wife of a potter who fetches the clay from which he makes his pots) but not one who merely renders a little occasional help. A boy, who sometimes looks after his father's cattle, is a dependant, but one, who is a regular cowherd, should be recorded as such in column 9."

"Stress must be laid on the importance of avoiding vague words like 'labour,' 'service' or 'shopkeeping.' The Enumerator must enter the exact kind of labour or service and the nature of the goods sold. In the case of service, it is necessary not merely to distinguish Government service, railway service, municipal service, village service, service in a shop or office and domestic service, etc., but also to show the exact occupation followed, *e.g.*, in the case of Government service, whether collector or army officer, or civil court clerk, or police inspector, patwari, constable, etc.; in the case of Railway service—engine-driver, station master; in Municipal service—octroi moharir, sanitary inspector; in village service—chaukidar, etc. In the case of clerks, the occupation of their employer must be shown, *e.g.*, lawyer's clerk, bank clerk, *sáhukár ká gumáshtá*. Persons living on agriculture must be distinguished as rent-receivers (málik) and rent-payers

(muzáriah). Where a person cultivates part of his land and sublets part, he should be shown in column 9 as a rent-payer and in column 10 as a rent-receiver, if he gets the greater part of his income from the land which he cultivates himself, and *vice versâ*, a tenant who sublets his holding should be shown as rent-receiver. Gardeners and growers of special products such as, vegetables, mangoes, etc., must be shown separately. Persons, whose income is derived from the rent of houses or land in towns, should be distinguished from those who derive it from agricultural land, their occupation being noted as rent (kiráyá makán), etc."

" Mortgagees and persons, who live mainly on money lent at interest, or on stocks, bonds or other securities, such as shares in Companies, should be entered as capitalists (Sáhukár)."

" Field labourers (Háli, Ráhak), etc., should be distinguished from tenants."

" For shopkeepers and traders, the nature of the article sold should be stated, *e.g.*, 'General merchant,' 'Cloth merchant,' 'Seller of food stuffs (dukán nun tel).' In the case of industries the precise nature of the industry should be given as 'Cotton weaver, 'Carpet maker,' 'Silk weaver,' 'Maker of glass bangles.' "

" In respect of Government pensioner it should be noted whether the pension is civil, military or political."

" Where a man has two occupations, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. A subsidiary occupation should be entered if followed at any time of the year (whether followed throughout the year or during a part of it). For instance, if a man is a potter by profession but does the work of date-picker in the date season, the entry in column 9 should be potter and that in column 10, date-picker (charha), and if a man is a shopkeeper but keeps making mats in his spare time, the two occupations should be entered in columns 9 and 10 respectively."

" Only one subsidiary occupation (the most important one) should be entered in column 10."

Errors were found in Household Schedules; but the Enumerators, who had been trained previously by instruction in regular classes and by practical illustrations, made few mistakes. There was little confusion between a man's traditional and actual occupation. By way of example may be quoted the case of the chaukidars of this Province, who, though watchmen by tradition, live largely by agriculture or handicraft as they cannot subsist on the pittance which they receive in the capacity of chaukidars. These village servants have, where they do not live entirely upon their income as watchmen, been returned under other occupations, as is evidenced by the fact that the total number of village watchmen returned in Table XV A is 20,162 while the departmental figures aggregate 37,179. In some of the Native States, the sepoys in the army are something like Reservists, receiving a small monthly salary from the State for such military duties as they may be called upon to perform from time to time, but earning their livelihood mainly by other professions. The following remarks of the Census Superintendent of the Jind State will show that such soldiers have been classed under their principal occupation and not under 'Army':—

" A considerable number of employés of the State Army belongs to the agricultural tribes and the income from land being large, in these days, on account of high prices and canal irrigation, many of the soldiers earn more from their lands compared with their fixed pay. They have, therefore, been classed under their principal occupation of 'cultivating proprietor,' 'rent-receiver,' etc."

The Deputy Commissioner of Jhang says in explanation of the absence of bone and ivory workers in the returns of that district that such artizans earn their livelihood chiefly by wood work, and that the lime burners who are, also, absent from the return, live by soap-making and contract work. He considers that the persons concerned have been correctly classed according to their principal occupations. Several instances can be given in which persons, with a defined traditional occupation, have been returned according to their actual calling. The inmates of the monastery at Bohar in the Rohtak District were found, on enquiry, to be mostly landowners and have been returned as such in the occupation table instead of merely as 'inmates of monasteries.'

In the Nabha State there are no Darzis by caste but nevertheless 1,919 persons have been returned as tailors by profession, although they were included in their respective castes. Similarly the total number of barbers in the whole Province is 350,456 in the caste table while the number pursuing that occupation shown in Table XV A is much smaller, being 271,061. There may have

Occupation.	1911.	1901.	Percentage of variation.
1. Manufacturers, businessmen and contractors otherwise unspecified	13,207	16,084	—17·9
2. Cashiers, accountants, bookkeepers, clerks and other employés in unspecified offices, etc.	26,846	85,048	—68·4
3. Mechanics otherwise unspecified	433	5,158	—91·6
4. Labourers and workmen otherwise unspecified	224,144	747,874	—70·0
5. Shopkeepers otherwise unspecified	676,945	370,331	+82·8

been cases of confusion in entries relating to the principal and subsidiary occupations, but they are confined to persons whose income is derived equally from more occupations than one. Their classification under one occupation or the other, as the principal one, cannot, however, be objected to. The use of vague terms, such as clerk, contractor, labourer, etc., has been very much restricted, as the comparison made in the margin will show.

The group of unspecified shopkeepers includes a particular type of shop known as *Parchun* shop or *Dukán Nun Tel*,—very common in villages where all the local requirements like flour, grain, oil, spices, cloth, sugar, salt, matches, etc., etc., are stocked. The instructions were to classify such shops with reference to the principal article sold. It was, however, impossible to tell this from the entries and the course adopted with the Census Commissioner's approval was to count them as 'unspecified.' The strength of persons depending on such shops is 652,220, and excluding this the number of unspecified entries under shopkeeping would show an enormous decrease.

The instructions in respect of workers and dependants were these :—

" This column is intended for those who do not themselves follow any occupation, but depend upon the income of others. Boys at school or college should be entered as dependants. Dependants on a joint family, the members of which follow different avocations, should be entered in column 11, under the occupation of the principal working member. Domestic servants must be entered as cook, bhisti, etc., in column 9 and not in column 11 as dependants on their masters' occupation. Persons temporarily out of employ should be shown as following their previous occupation. Women and children who work at some occupation are not dependants and the column will be blank for them. "

Few mistakes have been made in distinguishing dependants from workers. Several questions were referred to me for orders, during the preparation of the Preliminary Record, and certain doubtful points were decided in the course of sorting. For instance, it was questioned, with reference to the instructions alluded to above, whether a student, who lived on a scholarship, should be treated as a worker or dependant. It was decided to treat him as a worker living on his own income. In respect of the dependants of Chiefs, it was similarly ruled that when a person received a fixed allowance from a Chief he was to be treated as a worker but when he formed a part of the Chief's household, not being a servant, he was to be entered as a mere dependant. In respect of active occupations no difficulty was experienced. Boys and females, who did the least work likely to add to the family income, were entered as actual workers. But with all the care taken to ensure a record susceptible of classification, several entries were made which lent themselves to misinterpretation and consequently resulted in erroneous sorting. The mistakes discovered in the course of sorting or tabulation were corrected with a great deal of trouble, after local enquiry or resorting. A few instances are given below :—

Sellers of wood did not qualify their trade and the sale of firewood and of building timber being classed under two different groups, it was impossible from the entries to determine the group to which they related. The omissions were supplied after local enquiry. In some cases, the watchmen did not specify whether they were public or private servants. For instance, 504 persons in the Simla District, were returned as watchmen and were sorted as village watchmen (group 143), but local enquiries showed that they were all domestic servants and that not one of them was a village watchman. The officers belonging to the Agriculture and Settlement Departments returned their occupation as Indian Civil Service, Extra Assistant Commissioner, Tahsildar, etc., according to which they would have been placed under group 144. They have, after comparison of the Sorters' tickets with Departmental distribution lists, been relegated to group 3.

The entry commonly found in the case of Brahman priests or Mirasis and other retainers was 'Birt Brahman,' 'Birt Mirasi,' etc., meaning the traditional occupation of a Brahman or Mirasi. On the other hand, similar terms like 'Birt Rajput,' 'Birt Jat,' etc., were used in a converse sense, namely in the meaning of a person performing the traditional functions of his caste in the service of a Rajput or a Jat. The meanings were ascertained from each locality and the terms were classified accordingly. Such entries as 'pony hire,' 'mule hire,' etc., were capable of a double interpretation. Income from riding ponies or mules had to go to group 99, while plying pack animals fell in group 101. This doubt was also cleared after local enquiry. Certain entries of teachers, without specification, were detected in sorting and were relegated to the heads of 'law,' 'music,' 'dancing,' 'drawing,' etc., after a reference to the caste of the person enumerated or after enquiry from the place of Enumeration. The inmates of jails often gave their original occupations instead of being classified as 'convicts,' 'undertrial' and 'civil prisoners,' according to the special instructions given. Such mistakes were corrected during Tabulation after reference to the Enumeration books of the jails concerned. Many employés of cotton factories did not specify whether they worked in a ginning, spinning or weaving mill. This omission was also supplied after local enquiry. Workers on coal did not specify whether their occupation was connected with charcoal or mineral coal, and the omission had to be supplied with reference to other information. The makers and sellers of articles could not be expected to distinguish clearly between the two factors of which their occupation was composed. Some returned themselves as makers, others as sellers and some returned themselves both as makers and sellers. In the last mentioned case, they were included, in accordance with the instructions, under the industrial group of makers of that article, but, where one or the other factor was omitted from mention, there was no alternative but to go according to the record. For instance, the districts of Lahore, Karnal, Rohtak, etc., show no manufacturers of ærated waters, while Lahore has 687 sellers of wine, ærated waters, etc., Karnal has 92 and Rohtak 31.

Sweepers in the employ of Municipal committees, in many places, gave their occupation merely as 'Municipal servants,' and have consequently been shown in 'Municipal service' (group 146), although it was found a little too late, during Compilation, that 861 Chuhras were included in that group, most of whom must have been employed on the work of scavenging and should accordingly have appeared in group 93. The inmates of hospitals were returned under their respective occupations, but no clear instructions were given to the effect that they should be returned under the separate designation of inmates of hospitals. It was found impracticable to abstract the information from the Enumeration books of all the hospitals.

Numerous mistakes of sorting were detected, during the marking of occupations by groups in the Compilation office and in preparing the classification sheets. A few important ones may, however, be mentioned here :—*Roti* (bread) and *Rui* (cotton) are written very much alike in Urdu, so selling *Roti* and selling *Rui* were indiscriminately mixed up in Compilation. The confusion was discovered in the final checking and references to local officers revealed the mistakes which were traced back to the initial stages of Compilation and corrected. The entry '*Boria Baf*' means a mat-maker in the eastern Punjab and a gunny-bag weaver in the rest of the Province. The Compilers threw all the entries under group 23, Jute weaving. The mistake was discovered in the final checking and rectified after ascertaining the interpretation of the term from the districts. Some mistakes were made in the compilation of Table XV C "Dual occupations," in consequence of the erroneous classification of occupation entries. The mistakes were discovered on comparison with the figures of actual workers in Table XV A, and the whole table was recompiled after comparison of the Sorters' tickets with the classification sheets of Table XV A. Some misclassification also occurred during Compilation. For instance, 18 females were put down as actual workers under group 51 'Manufacture of ærated waters' in the Hissar District. The entry being suspicious local enquiries were made and it was found that all of them were dependants. By tracing the figures back through the processes of Compilation, it was discovered that 5 male workers had been copied under

dependants and 18 female dependants in the column of actual workers. The mistake was corrected. Difficulties were experiencedin connection with the allocation to groups, of occupations which overlap one another ; *e.g.*, Nos. 9 'cattle and buffalo breeders and keepers,' 12 'herdsmen, shepherds, goatherds, etc.,' 32 'tanners, curriers, leather dressers, etc.,' 33 'makers of leather articles, such as trunks, water bags, etc.,' and 69 'shoe, boot and sandal makers.' The best use was made of the entries actually found, although it has resulted in more or less anomalous entries in some cases, for instance, in the Muzaffargarh District where one brother cultivates land and the other acts as hersdman to the cattle jointly held. The keepers of cattle have generally been registered as agriculturists with the result that only 14 women appear as keepers of cattle, having 1,046 dependants, while the number returned in group 12 'herdsmen, shepherds, etc.,' is 14,132 of which less than half, that is, 6,721 are dependants. The total of the latter group for the whole Province, also shows a much smaller proportion of dependants than that of group 9 which also points to the inference that herdsmen, shepherds, etc., belong largely to the families of agriculturists and breeders of cattle.

The special industrial schedules gave a great deal of trouble. Although filled in by the managers, etc., of the factories, with the assistance of trained Enumerators they were yet found to be mostly imperfect and had to be returned repeatedly for correction and completion. The greatest difficulty was experienced in ascertaining the castes of owners and managers.

On the whole Table XV was the most tedious and difficult one to compile. No pains were spared to make the statistics as accurate as possible. An alphabetical index of occupations was prepared in vernacular, on the basis of the index circulated by the Census Commissioner. But the latter was not received till towards the end of July 1911, when the sorting had been completed. It could not, therefore, be utilised in sorting. The occupations entered in Sorters' tickets were, however, marked with group numbers in the Compilation office with the assistance of this index. A special staff was trained for this purpose and the work carefully checked. A consolidated list of occupations, falling under each group, was prepared from the Sorters' tickets and examined by me personally. With the help of this list, the classification sheets were prepared, by the same special staff from the Sorters' tickets, in which the numbers were first corrected according to my list. The group totals were then transferred to the compilation sheets, from which the final Tables XV A and XV D were prepared in the usual course. On completion, Table XV A was compared with Table XVI. Noticeable differences or discrepancies were marked, and on the one hand, local inquiries were made to make sure that the present entries were correct while on the other, the figures concerned were traced back through the various stages of compilation to the Sorters' tickets and, where necessary, the sorting slips, which had been kept tied up by occupations at the conclusion of sorting, were rechecked. The proportion of actual workers and dependants in Table XV A was also closely scrutinized and a similar procedure adopted where any startling features were revealed.

As a further precaution clean proofs of Table XV A were circulated to all districts and the district officers were invited to criticise the figures relating to their respective charges. The criticisms so received, were borne in mind in finally checking the table, in order to make sure that no mistakes had really crept in. Nevertheless, it would be rather sanguine to assert that the figures given in the table are perfectly accurate. The most that can be said is, that every conceivable expedient has been devised to ensure accuracy and that the results may, for all practical purposes be viewed as correct. It may, however, be noted that Table XV A represents the state of affairs on the night of the final Census and does not take cognizance of seasonal occupations, which were in abeyance at the time. On the other hand, Table XV E refers only to the factories that were at work on the 10th of March 1911 and deals with the persons employed on that day. These figures are quite distinct from those incorporated in Table XV A, for, the persons, entered in the Special Industrial Schedule at midday of 10th March, were again enumerated the following night at the General Final Census.

DISCUSSION OF THE STATISTICS.

Preliminary Remarks.

598. The bulk of the tables connected with occupations render it an impossible task to discuss, in detail, the various aspects in which they can be considered.

A mass of information has been collected in the subsidiary tables which are available for the examination of minuter details. In the following pages only the salient features will be noticed briefly, the variation against the figures of 1901 being mentioned, wherever necessary, in dealing with the distribution. It may be noted at the outset that notwithstanding the efforts to arrange the figures of the previous Census, as far as possible, in accordance with the grouping now adopted, the change in classification has, in many cases (particularly where old groups had to be split up and the figures relegated to more places than one), rendered the comparison more or less unreliable.

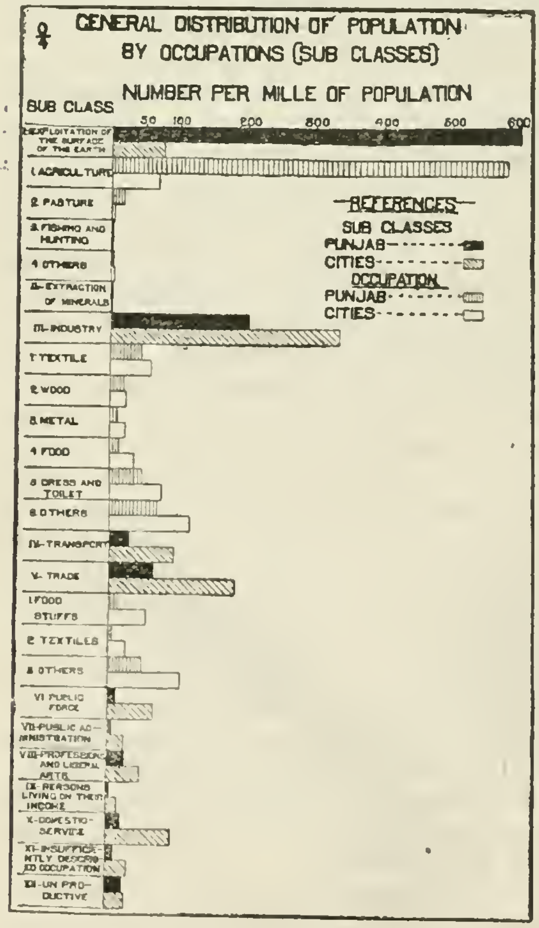
Functional distribution of the people.

General distribution by classes and sub-classes.

599. The proportion of the population supported by the occupations falling under each class and sub-class is noted in the marginal table. The production of raw materials (class A) supports 601 persons out of every 1,000 and all but one of them depend upon the exploitation of the surface of the earth (mainly agriculture), one person per mille being engaged in the extraction of minerals. The former sub-class of this class is, therefore, of prime importance in the Punjab. The preparation and supply of material substances (class B) provides subsistence for 298 persons per mille. The most important sub-class is industry, which maintains 203 persons; trade comes next with 65, and transport is fourth in importance with 30 per mille. Only 44 persons per mille are maintained by occupations falling under Public Administration and Liberal Arts (class C), being distributed by sub-classes as follows:—Public force, 11; Public administration, 6; Professions and liberal arts, 25; persons living principally on their own income, 2.

Number per 1,000 of total population.

Class and sub-class.	Population supported.	Actual workers.	Class and sub-class.	Population supported.	Actual workers.
A.—Production of raw materials.	601	226	VI.—Public force ...	11	5
I.—Exploitation of the surface of the earth.	600	225	VII.—Public administration.	6	2
II.—Extraction of minerals.	1	1	VIII.—Professions and liberal arts.	25	10
B.—Preparation and supply of material substances.	298	118	IX.—Persons living principally on their own income.	2	1
III.—Industry ...	203	83	D.—Miscellaneous ...	57	28
IV.—Transport ...	30	12	X.—Domestic service.	21	11
V.—Trade ...	65	23	XI.—Insufficiently described occupations.	11	5
C.—Public Administration and Liberal Arts.	44	18	XII.—Unproductive,	25	12



Under class D (miscellaneous), which embraces 57 persons out of every 1,000, are included the sub-classes of domestic service, insufficiently described and unproductive occupations, which support 21, 11 and 25 persons, respectively, per mille. The diagram, printed in the margin, illustrates the relative strength of each of the sub-classes and some of the smaller functional divisions in the whole Province and the population of the cities and selected towns. Allowing for the difference of classification, the decrease in the population of the Province seems to have occurred mostly in class D. It has contracted by 39 per cent. within the last 10 years. Classes B and C have also been affected but quite imperceptibly, the decreases being ·3 and ·5 per cent. respectively. Class A, on the other hand, which

has gained in importance, now includes 2·6 per cent. more workers and dependants than in 1901, notwithstanding the ravages of plague and malaria in its ranks. The increase in class A has occurred mainly in sub-class I (exploitation of the surface of the earth). The strength of sub-class II (extraction of minerals) has more than doubled itself but the figures are comparatively small. In class B, sub-class IV (transport) shows a large increase of 55·6 per cent., owing to extensive canal works, construction of roads and the extension of railways. But sub-classes III (industry) and V (trade) have shown decreases of 4·5 and 2·6 per cent. respectively, obliterating the increase shown by transport. In class C (public force), sub-class VI supports 26·9 per cent. less persons than 10 years ago. Public administration (sub-class VII) has risen in strength by 15·4 and professions and liberal arts have gained 14·8 per cent. Persons living mainly on their own income (sub-class IX) have, on the other hand, decreased by 7·8 per cent. In class D (miscellaneous) the largest decrease, 69 per cent., has occurred in insufficiently described occupations (sub-class XI). The general conclusion that may be drawn from the above description is that it has been possible to classify occupations, with greater certainty at the present Census by transferring a good many of the unspecified occupations of the past Census to their proper heads; that class D, which embraces the menial and baser occupations, has suffered most from the heavy mortality during the decennium just ended, and that industries which include unclean professions, have also suffered to a comparatively large extent, while trade has lost little. Transport has kept pace with the growth of trade and the movements of population; and class A of which agriculture is the principal occupation has actually grown in numbers. The Public Administration has gained consistently with the growing requirements of the population, and Professions and Liberal Arts have also shown a welcome development. The growth of enterprise is evidenced by the fact that fewer persons are content to sit idle and live on the income, which they receive without exertion. Of the total population of the Province, 9,429,445, *i.e*, 39 per cent. are actual workers. In other words, one out of every three inhabitants of the Province works for his livelihood, whether personally or through his servants, and he supports the other two. From the figures given in the last paragraph, it will be seen that the proportion of actual workers and dependants, in the unproductive professions (sub-class XII), is half and half—that is the strength of actual workers is much above the Provincial average—and this is as it should be, for it includes inmates of asylums, prisons, orphans, beggars, prostitutes, etc., who have few, if any, dependants. Domestic service (sub-class X) has also as many dependants as workers. Here again, every member of a family, who is capable of work takes up some sort of service reducing the number of dependants to a minimum. These two sub-classes have the highest percentage of actual workers. Of the classes, too, D (miscellaneous), which includes the two sub-classes above alluded to, has as many as 49 per cent. of actual workers against the provincial average of 39. Class A maintains the largest proportion of dependants and class B stands next. But taking the figures by sub-classes, 'Trade' and 'Public Administration' which contain some of the most prosperous people have as many as 65 dependants per cent.—that is to say, every 7 workers support 13 dependants—or roughly speaking, that every earning member has to maintain two persons besides himself.

Sub-Class I.—Exploitation of the surface of the earth.

600. Agriculture is the means of subsistence of 580 persons out of every 1,000. The proportion is largest in the Himalayan Division, where as many as 815 persons out of every 1,000 are connected with land (in the Chamba State all but 95 per mille of the population being in one way or another connected with agriculture), and lowest in the North-West Dry Area, while in the other two Natural Divisions the proportion is nearly equal. Looking into the figures of individual districts and states, it appears that fewer persons belong to this profession in units, which have large trading or industrial centres. In Amritsar, for instance, the proportion is only 374 per mille, in Lahore 450, in Montgomery where extensive canal works are in progress 492, in Multan which has a large commercial town 458, and in Simla which is a small district comprising mostly an artificially collected population, only 472.

Pasture and agriculture. (Order I.)

Agriculture. (Groups 1—6)

Agriculture	580
(a) Rent-receivers	26
(b) Rent-payers	504
(i) Cultivating proprietors	314
(ii) Tenants	190
(c) Others	50

Subsidiary Table III indicates the varying strength of agricultural population in each district and state. With reference to the conditions prevailing in the Province, the persons connected with agriculture have been divided into (a) rent-receivers; (b) rent-payers—1. who are self-cultivating proprietors; 2. who are tenants; and (c) others—*i.e.*, farm servants and agents, etc. The distribution of the agriculturists, according to these sub-divisions is noted in the margin.

Rent-payers. The Punjab has been described, repeatedly, as the Province of peasant proprietors. The marginal figures above referred to show that this is only too true. The rent-payers, *i. e.*, actual cultivators (group 2 of Table XV A) form the bulk of the agricultural population. The cultivating proprietors represent more than ⅗ths of this group and have been treated as rent-payers, in so far as they cultivate land, and, as if it were, pay rent to themselves. The real tenants, who cultivate for the proprietors or other tenants with a better status—*e.g.* (occupancy tenants or farmers of land), include less than ⅖ths the strength of the group. The proportional strength of cultivating proprietors, also known as peasant proprietors, is largest in the Himalayan Division (see margin), where the small holdings do not admit of large farming, and the proprietors cannot live without ploughing their own fields. In the North-West Dry Area, the number of tenants is very much high (300 per mille) and that of cultivating proprietors proportionately low (184 per mille). This is due partly to the abundance of large land owners (who are the remnants of tribal chiefs) in the districts of the western Punjab, like the Sardar of Kot Fattah Khan, the Maliks of Pindigheb, in Attock, the Chief of Kalabagh, the Khans of Isa Khel in Mianwali, the Biloch Tumandárs in Dera Ghazi Khan, the Tiwanas of Shahpur, and so on; and partly to the capitalist grants in the Canal Colonies, where, in consequence of the growing property, even the yeomen and peasant proprietors have begun largely to employ tenants to cultivate the whole or part of their holdings. The districts of the eastern and central Punjab, which are more democratic in their tenures, show a high percentage of landlords cultivating their own lands.

Number per mille of total population supported in

	Indo-Gangetic Plain West.	Himalayan.	Sub-Himalayan.	N.-W. Dry Area.
Agriculture	564	815	563	559
(a) Rent-receivers ...	26	16	27	28
(b) Rent-payers ...	470	782	505	484
(i) Cultivating proprietors.	313	611	355	184
(ii) Tenants ...	157	171	150	300
(c) Others	68	17	31	47

Rent-receivers Rent-receivers are comparatively small in number and in the whole Province they aggregate only 26 per mille and so also in the Indo-Gangetic Plain West, while in the Himalayan Division only 16 per mille receive rent. In the Sub-Himalayan tract, the proportion is above the Provincial average; and in the North-West Dry Area it is somewhat higher still.

Others. The other agricultural occupations are named in the margin, with their actual strength. The number of agents, managers, etc., is very small, being less than 1 per cent. of the total number of other agriculturists. There is no coffee or cinchona plantation in this Province and the number of persons employed exclusively in connection with tea and indigo is also very limited. Ordinary labourers are employed for hoeing and picking tea, during the respective seasons, and indigo is planted by ordinary cultivators. Indigo churners are a special class but their operations are confined to the months of August to October, after which they follow other pursuits. There are 41 tea factories—1 in Mandi and 40 in the Kangra District mainly round about Palampur—with 3,914 operatives, 10 of them being under European supervision. Steam power is used in seven, oil in two, water in three, and steam and water power in one. Fruit, flower and vegetable growers come up to about 2 per cent. of the total figures under

Group No.	Occupation.	Strength.
3	Agents, managers of landed estates (not planters, clerks, rent-collectors, etc.).	9,946
4	Farm servants and field labourers.	1,192,187
5	Tea and indigo plantations.	711
6	Fruit, flower, vegetable growers, etc.	20,121

others. Farm servants and field labourers represent 97 per cent. thereof, and therefore, constitute the main strength of persons falling under this head. On the whole, farm servants, etc., constitute $\frac{1}{12}$th of the total agricultural population. As would be expected, the number of such servants and labourers is fewest in the Himalayan Division (16 per mille), but it is not much larger in the Sub-Himalayan Division, either. As many as 45 per mille were found to be employed in the North-West Dry Area at the Final Census, when neither harvesting nor sowing operations were in progress, mainly owing to the necessity of employing men on irrigation wells, which are numerous in that tract, and of engaging servants to help the cultivating proprietors in the colonies, where canal irrigation demands constant attention. But the proportion was still higher in the Indo-Gangetic Plain West, and there, again, the colonisation in the Gujranwala and Lahore Districts, the well irrigation in Jullundur and Ludhiana, and the custom, in the central and eastern Punjab Districts, of keeping a number of Chuhrá and Chamár servants, to look after the plough cattle and help in cultivation, have tended to raise the figure. It may be noted that the majority of the farm servants are supplied by the Chuhrá, Chamár and other menial castes. Occasional farm labourers are recruited largely from the Bágri or Marechá immigrants from Rajputana, at harvest times, when they travel about in large gangs in search of employment. But they could not appear in the occupation table, as the Final Census was taken before the spring harvesting operations were actually commenced.

Besides 5,143,377 actual workers and 8,893,599 dependants, who have returned agriculture as their principal occupation, there are 282,468 (actual workers) who are partially agriculturists, *i.e.*, who gave some form of agriculture as their subsidiary occupation, combined with some non-agricultural principal occupation. Half of these, with their dependants, may be assumed to depend on agriculture. But in estimating the correct strength of the population dependent on agricultural pursuits, it has to be borne in mind that 354,069 (actual workers) of the persons, who returned this calling as their principal occupation, also belong to other non-agricultural occupations. It is most likely that the majority of these persons depend more on other pursuits, and claim to be agriculturists merely because of the higher status attaching to the holders of land. But in any case half of these actual workers and their dependants should be ignored in estimating the dependence of population on agriculture. The number of dependants of the two latter sets is not available but, arguing by analogy of the agriculturists, it may be assumed that 13,939,273 persons (workers and dependants)—*i.e.*, 577 per mille of the total population of the Province, subsist on agriculture, as worked out in the margin. Estimate of the dependence of population on agriculture.

	Workers.	Dependants.
Who returned agriculture as their principal occupation.	5,143,377	8,893,599
Deduct— One-half of those who returned other professions as their subsidiary occupations.	177,034	306,116
Balance ...	4,966,343	8,587,483
Add— One-half of partially agriculturists.	141,234	244,213
Total ...	5,107,577	8,831,696
	13,939,273	

But it has also to be remembered that cultivators usually keep cattle for breeding purposes and add to their income by the sale of dairy produce and of live-stock and that not a few of them work as labourers, ply camels or bullock-carts on hire and follow other pursuits, during the slack agricultural seasons, and consequently the dependence of the population entirely on agriculture should perhaps be estimated at 50 per cent.

Pasture covers groups 9 to 12 of Table XV A. The total number of persons, who returned one of these as their principal occupation, represents 17 per mille of the population and has increased from 209,723 to 406,766—*i.e.*, by 94 per cent. But it must not be inferred that this signifies a real growth of pastoral occupations, or that pasture is now supporting a larger population than it did ten years ago. The figures of 1901 have been arrived at by splitting up several old groups and are, therefore, not very reliable for purposes of comparison. Moreover, it is a fact that women and boys of cultivators, particularly tenants, Pasture. (Groups 9–12.)

who usually tend the cattle, have been returned as actual workers, under the head of herdsmen, shepherds, etc., to a much larger extent than in 1901, when most of them appeared as dependants of the heads of their families. As a consequence of the extension of cultivation alluded to in paragraph 59 of Chapter II, and the decrease of the waste area from 22,213,455 (1901-02) to 20,173,657 (1909-10), the dependence on pasture should show a contraction, but it has to be borne in mind that while cultivation adversely affects the breeding of sheep and goats, which must have a waste area to browse upon (the figures in Subsidiary Table VII show a falling off in sheep, goat and pig breeders) of 72 per cent., cattle rearing is an adjunct of farming and the growth of cultivation is accompanied by an increase in the number of cattle. This process is exemplified best in the Canal Colonies. Some of the tenants there have become regular cattle breeders, on a small scale, and the status of a cattle breeder (*máldár*) being considered higher than that of a mere tenant, they have in many cases preferred to call themselves by the former name. This is what accounts for a rise of 104 per cent. in the number of cattle and buffalo breeders and keepers.

Pasture is shown by Subsidiary Table II to support 29 per mille of the population in the North-West Dry Area, which includes the greater part of the Chenab and the whole of the Jhelum colony, and also districts like Mianwali and Muzaffargarh, containing large tracts of sandy desert and low hills, the inhabitants of which are still largely pastoral. The Sub-Himalayan tract, which is thickly populated and cultivated in small holdings, leaves small room for pasture and consequently the pastoral inhabitants of that division contribute only 10 per mille to the total population.

The dairy farms and piggery noted in the margin are the only large industrial undertakings belonging to this head. The dairy at Rawalpindi belongs to Government and the one at Patiala to the State. The Government fodder compressing works at Amritsar using steam power, with 37 operatives, should also, perhaps, be mentioned here. There is no other fodder press in the Province.

District or *State*.	Description.	No.	Operatives.
Rawalpindi	Piggery ...	1	37
,, ...	Dairy Farm ...	1	52
Patiala	,,	1	36

Fishing and Hunting. (Order 2)

601. Fishing and hunting are numerically unimportant occupations, embracing only one per mille of the total population. Hunting as a means of livelihood is dying out, as the stock of game is rapidly decreasing consequent on the shrinkage of cover, due to the extension of cultivation and the nomad tribes like the Gedris and Bawariás are, perforce, settling down to cultivation and other kinds of labour, when they cannot get enough by begging. The total number of hunters has decreased from 3,160 to 2,137 and at the next Census there will probably be very few persons, who will own entire dependence on this pursuit.

Fishing.

The fishing industry, though insignificant in numbers, is yet interesting and full of possibilities. The adherents of this occupation have increased from 7,326 to 10,162—*i.e.*, by 38·7 per cent. A large number of fishermen by tradition, however, live mainly on allied work such as plying boats or carrying water, and this increasing tendency of the conservative fisherfolk to combine other trades with their own, marks the depletion of the Punjab waters and the gradual decay of their craft. As the fishermen themselves say, there are in many districts as many fishermen as fish, and the five thousand odd miles of large rivers and major canals in the Punjab probably produce less food than any equal volume of water in the civilized world. This result has been brought about by years of unrestricted fishing, by the obstruction of the free passage of fish to their spawning ground (notably in the Ravi) and by the unchecked destruction of immature fish and "fry" in the shallow waters in which they breed. Fortunately most Indian species are both prolific and hardy, and it is to be hoped that the recent initiation of a Department of Fisheries will result in the resuscitation of the industry, when methods of conservation and restocking have been worked out.

The largest numbers of fishermen have been returned from the districts and states named in the margin. These figures are interesting, as indicating the close connection between waters unimpeded by irrigation dams and a numerous

Bahawalpur	...	2,892
Kangra	...	1,251
Muzaffargarh	...	1,067

fishing population. But there is probably now not one man who makes his living exclusively by the capture and sale of fish in Kangra. The District contains the most important spawning grounds in the Province. But they have for years been subjected to insensate depredation of all sorts and the annual destruction of 'fry' by poisoning and other illicit methods is incalculable. The Jhinwars and Dreins, who do not use illicit methods, openly deplore this cutting of their supplies at the source.

The fish markets in order of importance are Lahore, Delhi, Ambala, Multan and Amritsar. Small quantities of fish are also sold in Rawalpindi, and Jhelum and other towns, and the demand is such that fish from Muzaffargarh finds its way into the Lahore market by rail. But even in Lahore the supply is quite inadequate and what should be a cheap and wholesome diet is in fact a costly luxury practically throughout the Punjab, although there are few villages in which it is not eagerly eaten when procurable.

Sub-Class II.—Extraction of minerals.

602. The Punjab is not known to possess much mineral wealth except in common salt, and only 1 per mille of the population depends upon occupations falling under that sub-class; but in its small way, mining is coming into prominence, the population dependant on it having risen from 16,687 to 36,132 within the past decade. **Mines. (Order 3).**

Entries of coal mines are found mainly in the Jhelum and Mianwali Districts (see margin), but there are a few entries in Shahpur, Sialkot and some other Districts as well. The coal mines which were found at work are named in the margin. The principal coal mine of the Province is that at Dandot (Jhelum) worked by the North-Western Railway in two places, the Dandot branch under a European Mining Manager and the other at Chiti Dand and Rakh Dalwal through a Company. Next in importance is that at Pidh Ratocha also situated in the same district and managed for the North-Western Railway by a Company employing 161 operatives. There is a small mine at Katha in the Salt-range of the Shahpur District with only 39 workers. Besides the coal found in the Salt-range, some deposits have been discovered and tapped in the Maidani range which encircles the north and west of the Isa Khel Tahsil in the Mianwali District. Shafts have been sunk at Lamshiwal and Makarwal by private enterprize, and have turned out up to 100 tons a day by fits and starts, but the mine has not yet developed into a working or a paying concern. The operatives in the two branches of the mine number only 59. The coal industry of the Province is not in a flourishing condition, and the reduction of freight on Bengal Coal having resulted in a loss in the working of the Railway mines, it is proposed to close all three of them.* **Coal Mines. (Group 16).**

Jhelum	... 2,988
Mianwali	... 410

District.	*No.*	*Operatives.*
Jhelum	3	1,353
Shahpur	1	39
Mianwali	2	59

603. This group includes the extraction of stone, kankar (calcareous concrete), slate and chalk. The occupations afford employment to 8,197 persons and support 16,119. Though numerically unimportant, the strength of the profession has been nearly doubled in ten years in consequence of the growing demand for stone ballast and other material for metalling roads. Chalk is dug out of pits at Malakpur-Kohi and Kásimpur in the Delhi District. The stone, slate and kankar quarries at work, at the special Census, are noted in the margin. All the three stone quarries are managed by the Irrigation Section of the Government Public Works Department. The Trakki quarry is the largest, employing 1,140 persons in all and worked mainly for the Railway, although stone is also sold to the public for building and other purposes. The other two quarries have been returned as using steam power, but they only employ a steam locomotive for transhipping the stones. The slate quarry lies in Kangra. Roofing slates are extracted in several places in the hills, but the introduction of corrugated iron sheet which are much more durable, has practically killed the industry, and there is but one quarry now employing more than 20 operatives. Kankar is extracted in small quantities in most districts, but in Gujranwala alone there is a quarry where 151 operatives are employed on the work. **Quarries of hard rocks. (Group 18).**

District.	Description.	No.	Operatives.
Jhelum ..	Stone quarry...	3	1,889
Kangra ...	Slate „ ...	1	210
Gujranwala	Kankar „ ...	1	151

* See note on Dandot Colliery printed as Appendix IV to Latifi's Industrial Punjab', pp. 298, 299.

Common salt. (Group 19).

604. The extraction of salt is the means of subsistence of only 4,752 persons, but it is the most important industry of the class. The figures given in Subsidiary Table VII, which show that the strength has risen from 54 in 1901, are misleading, as these figures only cover the salt makers of the Rohtak* and Gurgaon Districts. The workers at the salt mines were then included in miners unspecified and have now consequently been placed against group 18 (other minerals). There has probably been no real increase in the strength of salt miners. Salt making is a minor occupation in the eastern Punjab. Persons still engaged in the industry in the Rohtak and Gurgaon Districts have returned themselves mainly as agriculturists with salt making as their subsidiary occupation, and local enquiries have shown this to be correct. The numbers still returned as salt makers are noted in the margin. Salt is also manufactured in the Mandi State where 42 persons (actual workers 29) are supported by the industry. There are two salt factories in Mandi with 302 operatives including 28 persons employed in supervision, etc., and 20 skilled workmen. Rock salt is extracted in the Mayo salt mines at Khewra (Jhelum), the Warchha mines at Warchha (Shahpur) and the salt pits at Kalabagh (Mianwali). The number of persons returned under the occupation in each of these districts is given in the margin. The salt mines and pits are Government concerns. The Khewra mines had 932 operatives on 10th March 1911 and those at Warchha 72. The Kalabagh pits are worked spasmodically and at the time of the Special Industrial Census, the number of workmen did not come up to 20.

Rohtak	... 1
Gurgaon	... 13

Jhelum	... 3,944
Shahpur	... 244
Mianwali	... 500

Extraction of saltpetre, alum, &c. (Group 20).

605. As many as 11,546 persons live on the extraction of saltpetre and alum. Saltpetre is manufactured in the Delhi Division (except Simla District), and the Lahore, Shahpur, Mianwali and Montgomery Districts and the Patiala and Bahawalpur States. An account of the process of manufacture and the extent of the industry is given in Latifi's Industrial Punjab.†

The manufacture of alum is confined to Kalabagh and Kotki in the Mianwali District.‡

Sub-Class III.—Industry.

The recent Industrial Survey.

606. An Industrial Survey of the Punjab was made by Mr. A. Latifi, I.C.S., in 1909-10. The results are dealt with in his excellent compilation entitled the 'Industrial Punjab.' It is, therefore, unnecessary to deal, at length, with the condition of the indigenous handicrafts and the effect of modern industrial developments. In the following paragraph, I have drawn upon the book in illustrating the Census figures.

Textiles. (Order 6).

607. Next to the works connected with dress and toilet, the textile industries are the most important in the Province, and over a million persons (*i.e.*, 45 per mille of the total population) depend upon them. The number of persons classed under each of the groups included under the order 'textiles' is noted in the margin. Cotton weaving with spinning and sizing is out and out the largest. Industries connected with cotton take up the lion's share and completely dwarf the strength of the other branches of textile manufacture.

Group No.	Occupation.	Strength.
21	Cotton ginning, cleaning and pressing ...	89,743
22	Cotton spinning, sizing and weaving ...	883,156
23	Jute spinning, pressing and weaving ..	1,449
24	Rope, twine and string...	8,349
25	Other fibres ...	32,223
26	Wool carders, spinners and weavers of woollen blankets, carpets, etc....	17,023
27	Silk spinners and weavers	13,584
28	Hair, camel and horse hair, bristle work, brush maker, &c. ...	593
30	Dyeing, printing, bleaching, etc., of textiles ...	18,786
31	Others ...	23,575

Cotton ginning, cleaning and pressing. (Group 21).

608. The old *Belna* (hand ginning machine) is going completely out of fashion, except in isolated and out of the way tracts not within easy reach of the modern ginning factories, and the indigenous *Penjá*, *Pinjerá* or *Kassáb* (cotton scutcher) is fast disappearing. Cotton pressing is eminently a new idea. With 65 ginning factories at work it is no wonder that the total number of persons dependent on ginning, etc., should have diminished from 139,301 to 89,743, *i.e.*, by 36 per cent. since 1901.

* There is a small colony of salt makers at Zahidpur in the Rohtak District.
† Edition 1911, pp. 138, 139.
‡ Latifi's 'Industrial Punjab,' pp. 134, 135.

Cotton spinning, sizing and weaving. (Group 22).

609. The strength of spinners, sizers, and weavers of cotton has decreased 8 per cent. from 959,688 to 883,156. This decrease is due partly to the replacing of handlooms and the connected handicraft by spinning and weaving machinery which aims at reducing hand labour to a minimum, and partly owing to excessive mortality in the classes of which the indigenous weaving profession is composed. The high prices together with the keen competition with piece-goods of foreign manufacture have also proved prejudicial to demands on power-worked and hand industry. The weaver is still indispensable almost everywhere, but he is being gradually edged out by the products of the power loom; and those who cling to their traditional occupation have to eke out their living, more and more, by working in the fields. A few characteristics of the Julaha (weaver) are given in Chapter XI.* It is also well known that the women of the zamindars are giving up cotton spinning for more lucrative subsidiary occupations such as cotton picking.

In the margin are named the districts and states where the profession is still in considerable strength. In Chapter I of his book† Mr. Latifi has given an excellent account of the indigenous weaving industry of the Province and has suggested measures for its improvement. Handlooms are being encouraged by Government and the Salvation Army Weaving School at Ludhiana which attracts weaver boys from long distances and is doing most useful work. The improved handlooms of the Salvation Army pattern are being introduced in many places.

District or State.	*No. supported.*	*District or State.*	*No. supported.*
Hoshiarpur	... 66,140	Gujrat ...	... 38,638
Sialkot ...	... 62,918	Multan ...	... 38,553
Jullundur	... 47,149	Lahore ...	... 36,032
Gujranwala	... 40,874	Patiala ...	... 35,707
Gurdaspur	... 39,614	Shahpur ...	... 32,292
Amritsar ...	... 39,332	Jhang ...	... 31,655

The Cotton factories.

610. The factories which have been one of the causes of reducing the number of cotton ginners (indigenous) and weavers have, on the other hand, been a great boon to the people by saving labour and setting it free for the ever increasing demand in other directions; and we find in Subsidiary Table VIII, that weavers (Julaha by caste) are taking largely to other professions, 164 per mille of them being engaged in agriculture and other occupations for exploitation of the surface of the earth, 60 in industries other than weaving and 25 in transport. At the Special Industrial Census taken at mid-day on the 10th March 1911, the factories (with not less than 20 operatives) named in the margin were found to be at work. In no branch of industry has the use of mechanical power by means of imported machinery been introduced so largely as in the various stages of manufacture of cotton piece-goods. Notwithstanding the difficulties created by the unusually high prices of cotton which have ruled, of late,

Description.	District or State.	Number.	Strength of operatives.
Cotton ginning.	Total ...	22	1,466
	Hissar ...	3	260
	Delhi ...	2	127
	Ludhiana ...	2	322
	Lahore ...	3	120
	Shahpur ...	6	311
	Lyallpur ...	2	171
	Jhang ...	1	21
	Multan ...	2	91
	D. G. Khan ...	1	43
Cotton spinning.	Total ...	11	1,058
	Delhi ...	10	750
	Amritsar ...	1	308
Cotton weaving.	Total ...	3	123
	Simla ...	1	42
	Ludhiana ...	1	25
	Lahore ...	1	56
Cotton press ...	Total ...	3	98
	Delhi ...	1	21
	Lahore ...	2	77
Cotton spinning and weaving.	Total ...	3	1,643
	Delhi ...	2	1,004
	Lahore ...	1	639
Cotton ginning, spinning and weaving.	Delhi ...	1	516
Cotton ginning and pressing.	Total ...	15	1,287
	Gurgaon ...	1	24
	Lahore ...	2	183
	Shahpur ...	2	143
	Montgomery ...	1	75
	Lyallpur ...	8	785
	Multan ...	1	77
Ginning and pressing with other industries.	Total ...	4	287
	Muzaffargarh ...	1	68
	Dera Ghazi Khan	1	46
	Shahpur ...	1	142
	Patiala ...	1	31
Cotton press and flour mill.	Patiala ...	1	59
Weaving with other industries.	Total ...	2	133
	Gujranwala ...	1	61
	Ludhiana ...	1	72
Ginning with other industries.	Total ...	23	1,042
	Ferozepore ...	2	68
	Amritsar ...	3	210
	Gujranwala ...	1	20
	Shahpur ...	2	140
	Multan ...	4	168
	Muzaffargarh ...	1	35
	Dera Ghazi Khan	2	67
	Bahawalpur ...	3	112
	Lahore ...	1	32
	Lyallpur ...	1	28
	Kapurthala ...	1	46
	Ambala ...	1	30
	Delhi ...	1	86

* See Glossary.
† Industrial Punjab.

no less than 88* cotton factories were at work on the 10th March 1911, with 7,712 operatives, including 34 European and 2,889 Indian skilled workmen. Eight of the large works are under European supervision. The most popular kind of factories is the type in which ginning is combined with flour grinding, rice husking, oil pressing, etc. The establishment is small and the various branches work alternately or simultaneously according to requirements. There are 23 such factories with 20 to 86 operatives in each. Four factories take up ginning and pressing along with rice husking and flour-milling and one, at Patiala, presses cotton and grinds flour. The Industrial Home at Gujranwala gives practical training in weaving, carpentry, shoe-making, etc., while the Weaving and Carpentry School at Ludhiana restricts instructions to the two branches of industry. Twenty-two factories are devoted to ginning alone, 11 to spinning, 3 to weaving and 3 to pressing cotton only. Spinning and weaving are combined in the three largest factories in Delhi and Lahore with an aggregate of 1,643 operatives and one at Delhi carries on ginning, spinning and weaving simultaneously, while ginning and pressing are undertaken by 15.

Steam power is used by 71 of the factories, 3 are worked with oil engines, one depends upon steam and oil and another on steam and electricity. The two industrial schools use no power and the 8 spinning (at Delhi) and 2 weaving factories of the old type (at Ludhiana and Simla) turn out work by hand.

Jute. (Groups 23 and 24).

611. Jute spinning and weaving is a minor industry in this Province, but the manufacture of articles of *San* (Crotalaria Juncea) string affords the means of livelihood to 8,349 persons in the plains.

Other fibres. (Group 25).

Muzaffargarh	... 4,469
Hoshiarpur	... 4,368
Ferozepore	... 2,764
Lahore ...	... 2,724
Dera Ghazi Khan	... 2,403

612. The manufacture of ropes from *Munj* (Sacchrum Munja) which grows in abundance on the rivers, is quite an important industry. The total number dependent on it, is 32,223, the largest figures being returned from the districts named in the margin. There has been a certain amount of overlapping between groups 25 and 24 and the marginally noted figures classed in the latter group probably represent a good deal of work in *Munj* fibre. The Labánás of the western Punjab depend very largely on this occupation and even where they have settled down as cultivators, they add appreciably to their income by the manufacture of *Munj*. The industry is, however, in a very crude condition, and the ropes so manufactured are used mainly in well gear, nets, building works and netting *charpoys*. For purposes of comparison groups 24 and 25 should be taken together. The rope industry appears to be keeping pace with the growing requirements of the people as the marginal figures will show.

Bahawalpur	... 2,507
Gurdaspur ...	... 1,147
Muzaffargarh	... 1,014

	1911.	1901.
Group 24 ...	8,349	23,979
Do. 25 ...	32,223	1,232
Total ...	40,572	25,211

Wool. (Group 26).

613. The wool industry is still of importance in this Province, although it appears to be on the wane. The total number of persons supported by it has fallen from 32,361 to 17,023 or by 47 per cent. during the past decade. The cheap imported woollen goods and those manufactured at Dháriwál are gradually replacing the crude indigenous product. In the higher classes, furs, pattús and padded cotton cloaks have gone completely out of fashion and the local blankets (Loís, Dhussás, Bhúrás, etc.) are giving way to cheap foreign blankets, woollen *Chádars* (sheets), etc. Owing to the large export of wool† and the demand created by the Indian woollen mills, the price of this commodity has risen and the blankets of local manufacture though warmer and more lasting cannot compete with the cheaper (though of inferior material) production of foreign manufacture, and are losing ground in the natural demand for cheap articles. But it has to be remembered that all weavers who did not specify the particular branch of the profession to which they belonged had to be classed as cotton weavers and so the strength of the adherents of this group is somewhat below the

* It should be noticed that many of the smaller ginning factories work only periodically, immediately after the cotton harvest, beginning in October or November and lasting till February or March. The combination of the owners of such factories into what are known as pools also accounts for the closure of a number of them.

† The following figures of export of wool for the Province are excerpted from Latifi's 'Industrial Punjab,' p. 56:—

	Mds.		Mds.
1905-06	136,667	1907-08	91,917
1906-07	100,312	1908-09	129,818

mark.' The new Egerton Woollen Mills of Dhariwal are the only factory which deals with wool from its initial stages of cleaning to the final process of weaving. It is a large European-owned concern with 1,147 operatives, including 887 skilled workers, 59 of whom are females. There are a wool cleaning machine and flour mill, a wool baling press and a wool, sugar and flour mill in the Ferozepore District, at Fazilka, which is the great centre of trade in wool. An interesting account of the wool industry is given by Mr. Latifi.* The important centres of wool industry are named in the margin. Amritsar which has a large population of Kashmiri weavers, turns out the largest amount of hand-woven woollen cloth, crude or washed (*Mālidā*) and dyed, with or without embroidery, and is also the largest woollen carpet weaving centre. The carpet weaving factories which were at work on the day preceding the Final Census, are enumerated in the margin.

District.	*Workers and dependants.*
Amritsar ...	3,548
Kangra ...	1,881
Karnal ...	1,827
Gurdaspur ...	1,341
Gujrat ...	1,229
Sialkot ...	1,157
Jhelum ...	1,041
Ludhiana ...	812

District.	Description.	No.	Operatives.
Amritsar ...	Woollen carpet-weaving	5	747
Gurdaspur ...	Ditto	3	167
Amritsar ...	Cotton and wool carpet-weaving...	1	37

614. Like other spinning and weaving industries, silk also shows a decline of 19·5 per cent. (see margin). Little raw silk is produced in the Province.† The manufacture consists of spinning, dyeing and weaving the raw silk imported from China, Japan and Bokhara. Silk embroidery affords occupation to females in all parts of the Province, and mixed silk and cotton piece-goods (such as *Lungis*, *Chādars*, *Dotahis*, etc., with a silk edging) are woven by the indigenous weaver almost everywhere. But silk spinning and weaving on an extensive scale are confined to large urban centres, as the marginal figures will show.‡ The Amritsar city alone has as many as 2,337 persons engaged in silk manufacture compared with 3,867 for the whole of that District. Silk. (Group 27).

1901	16,885
1911	13,584
Difference ...	−3,301

Multan	3,922
Amritsar	3,867
Jullundur	1,760

Enquiries show that a good deal of silk work of various kinds is turned out at Gujranwala, but it is doubtful whether there are really 1,301 silk weavers there. Obviously traders in silk cloth have gone to swell the figures of this occupation. There are two silk factories at Amritsar, one called the Silk Filature and the other the Silk Cloth factory. The former spins silk yarn and the latter weaves *Daryái* (silk cloth). The former is worked with steam power and employs 26 workers, the latter consisting only of handlooms, has 353 operatives. Khushab in the Shahpur District has about 50 looms which originally manufactured plain and bordered *Daryáis* and *lungis*, but as remarked by Mr. Latifi, "the weavers are finding it more profitable to produce the coarse cotton fabrics" and consequently only 6 (actual workers) have been returned as silk weavers in the whole of the Shahpur District, the rest appearing as weavers of cotton. Delhi has practically no silk weaving, the 15 male and 304 female workers being engaged on silk spinning, carding and other subsidiary processes.

615. The other textile industry, which includes lace, crape, embroidery, etc., as well as insufficiently described entries, has naturally shown a decline owing to more careful classification. But so far as the manufacture of gold-lace is concerned, there has been a real decline for reasons mentioned under group 89. Figures of persons dependent on gold-lace making are given in the margin. It will be noticed that Other lace, crape, embroidery, etc. (Group 31).

Detail.	Total Province.		Delhi City.		Lahore City.		Amritsar City.	
	Total workers and dependants.	Workers.	Total workers and dependants.	Workers.	Total workers and dependants.	Workers.	Total workers and dependants.	Workers.
Lace, goldbraid ...	14,390	4,635	10,484	2,568	47	25	233	138
(Gota) weaving ...	6,948	2,183	6,304	1,976	...	...	187	599
Embroidery, gold thread making	741	597	355	300	66	47	12	5

* Latifi's 'Industrial Punjab,' Chapter V.

† A small quantity is produced in Gurdaspur.

‡ For an account of the silk industry see Chapter IV of Latifi's 'Industrial Punjab.'

the industry is practically confined to the city of Delhi. It still survives in Amritsar, but is in a precarious condition and is dying out of Lahore.

Hides, skins etc. (Order 7). Tanners, etc. (Groups 32 and 33).

616. The occupations connected with leather are so mixed up that their classification under groups 32, 33 and 69 is much of a muchness. In rural tracts, a Chamar in the eastern and Mochi in the western Punjab will do the tanning, and also manufacture water-bags (*Mashaks*) as well as country shoes, etc. In the larger industrial centres, the branches are more defined. In comparing the figures with those of 1901 the three groups above alluded to should be taken together. The figures given in the margin will show that on the whole, there has been a decrease of 126,423 persons or of 17 per cent. in dependants on the leather industry. According to Latifi this would be attributable to the decline in the export of tanned leather in consequence of the imposition of prohibitive duties on tanned as distinguished from raw pelts, by most of the European importing countries.* But the variation noticed above is due in no small measure to the thinning down of the castes which belong to these occupations, by tradition. The Chamars alone show a decrease of 79,730 (see Subsidiary Table II to Chapter XI). On the other hand, the extensive use of boots and shoes of European manufacture leaves little room for the development of shoemaking, while the manufacture of the more expensive Panjabi shoes is practically dying out, except for sale as curiosities. The special Industrial Census showed three leather factories at work, two at Lahore with 68 workers and one at Gujranwala with 34.

	1911.	1901.
Tanners, &c. (group 32)	77,284	312,250
Makers of leather articles (group 33) ...	12,094	3,788
Shoe, boot, and sandal makers (group 69)	540,490	440,253
Total ...	629,868	756,291

Wood. (Order 8).

617. Wood industry is one of those which have shown an all round development. It embraces 2 per cent. of the total population. The figures of persons classed under this order are compared in the margin and exhibit an increase of over 29 per cent.

1911	484,749
1901	374,926
	+109,823

Sawyers, Carpenters and Joiners. (Group 36).

618. The bulk of the artizans are Carpenters and Sawyers and these occupations would appear to have gained 105,229 or 38 per cent. But the professions of carpenter and blacksmith (Tarkhan and Lohar) overlap each other and persons belonging to either traditional occupation will sometimes act as masons. The increase noticed here is almost wholly counterbalanced by a decrease of 107,051 in plough and agricultural implement makers (group 39), and is therefore more apparent than real. Mr. Latifi has started a theory† that the wood industry thrives in the sub-montane districts which are nearest the source of supply of timber and languishes in the treeless plains of Hissar, Mianwali, Ludhiana and Multan ; although he qualifies his opinion in view of the importance of certain centres of the industry. But none of the sub-montane districts flourishes upon the hill timber in respect of which the tract stands somewhat in advantage. The facility of transport of timber by rivers and rail, places all markets on a more or less similar footing. The manufactures, for which certain localities are noted, are connected mainly with *shisham* (Dilbergia Sissoo) which is so common in all the districts served by the Punjab rivers. Carpenters seem to be in abundance in districts (1) where building operations are in progress on an extensive scale, and (2) which have towns or tracts known for special manufactures. The largest figures of the occupation came from the marginally noted districts. Almost all the units have large progressive towns where building operations and the manufacture of furniture, etc., afford a large opening to carpenters. Sialkot has, moreover, been an industrial centre for a long time. The Sialkot paper was till

Sialkot	26,973	Gurdaspur ...	13,163
Lahore	22,620	Multan	13,100
Amritsar ...	21,454	Lyallpur ...	12,578
Gujranwala ...	21,225	Ambala ...	12,553
Patiala	19,141	Shahpur ...	11,695
Hoshiarpur ...	17,211	Karnal	11,406
Jullundur ...	16,934	Jhang	11,312
Gujrat	13,984	Ludhiana ...	11,008
Ferozepore ...	13,570		

* For facts and figures see Latifi's 'Industrial Punjab,' pages 100, and 101 and his exhaustive account of the leather industry in Chapter VIII.

† 'Industrial Punjab,' page 209, For an account of the wood industries see Chapters XIV and XV of the same book.

recently out and out the most durable and well polished indigenous variety, cane and other wooden sticks have for a considerable time been largely manufactured there, and within the past few years, the town of Sialkot has become an important depôt for sporting outfit and requisites such as cricket and tennis bats, polo and hocky sticks, etc. Sialkot has two "Sporting Goods works," with 270 operatives one of them using steam power and the other an oil engine. Gujranwala has a similar factory with 42 workers but without any mechanical power. The importance of the Lahore and Amritsar Districts lies in the cities of those names which are developing steadily in architecture. In the former, buildings are springing up like mushrooms. The Victoria Diamond Jubilee Hindu Technical Institute, for teaching mechanical works at Lahore, has also been enumerated as a factory. The attendance on the 10th March 1911 was 95. The Patiala State has more than one progressive town and the formation of new towns and villages in the canal colonies, with *mandis*, etc., accounts for the large numbers of carpenters in Gujranwala, Lyallpur, Shahpur and Jhang Districts. The last is also well known for excellent *shísham* wood carving and panels inlaid with brass, made at Chiniot. Sáhíwal in Shahpur is also famous for small ornamental boxes, bedsteads, etc. The boxes, toys, etc., of Hoshiarpur, made of *shísham* and inlaid with ivory, are exported far and wide and the town of Kartarpur is a great centre for the manufacture of chairs, tables and other furniture prepared from *shísham* and *tun* (Cedrela Toona) wood. Gujrat is also known for its wooden furniture (mostly of *shísham*) which is supplied throughout the Province. Teak is now largely used for the more expensive ornamental requisites. The figures of the Delhi District are comparatively small, even though it includes the city of Delhi. This is because stone is used extensively there for architectural purposes in place of wood. The Muzaffargarh District, is one of the best *shísham*-producing areas and the wood is exported in large quantities, as the local demand for the construction of buildings is limited and no wooden manufacture of importance is peculiar to the district. The number of carpenters and their dependants is therefore not larger than 8,010.

Basket-makers, etc. (Group 37).

619. Basket making and allied industries provide the means of livelihood for 104,100 persons. Baskets of *lei* or *pilchhi* (Tamarix dioica) which grows in abundance on the rivers, are the chief manufacture of Multan, Jhelum and Jhang. Attock is known for baskets made of *pattha* (Chamacrops Ritchiaria) fibre and the leaves are used extensively in Kangra and Gurdaspur for making plates and cups. The number of persons depending on the occupation in each of the districts is given in the margin. Delhi has a cane factory (with 46 operatives) which turns out cane chairs, baskets, etc.

Multan	9,730
Kangra	8,262
Jhelum	7,479
Jhang	4,952
Attock	4,934
Gurdaspur	4,743

The manufacture of arms has practically died out and there is little forging and rolling done in the Province.

Metals, (Order 9), Iron. (Groups 38—41).

620. Plough and other agricultural implement makers (group 39) have decreased from 127,441 to 20,390, *i.e.*, by 84 per cent. But they are either carpenters or blacksmiths and the majority of them have probably been returned under the former head as noticed in paragraph 618 above.

Most of the blacksmiths have been returned as "other workers in iron" (group 41). The figures of this group have risen from 171,334 to 197,537, *i. e.*, by 15 per cent. They are most numerous in the districts with important cities and towns.*

The Industrial Census showed the existence of 36 iron factories as detailed in the margin. The arsenal factories at Rawalpindi are worked with steam power and electricity with the exception of one which employs steam alone. Taken collectively these are the largest works. The

Description of factories.	District.	No.	No. of operatives.
Arsenal workshop	Rawalpindi ...	7	578
Arsenal office, store room, &c.	Do. ...	1	652
	Total ...	8	528
Iron workshop	Delhi	3	182
	Ambala	1	25
	Lahore	2	210
	Gujrat	1	24
	Rawalpindi ...	1	87

* For a detailed account of the iron and steel industry, see Chapter XVI of Latifi's 'Industrial Punjab.'

Description of factories.	District.	No.	No. of operatives.
Iron and wood workshop...	Total	5	174
	Ambala	1	24
	Lahore	3	128
	Gujrat	1	22
Iron works and General Engineering factory ...	Total	4	943
	Delhi	1	40
	Lahore	1	93
	Amritsar	1	744
	Rawalpindi	1	66
Iron foundry	Total	5	250
	Delhi	1	38
	Lahore	4	212
Iron foundry and General Engineering works...	Sirmur (Nahan) ...	1	280
Blacksmith and carpentry shop, &c.	Bahawalpur	1	69
Municipal workshop	Total	2	89
	Delhi	1	40
	Amritsar	1	49
Surgical and Veterinary instrument factory ...	Sialkot	1	22
Lock works factory	Delhi	1	50

lock works factory at Delhi is worked with electricity. Seventeen of the others use steam power and two have oil engines. Eight minor factories use no power. Small foundries and workshops, with less than 20 operatives are numerous and scattered all over the Province, but of the six principal foundries enumerated at the special Census that at Nahan is intended mainly for the manufacture of sugarcane presses, which are distributed in all the sugarcane-growing tracts on hire, the State deriving a decent income from this source besides promoting a local industry. Other iron goods are also manufactured at the workshop, and it is curious that the cheap wages prevailing at Nahan enable the sale, at a profit, in the markets of the plains, of articles manufactured from imported iron smelted at the foundry, in spite of the expense of carting the goods for 24 miles either way along a partly metalled and partly unmetalled road. Of the 4 foundries at Lahore, 3 belong to the Railway, the fourth is employed mainly in melting scrap iron purchased locally. The Delhi foundry is a small one. The Surgical instrument factory recently started at Sialkot is an innovation.

Brass, Copper and Bell metal. (Group 42).

Workers in metals other than iron, together with their dependants, number only 18,943, and have shown practically no variation. The principal seat of this industry is Delhi, which accounts for 5,258 persons, *i.e.*, between one-fourth and one-third of the total strength of the group. The industry is confined to the city of Delhi which contains all but two of the persons returned in the whole District under the group. There is no brass, copper or bell metal factory, but the tin despatch box factory at Multan* employing 65 workmen is deserving of notice.

Ceramics. (Order 10). Glass. (Group 45).

621. The manufacture of glass never went beyond the crude processes, but the extensive import of cheap bangles and the sale of empty wine bottles in the markets has throttled the small industry which did exist in the way of making bangles from crude glass and blowing bottles out of it for scents and distilled essences (*Araq*). The number of persons earning their livelihood from this manufacture has fallen from 7,653 in 1901 to 3,079. Attempts are, however, being made to establish glass factories worked on western methods and two such institutions are already in existence, one at Ambala and the other at Panipat (in Karnal).† The former is of long standing, but after repeated failures came into the hands of the present proprietors in 1904. It is worked under European supervision and has 37 operatives altogether, including 16 skilled men. The latter is of recent origin and though worked purely by Indian agency, has 35 operatives including 24 skilled workmen. Neither factory has, however, gone yet beyond melting crude glass out of quartz sand.

Potters, etc. (Group 47).

622. Pottery is the most important Ceramic industry in the Punjab. The potter is an indispensable factor in the rural tracts with well irrigation, and in a tropical climate like that of this Province, people cannot get on without the earthen pitcher. The industry has, therefore, more than maintained itself and the number of persons returned under this occupation has increased within the last 10 years from 270,043 to 284,496, *i.e.*, by 5 per cent. The largest figures have been returned in the marginally noted districts. Besides the earthen pitchers pots and other utensils required for household purposes and

Gujranwala	16,284
Sialkot	15,979
Patiala	15,138
Montgomery	14,700
Lahore	14,194
Multan	13,493
Jhang	12,449
Ferozepore	11,346
Amritsar	10,776
Gujrat	10,638
Bahawalpur	10,505

* See Latifi's 'Industrial Punjab,' page 237.

† An account of both the factories is given on pages 287 to 290 of Latifi's 'Industrial Punjab.'

the pots (*lota or tind*) used in connection with the Persian wheels on the wells, the potters turn out earthen toys for the amusement of children, glazed pottery in Gujranwala and enamelled pottery in Multan.* The increase has been general except in some of the districts of the Delhi Division, and in Ludhiana in spite of the fact that the substitution of enamelled ware for earthen plates, cups, etc., among the poorer classes has somewhat handicapped the trade. But poorer and stupider than even the weavers, they are still saved from economic destruction, by ceremonial prejudice.

Brick and tile makers. (Group 48).

623. The growing architectural requirements are bringing the Brick and Tile industry into prominence and the number of workers and dependents earning their livelihood from this occupation has risen from 31,838 to 64,788 within the past decade, the strength having more than doubled itself. The demand for the industry is largest where building operations are extensive. At the time of the Census there were 86 Brick and Tile kilns with 20 operatives or more in each. Altogether they afforded employment to 4,649 men and 1,285 women. One of the kilns has been returned as worked with steam, but this appears to be due to a mistake in interpreting the use of steam coal as steam power. The kilns are classified in the margin. That the average number of workers for each Brick and Tile factory, large or small is not less than 69 shows the magnitude of the industry. The large kilns are not confined to one or two places but are distributed over 11 Districts and two Native States, as the marginal figures will show. The kilns supply bricks for private houses, Government or Railway buildings and bridges, as in the case of Mianwali. It is noteworthy that the industry employs 28 female operatives to every 100 males. Most of the unskilled labourers have to be employed merely on carrying bricks baked or unbaked, and women of the labouring classes can easily assist at such work. It may also be mentioned here that there are three Brick and Lime factories, one at Delhi and two at Ludhiana, the latter worked with steam power.

Not using power.

Operatives.	Number of factories.	Strength.	
		Males.	Females.
20—49	32	996	123
50—99	41	2,113	619
100—199 ...	11	1,110	343
200—399 ...	2	430	200

District or State.	Number of factories.	Persons employed.	
		Males.	Females.
Delhi	1	47	27
Jullundur ...	9	336	32
Ludhiana ..	6	296	42
Ferozepore ...	9	708	109
Lahore	9	633	153
Amritsar	2	72	8
Gujranwala ...	7	272	86
Shahpur	3	100	18
Rawalpindi ...	13	606	129
Mianwali ...	10	666	364
Multan	9	501	205
Patiala	5	279	83
Jind	3	133	29

Chemical products. (Order 11.)

624. Attempts to establish Match factories have proved unsuccessful and the manufacture of explosives which is now intended exclusively for pyrotechnics is a declining industry.

Manufacture of vegetable oil. (Group 53.)

Oil pressing is the only occupation of importance in group 53 and its strength has increased from 114,798 to 120,650 in ten years, *i.e.*, by five per cent. The *kohlu* or indigenous oil-press worked by the traditional Teli (oil presser) is the most common apparatus for extracting oil from rape-seed, etc. No large Oil-mills devoted exclusively to the manufacture of oil have yet been started, but in nine factories worked with steam power, oil-milling has been combined with cotton ginning, rice husking or flour grinding machinery, in the Delhi, Shahpur, Amritsar, Hoshiarpur, Ferozepore, Lahore, Lyallpur and Dera Ghazi Khan Districts. One factory at Lahore adds the manufacture of soap to the operations of its Flour and Oil mills.

The other chemical industries are insignificant, but it may be mentioned that soap is coming very largely into use for toilet and laundry purposes and is extensively manufactured although in small quantities. Indeed in the towns, it is a common practice to dissolve one part of Caustic Soda in two parts of water and four parts of common oil with or without a little refined flour (*maida*), allowing the mixture to solidify, when it is cut into cakes and used for washing clothes. Among

* Mr. Latifi gives an interesting description of the industry in its various branches in chapter XIX of his Industrial Punjab.

the poorer and even middle classes, the females manufacture soap in this way in their homes, a practice which is extending to the rural tracts.

Food industries. (Order 12.)

Rice pounders and huskers and flour grinders. (Group 56.)

625. The indigenous grinding stones, which were so common in towns, are now disappearing in consequence of the opening of flour mills, but in the villages almost every house still has a *chakki* (grinding stones) of its own. Here, however, the housewife does the grinding and does not reckon as a flour grinder. The *dhánkut* (rice pounder) is also giving way to the rice husking machine. It is, therefore, not strange that the number of persons dependent on these occupations should have decreased within the decade from 173,458 to 113,318, *i.e.*, by about 35 per cent. Details of the Rice and Flour factories with 20 operatives or more are given in the margin. These food industries are usually combined with cotton ginning or some other mechanical institution. The number of such combined factories is 38. There are 15 mills intended exclusively for grinding flour and four which deal with nothing but rice. Eight factories carry on the double work of grinding flour and husking rice. The distribution of the three latter types is given in the margin. Delhi is the largest centre for the manufacture of flour. Hissar has a combined Cotton ginning and pressing and Rice husking factory, but it was engaged on the last mentioned work alone at the special Census. Rice husking machines have sprung up in all the rice growing tracts except Kangra, Karnal, Ambala, Hoshiarpur and Patiala, where the indigenous process is still resorted to and consequently the number of rice pounders, huskers, etc., and their dependants is large, being 8,287, 5,941, 5,937, 5,160 and 6,230, respectively.

Description.	Number of factories.	Using power.	Number of operatives.	Under European supervision.
Flour mills	15	15	1,020	5
Rice factory	4	4	200	...
Flour mill and rice factory ...	8	8	248	...
Flour grinding combined with other industries	14	14	672	2
Rice husking combined with other industries	5	5	227	...
Rice husking and flour grinding combined with other industries	19	19	823	...

Description.	District or State.	Number.	Operatives.
Flour mills	Total ...	15	1,020
	Delhi	4	450
	Ambala ...	2	172
	Lahore	2	177
	Amritsar ...	1	31
	Gujranwala ...	1	28
	Shahpur ...	1	21
	Kapurthala ...	1	26
	Patiala	3	115
Rice factories	Total ...	4	200
	Hissar	1	77
	Bahawalpur ...	3	123
Flour mill and rice factory	Total ...	8	248
	Jullundur ...	1	28
	Ferozepore ...	1	25
	Amritsar ...	2	66
	Sialkot	1	29
	Gujranwala ...	2	68
	Bahawalpur ...	1	32

Bakers and Biscuit makers. (Group 57.)

626. Bakers and biscuit makers are not numerous, but it is worth mention that biscuits, which are new to this country, are coming very extensively in use and the bazar bakers do not now content themselves with preparing the ordinary articles of food, but turn out bread and biscuits of the European kind in large quantities. The Delhi Biscuit factory with 47 operatives, worked with steam power under European supervision, supplies biscuits to most of the Provincial markets.

Small bakeries are numerous in the larger towns and cities, but there are two large ones with not less than 20 operatives, one at Delhi owned by a Brahman employing 39 persons and the other at Rawalpindi, which belongs to the Army Supply and Transport corps, with 34 workmen.

Other food industries. (Groups 58—66.)

627. Gram-parchers have decreased 33 per cent. chiefly because parched gram is not prized now as an article of food. Butchers have, on the other hand, increased 16 per cent. owing to the increased consumption of meat. Sweatmeat makers, etc., (group 63) show a large increase of about 30,000, but it is accompanied by a corresponding decrease of about 23,000 in sweatmeat sellers (group 119), as the confectioners are usually makers as well as sellers, and should, under the new system, appear in the former group.

Under this head may be mentioned the European-owned potato meal factory at Simla with 91 operatives, worked with an oil engine.

The sugar industry is not a profitable concern in theProvince, but there is one State-owned sugar factory at Nabha with 31 workers and using steam power. Sugar refining is conducted at Multan in two factories with an aggregate of 68 operatives, and there is a Flour mill and Sugar factory at Ambala, with 33 workers, using an oil engine. There is also a sugarcane press at Batala worked with a steam engine and employing 20 men. The only large sugar concern of the Province is the Sujanpur Sugar, Rum and Carbonic acid factory in the District of Gurdaspur. It turns out some 2,360 maunds of sugar and 1,463 maunds of molasses every year.* The molasses and the washings of the sugarcane are utilized for the manufacture of Rum. Carbonic Acid Gas is generated as a bye-product. Brewing and distilling is a very minor occupation, but the concentration of the distillation of country liquor at Karnal, Amritsar, and Rawalpindi, in the hands of wholesale dealers, has reduced the operations to very narrow limits. Against 1,765 persons living by means of this profession, there are only 246 workers and dependents now supported by the industry. There is a brewery at Murree (with a branch at Rawalpindi), where liquor is also distilled.

Description.	District or State.	Number.	Operatives.
Breweries	Rawalpindi ...	2	480
Distilleries	Karnal	1	24
Do.	Amritsar ...	1	81
Do.	Nabha	1	67

The number of distilleries is three, including one at Nabha. Details are given in the margin.†

A malt factory at Delhi worked with steam and employing 50 operatives exports malt prepared for brewing, to the Deccan Brewery, Kirkee, belonging to the same Firm.

The Cigarette factory at Lahore, with 29 workers, is the only noticeable institution connected with the manufacture of tobacco. Snuff is prepared in the Attock and Muzaffargarh Districts, but none of the mills has 20 workers or more. The more important water-works are also classed under food industries, those at Delhi, Lahore, Rawalpindi and Patiala‡ have between 47 and 74 employés each. Less than 20 operatives are employed on the water-works proper, at Lahore, but the workshop attached thereto which has 47 workmen and uses no mechanical power has been included under this head.

Industries of dress and the toilet. (Order 13). Tailors, etc. (Group 68).

628. Tailoring and allied professions maintain 6 per mille of the total population and the strength has increased by about 40 per cent. during the past decade. The rise in the standard of living, which results in occupying the time of the females more in superfluous work than in attending to the essential requirements, is driving the sewing of ordinary clothes from the home of the average townsman to the shop. The profession, therefore, has room for more and more hands, notwithstanding the extensive use of sewing machines which has considerably economized labour. There is hardly a tailor now without a sewing machine. Even in the villages a tailor would beg, borrow, or steal to equip himself with a cheap machine, and, if he cannot find enough customers in one village, he will rather set apart a certain amount of time for regular rounds and attach himself to a group of villages. There are 8 clothing factories at Lahore connected with the Railway, one of which uses steam and oil power.

Shoes, boots and sandal makers. (Group 69).

Persons engaged in boot and shoe-making or dependent on it come up to 2 per cent. of the inhabitants of the Province. The profession has already been mentioned with group 32. Karnal is noted for its boots and shoes and has 11,509 male and 2,523 female workers engaged in the trade, with 17,349 dependants.

Other industries pertaining to dress. (Group 70).

The only point deserving notice under other industries pertaining to dress is a button factory at Delhi with 31 operatives, manufacturing buttons, and one hosiery factory at Gujranwala (with 40 workers) which produces socks and other hosiery. There are several smaller hosiery factories at Lahore and Ludhiana where knitting by machinery is carried on.

Washing, cleaning, and dyeing. (Group 71).

Washermen and dyers have increased 41 per cent. Their strength now is 177,671. The variation is due partly to the growing needs of society and partly to a difference in classification whereby the dyers of fabrics have been relegated exclusively to group 30.

* Latifi's Industrial Punjab, page 200.
† There is also a brewery at Solan but it has less than 20 workers and has not been included in table XV E.
‡ Combined with the electric installation.

Barbers. (Group 72).

Barbers represent 11 per mille of the population and have lost 4 per cent. in strength, owing, apparently, to the general causes of decrease. It is not possible to say with certainty whether the disappearance of the scruples against shaving one's self and the use of the safety razor have helped to thin their ranks.

Furniture industries (Order 14). Cabinet-makers, etc. (Group 74).

629. There are three factories of cabinet-makers, as shown in the margin.

	No.	Operatives.
Ambala	1	121
Gujrat	1	72
Rawalpindi	1	35

Cabinet and other furniture making, is an industry for which there is a great field. The persons dependent on this occupation have risen within the past 10 years from 2,251 to 8,724.

Tent-makers, etc. (Group 75).

One tent making factory has been returned from Rawalpindi with 68 workers, but the Census returns do not show a single entry in that District. Indeed, only 35 workers and dependants have been classed under this head in the whole Province. It appears that the persons employed in tent-making gave their occupation, at the general Census, as tailor, and not tent-maker.

Building industries. (Order 15). Lime-burners cement-workers. (Group 76).

630. Lime-burners and cement-workers are a very small body (1,805), but there are 5 lime factories of which 4 use steam power.

Lahore ...	2	184	using power.
Gujranwala ...	2	67	
Rawalpindi ...	1	34	

Their detail is given in the margin. Lime with less operatives than 20 exist in almost every district and state and in every one of the larger towns.

Stone and marble-workers, masons and bricklayers. (Group 78).

The growth of buildings has strengthened the profession of masons and stone-workers, and the persons depending on the occupation have increased 53 per cent., aggregating 164,031 now. The bulk of them are Raj by caste (including Méemár and Thávi). They are mixed up with the Lohars and Tarkhans and the professions overlap as much as the three castes. Like carpenters and smiths they are most numerous in the districts with growing towns.

Others. (Group 79).

The miscellaneous building industries now support close on 100,000 persons against 16,700 in 1901, an increase of 497 per cent. The noticeable feature of this group is the extraordinary growth of petty contractors who undertake to execute various kinds of works connected with architecture. The Surkhi (powdered bricks) factory at Lahore employing 26 workmen and the Surkhi and lime grinding works at Gujranwala and Gujrat with 24 and 54 operatives each, should be mentioned under this head. They are all worked with steam power.

Constructon of means of Transport. (Order 16.)

631. The chief means of transport at the present day being the Railways, their construction appears under the head Transport.

80.	Cart, carriage, etc, makers ...	1,684
81.	Saddlers, harness, whip and lash makers	1,797
82.	Boat builders	50

The population engaged on the construction of other carriages, motor cars, etc., is extremely small (see margin). A number of workmen employed on carriage building pass as ordinary carpenters and smiths, while country saddles and whips are manufactured by workers in other leather articles. Very few carpenters specify their occupation as boat-building.

There is one factory at Rawalpindi called the Coach building and Motor car, works with 30 operatives. Messers. Rivett and Sons have a Motor car, Carriage works, and Furniture factory at Ambala, worked with an Oil Engine and employing 104 hands. A factory at Delhi with 41 workers combines Coach building with the manufacture of Furniture. Coach building and Harness making is carried on in another factory (35 workers) at Rawalpindi and at Patiala, Carriage building, Automobile and general Engineering works employ 76 men.

Production and transmission of physical force. (Order 17).

632. Gas and Electric works and Ice factories are not important numerically. But it may be mentioned that the electric installations at Simla and Delhi the gas works at Rawalpindi and the ever increasing consumption of ice have nearly doubled the handful of dependents on occupations connected with the transmission of physical force for lighting and other purposes. The factory Census showed the existence of the marginally noted works in the Province, although the season for working of ice factories does not generally begin till after the date on which the final Census was taken.

Description.	Number.	Operatives.
Electric Tramway and lighting works ...	2	275
Electricity, water pumping, ice and soda water factory	1	43
Ice factory	1	29
Ice combined with other industries	5	*339

* The number of persons employed in the manufacture of ice alone are not known.

633. Printers, lithographers, and engravers have decreased from 5,873 to 4,869. The larger concerns appear to be swallowing up the smaller printing and lithographic works. There are now only 28 presses in the Punjab (with 20 or more workers each) of which 15 use power (3 steam, 11 oil and 1 electricity). Five of these are under European management. The local distribution is given in the margin. It will be seen that the majority of the presses are confined to the capital of the Province. The figures of the Special Industrial Schedules would appear to indicate that the Census returns under this group are somewhat below the mark. But enquiries have shown that the employés of the 4 Government Presses included in Part E of Table XV rightly returned themselves as Government or Railway servants, (groups 144 and 103, respectively) at the General Enumeration.

Industries of luxury and those pertaining to literature, etc. (Order 18).

Printers, etc. (Group 84).

District or State.	Number.	Operatives.
Delhi	1	54
Simla	2	553
Ludhiana	1	29
Lahore	23	2,499
Jind	1	26
Total ...	28	3,161

NOTE.—The jail presses are not included in these figures.

Newspaper managers, editors, etc., now number 270 against 437 in 1901. This would seem to be an anomaly, considering that there are no less than 229 newspapers of all kinds published in the Province. But the newspaper offices are usually combined with some presses and the establishment appears to have been returned under group 84. On the other hand only the more important papers have separate managers and editors with one or more assistants each. The manager is identical with the editor in the less important ones, while many of the magazines are edited by persons engaged principally in other lines.

Newspaper and magazine managers and editors, etc. (Group 85).

The immense sale of musical instruments made in other Provinces and countries and of gramophones has practically killed the local industry and few persons are now exclusively engaged in the manufacture of the *Sitár* and other indigenous stringed instruments. The only remarkable feature is the establishment of a Harmonium, Photo, Camera, etc., factory at Lahore with 22 operatives using an oil engine. The decline of advanced Indian music, vocal or played on stringed instruments is attracting the attention of European sympathisers with the art.

Makers of musical instruments. (Group 87).

	Workers and dependents.
1901 ...	1,102
1911 ...	365

The increasing wealth of the Province necessitates a larger number of workers in precious stones and metals and makers of imitation jewelry. The total strength of the profession which consists mainly of goldsmiths has risen from 135,240 to 190,892, *i.e.*, by 41 per cent. in ten years. The districts returning the largest figures are given in the margin. Delhi and Amritsar are the great centres of the industry,* and the demand for gold and silver ornaments is considerable in districts with large towns. But the goldsmith is indigenous to every district and in the rural tracts, every large village has one or more goldsmiths of its own, who meet the local requirements according to the tastes of the inhabitants. The gold thread factory at Delhi† has 39 artizans and uses electric power.

Workers in precious stones and metals, etc. (Group 89).

Delhi	15,076
Amritsar ...	12,059
Sailkot	9,018
Lahore	8,848
Patiala	8,692
Jullundur ..	8,574
Gujranwala ...	8,101

The tinsel and gold lace industry has suffered very heavily of late from the import of cheap manufactures from Russia, France and Germany, and for the reasons given by Mr. Latifi, the industry is not only on the decline, but is also deteriorating in quality. Figures relating to the tinsel industry are detailed in the margin and those pertaining to gold lace are given under group 31. The industry is peculiar to the cities and large towns, but the city of Delhi is by far the most important centre.

Detail.	Total Province.		Delhi City.		Lahore City.		Amritsar City.	
	Total workers and dependents.	Actual workers.	Total workers and dependents.	Actual workers.	Total workers and depsndents.	Actual workers.	Total workers and dependents.	Actual workers.
Tárkash and kandlákash ...	4,015	1,336	2,604	760	187	57	692	239
Gold and silver leaf makers ...	3,073	1,492	2,658	1,345	46	22	39	11

* For an account of the industry see Latifi's Industrial Punjab, pages 253—255.
† See Latifi's Industrial Punjab, page 260.

Others.

The only other point deserving mention is the increase in the strength of group 88—'Makers of watches and clocks, and opticals etc.—from 734 to 1,784. The value of time is making watches an essential requisite even for menial servants, and spectacles are coming very largely in use in consequence of the study of books and papers printed in small type.

Sweepers, scavengers, etc. (Order 19).

634. The emancipation of the depressed classes is limiting the supply of scavengers. Their number (workers and dependents) has diminished since 1901 from 786,602 to 591,270, *i.e.*, about 25 per cent. The profession is important, as even with the reduced strength, it supports more than 24 per mille of the total population. The castes engaged on scavenging work are settling down largely as farm servants and even as cultivators, besides taking up employment in the higher grades of menial service. Some of the sweepers in Municipal service considered it *infra dig* to be called sweepers and had themselves returned generally as Municipal servants. Members of the profession are somewhat evenly distributed all over the Province.

Sub-Class IV—Transport.

Transport by water. (Order 20).

Persons employed on the maintenance of rivers and canals, etc. (Group 96).

635. One of the most important groups under transport by water is that of persons employed on the construction and maintenance of water channels. While transport by river has declined, the canals have opened fresh fields of work for large gangs. The strength of this group has risen from 31,703 to 86,101 within the past decennium. The staff of the Irrigation Department together with the contractors and coolies working under them have all been included under this head. The largest figures have been returned from the districts named in the margin. The construction of the triple canal project accounts for the high figures of Gujrat, Gujranwala, Lahore, Sialkot, and Montgomery, while the extensive maintenance establishment in Lyallpur and the annual clearance, etc., of the Inundation canals of Multan explain the statistics of those districts. But a very large number of coolies returned their occupation with or without detail such as labour, earth work, building, etc., and yet did not specify whether they worked on the canals. Enquiries show that such omissions adversely affected the totals under group 96. The actual workers shown in the Census returns therefore fall considerably short of the figures obtained from the Irrigation Department, which are given in the margin. The latter afford more reliable material for comparison so far as actual workers are concerned. It will be seen that 160 Europeans and Anglo-Indians are employed in connection with the canals, including 121 officers and 2 contractors. The corresponding number of Indians is 94,752 including 69 officers.

Gujranwala ...	11,325
Lahore	10,012
Montgomery ...	9,280
Multan	8,229
Lyallpur	5,297
Gujrat	5,195
Sialkot	5,066

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
Total persons employed ...	160	94,752
(*a*) *Persons directly employed* ...	*158*	*16,598*
Officers	121	69
Upper subordinates	15	272
Lower do.	1	3,143
Clerks	21	930
Peons and other servants ...	...	9,432
Coolies	...	2,752
(*b*) *Persons indirectly employed* ...	2	*78,154*
Contractors	2	2,582
Contractor's regular employés	...	3,373
Coolies	...	72,199

Boat owners, boatmen, etc. (Group 97).

That traffic by river is not dying out* is indicated by the fact that boat owners, boatmen, etc., have practically maintained their strength as shown in the margin. The largest figures come from the Mianwali (2,020), Muzaffargarh (1,886), Dera Ghazi Khan (1,582), on the Indus, and Bahawalpur (1,609), Jhang (1,472) and Multan (1,291) on the Chenab, all in the south-west of the Punjab, where boats are largely used for the transport of merchandise besides ferrying people across the rivers, and Kangra (1,084) where the *dreins* find lots of work as ferrymen and in connection with the floating down of timber on the Beas.

1911 ...	21,148
1901 ...	21,650
Difference, −2 per cent.	

Transport by road. (Order 21).

636. Transport by road supports 427,750 persons or 18 per mille of the total population. The most important group falling under this order is that of 'Pack animal owners and drivers' (group 101), which embraces 213,618 persons and has shown an improvement of 5 per cent. since 1901. The animal most used in transport of goods is the camel and the largest figures

* See paragraph 64, Chapter II.

Dera Ghazi Khan ...	20,750
Multan	19,725
Muzaffargarh	17,153
Shahpur	13,458

(see margin) are found in the districts of the western Punjab, where transport by camels is most common. Amritsar has 11,154 persons belonging to this group.

Persons employed on the construction and maintenance of roads (group 98) have risen from 22,938 to 41,347, owing to the opening up of numerous feeder roads.* Cartmen, drivers, coachmen, etc. (group 99) are also becoming more numerous, their strength having risen from 42,211 to 58.919. Part of this increase is due to a difference in classification, but there is no doubt about a considerable growth of wheeled traffic, owing to the construction of new roads. Instead of plying on the main roads, the carts and tumtums which are replacing the old ekkas, now make a roaring business between the Railway stations and the neighbouring tracts. Porters and messengers (group 102) with their dependants, have risen from 18,063 to 111,635. This is due mainly to the inclusion of village porters (known generally as *bigáris*) in this group. These men act as messengers and are rewarded by the owners of land by payment in grain, at each harvest. In the Enumeration books, their occupation was noted as "*kár bigár*" and enquiries from Ludhiana and Patiala, which returned the largest figures, have shown that they are mostly Chamárs.

Ludhiana ...	29,348
Patiala ...	13,134

Transport by rail. (Order 22).

637. It goes without saying that the Railways are growing in importance, with wonderful rapidity. The department, according to the Census Returns, affords employment to 149,453 persons now—compared with 92,819 in 1901—an increase of 61 per cent., and yet large numbers of artizans and labourers, employed in the Railway Department, have been returned under their respective professions, in consequence of their failure to specify the sphere of their employment.

Railway employés of all kinds othe than construction coolies. (Group 103).

Leaving alone the coolies on construction, railway emloyés of all kinds now stand at 119,313 (including 47,896 actual workers) and have registered an increase of 57 per cent. since 1901. The Departmental figures, which are detailed in the margin, show a greater strength. In comparing the two sets of figures, it has to be remembered that medical men and scavengers, even though in the service of the Railway Department, had, under the Census Commissioner's instructions,† to be classed under groups 154 and 93, along with the other members of the respective professions.

—	Europeans and Anglo-Indians.	Indians.
Total ...	1,604	73,009
Officers	160	22
Subordinates drawing more than Rs. 75 per mensem	999	508
Subordinates drawing more than Rs. 20— 75 per mensem	413	12,476
Subordinates drawing under Rs. 20	19	56,536
Contractors	10	859
Contractors' regular employés ...	3	2,608

This can, however, account for only a small portion of the difference of over 23,000. The real cause is that, as stated above, the bulk of the artizans employed in the Railway Works returned themselves merely as carpenters, smiths, etc., without any ·ference to the employés. In the city of Lahore, for instance, there are 8,270 per-sons employed at the Railway Workshops and some 4,000 in the Headquarter Offices and at the Railway Station. Against this total of over 12,000, the occupation table shows only 8,831, Railway employés at Lahore—which means that over 3,400 returned themselves under their professions, and supports the results of local enquiries. It may be noted that more than half the Railway servants, directly or indirectly employed, are paid at less than Rs. 20 per mensem and rather more than one-ninth of them receive Rs. (20—75) a month.

The Railway Workshops including the Locomotive and Carriage Departments are 19 in number, distributed as noted in the margin. The Lahore Workshops are the largest mechanical concern in the Province. They consist of:—(1) the Locomotive, (2) the Carriage and Waggon, (3) the Signal and Interlocking, and (4) the Chief Storekeeper's Departments with ten auxiliary shops. The first three are works of considerable magnitude and the following notes concerning these, which have been kindly supplied by the Manager, North-Western Railway,

Station.	Number.	Operatives.
Delhi	1	124
Ambala ...	1	261
Lahore ...	14	8,270
Rawalpindi ...	3	2,218

* See paragraph 64, Chapter II.

† Paragraph 4 of note prefaced to Appendix III printed with Census Commissioner's letter No. 248, dated the 17th February 1911.

describe their important features. The figures cited differ slightly from those given in Table XV, Part E, as the notes were written on a subsequent date.

"*Locomotive Shop.*—The area of the Locomotive Workshop at Lahore is about 16 acres, situated to the north-east of the main line, and about half a mile from the Lahore Railway Station. They are self contained and fortified for strategic purposes. The cost of their construction was about 8½ lakhs of rupees. The works probably compare favourably with most other Railway Workshops in India, but they are out of date and wholly inadequate for the volume of work now entailed. For this reason new works are being built and will be opened in 1913. The branches of work dealt with are the general repairs to all locomotives, pumping engine plant, repairs to portable engines and steam hoists, manufacture of cast iron rails, chairs, sleepers, etc., etc. Electrical energy has been substituted where possible for steam motive power and a new erecting shop for repairs to locomotives, which can accommodate 40 engines, was built in 1908. There are 61 Europeans and 2,645 Indians employed. Besides executing all repairs to locomotives and plant generally, the manufactures of the workshop have obviated the necessity of importing spares, excepting Boilers, wheels, frames, and tubes."

"*Signal and Interlocking Workshops.*—These workshops are intended for the manufacture of all works connected with Railway Signalling and Interlocking. Articles are here :—(*i*) either wholly manufactured and put together, or (*ii*) partially manufactured and then fitted to special gear or parts imported from England.

Railway Station Yards and all signals are now connected up and controlled from one or more points in the yard by cabinmen, and these cabinmen are themselves controlled by the Station Master by means of Electric Frames and Transmitters. By this means, the responsibility of everything, which takes place in a yard, whether for shunting operations or for the reception or departure of trains, rests actually with one head, the Station Master.

The schemes, necessary to work on these lines, are worked out by the Signal Engineer and the gear, fittings, etc., necessary for the work are manufactured in the workshops, and erected and maintained by the Signal Department.

The nature of the work turned out in the workshops comprises all manner of wrought and cast iron gear and fittings, woodwork, brasswork and repairs of every description. The manufacture may, roughly, be divided into two branches—*Mechanical*, under which come cast and wrought iron Interlocking frames for cabins, signals complete with all fittings, wire, etc., yard gear, consisting of cast and wrought iron brackets, cranks, rod-rollers, rodding, etc., lamp manufacture; and *Electrical*, under which come miniature control frames for Station Masters, repairs and testing of Phonopores and Telephones, other electrical controls and fittings as used in Signal Works.

The workshops started some 20 years ago in a small way, have been growing ever since, being at the present time about four times as large as they were in 1900. With the rapid advance of Railway signalling, due to the importance placed on mechanical and electrical control of stations and their yards, it is reasonable to expect that with the steady growth of traffic these works will double themselves within the next few years. The present workshops cover an area of 5·20 acres and cost approximately Rs. 3,00,000. The average daily working strength of the workshop is :—Skilled labour 650 men ; Unskilled labour 250 men ; Total 900 men.

The work manufactured is of a special line, and though ordinary fitters, blacksmiths and all unskilled labourers are given work, the mistry and all supervising staff above his standing (salary Rs. 50 and more) require special training. In past years it was the practice to get experienced Foremen trained on English Railways out from home, but during the last five or six years an Apprentice Class of educated Anglo-Indians and Indians has been started. These, after five years apprenticeship and the satisfactory passing of periodical examinations, are appointed as Inspectors of Interlocking, carrying a salary of from Rs. 100 to Rs. 400 per mensem. At the present time there are about six Anglo-Indian and six or more Indian Inspectors working on the railway and proving satisfactory and capable workmen. There are about twelve apprentices going through a course of training and though the home trained man is still found a necessity, yet the needs of the department, will, in the future, be met to a great extent from this local source of supply.

The whole department is being steadily improved and expanded, one of the most recent additions being a complete set of Bretts' Patent Hammers, whereby all small wrought iron work is stamped out and not fashioned by hand. This is a great labour and time saving appliance and when in full swing, it is expected that this stamping gear will enable the department to reduce the number of wrought iron contractors, working within the shop walls, from five to two."

Formerly, roughly speaking, about 70 to 80 per cent. of wrought and cast iron fittings and other gear were imported from England. At the present time nearly every thing is manufactured locally, the parts obtained from home having been reduced to about 10 per cent. of the whole. Nearly all the raw material is, of course, got from England, but every part of the Mechanical and Electrical machinery for Interlocking is manufactured in the workshops. The only manufactured article imported complete, being pipe rodding, signal wire and chain, phonopores, telephones and electrical block instruments; and these are got out owing to the lack of suitable machinery for their manufacture. By having their own Signal Manu-

factory, the Railway effects a great saving and almost altogether eliminates all profits of the private manufacturer and middle man.

" English and American Railways meet a great part of their supply from Signal Workshops run by private companies, and very naturally these companies, catering as they nearly always have to do, for two or more railways, are extensive, and possess the latest machinery and most modern labour saving appliances. Even with these, the workshops here would compare very favourably, for from one centre this shop is able to supply the needs of a large Railway like the North-Western and also that of the O. & R. Railway and practically makes every thing that goes out, which is no less than works at home do.

The yearly out-turn of cast iron work formerly averaged about 450 tons ; to-day the yearly out-turn amounts to no less than 1,440 tons. Wrought iron work has also gone up in like proportion, and the machine and erecting departments of the workshops have had naturally to expand similarly to deal with this supply. The total annual expenditure of the workshops is now estimated at over 22 lakhs of rupees.

Carriage and Wagon Shops.—The erection of the Carriage and Wagon Shops was commenced in 1906 and the buildings were completed in 1910. The walled in area of the shops comprises 192 acres, of which 20½ acres is covered by buildings. The work is designed primarily for the construction of new Carriage & Wagon Stock and also for dealing with the repairs to the stock of the line. The cost of the buildings, gas factory, permanent way, crane, columns and girders etc. was 51 lakhs and the cost of the machinery and equipment Rs. 21 lakhs.

The working-strength consists of 4,900 men, the work being divided into two main branches, the one dealing with the timber for the construction of the body of the vehicle and the other for the construction of the steel frame work for the underframes and wagons.

The shops for dealing with the timber work comprise the Saw mill, Scantling shop, Marking out shop, Wood Machine shop, Building shop, Cabinet and Trimming shops. The steel framework branch consists of the Underframe shop, Smithy, Wheel shop, Fitting shop and Machine shop, and the shops common to both branches of the work are the Electric lighting shop, Lifting shop, Gas lighting, Brake shop, Carriage and Wagon Repair shops and the Paint shop."

The main principle of carrying out the work is for the raw material to enter at one end of the shops and be gradually passed forward until the completed vehicle is past on the line for traffic. Double handling of material has been eliminated wherever possible. The timber logs are received in the log yard and are stacked below the overhead travelling crane. From here they are drawn as required and passed into the Saw mill where the logs are cut into various rough sizes. The Saw mill machinery consists of log band saws, circular and frame saws all of which are electrically driven. In this shop 223 tons of timber logs are cut up monthly. The timber is then cut up into scantlings and passed on to the Marking shop where it is marked out for boring or machining and forwarded to the Machine shop, where the necessary machining of the timber is carried out. From the Machine shop the timber is passed to the Carriage building shop, Repair shop or Cabinet shop as required and used for the erection of new carriages and carriage furniture and for the repair of existing vehicles, as the case may be.

In the other branch of the work, most of the steel and iron work for the underframes and carriage bodies is obtained from England and the underframes are erected in the underframe shops, and then passed to the Building shops, for the carriage bodies to be erected thereon. In the case of all steel wagons, these are obtained complete from England and erected in shops.

The smithy at present chiefly deals with repairs and also the manufacture of iron work from the raw material. About 20 per cent. of the iron work for revenue renewals, which was formerly imported, is now made from the raw material. When the machinery and plant for this shop is completed and in full working order, it is expected that most of the light iron work will be made from the raw material. About 100 tons iron work is turned out monthly. The iron Machine shop and Fitting shop deal with the machining and finishing of iron work and fittings. The Wheel shop deals with repairs to wheels, the wheels when necessary being re-axled and re-tyred, all new wheels being imported.

In the Crriage and Wagon Lifting shops, the vehicles are lifted and all running gear examined and repaired. The whole of the stock of the line comprising 2,624 carriages and 22,777 wagons are lifted and examined once in every 12 months.

New carriages and existing carriages, which have been repaired, are finished in the Paint shop, where they are placed for painting, and internal decoration.

Generally the workshop represents the latest practice in Carriage and Wagon construction, each shop being equipped with the most modern type machinery driven by electric power and provided with overhead electrically driven travelling cranes and surface traversers for the transportation of material and completed vehicles. About 20 miles of railway track is provided inside the works for the reception of new, repaired and damaged stock, the works being *the largest of their kind in India.*

The works are equipped with a modern gas factory worked on the Pintsch's system, where 2,000,000 c.ft. of gas is produced monthly, the gas being transferred to travelling gas holders, which are despatched to the various stations for charging the gas re-

Capacity of Saw mill	455 logs or 223 tons monthly.	
Do. Building shop	48 units or 24 bogie carriages monthly.	
Do. Carriage Repair shop	150 units monthly.	
Do. Paint shop	300	do.
Do. Coaching lifting do.	320	do.
Do. Goods do. do.	400	do.
Do. do. repairs	288	do.
Do. Forge and Smithy	100 tons of iron work monthly.	

NOTE.—A unit is one-four wheeled vehicle.
A bogie vehicle is equal to two-four wheelers.

ceivers of gas lighted carriages. The works are also equipped with a fire protection scheme consisting of a 53,000 gallon high service tank and a system of high pressure water pipes and hydrants served by electrically driven pumps. There is also a 300,000 gallon low service tank, serving a system of water sumps, placed at intervals round the buildings and to work in conjunction with a travelling petrol fire engine. The marginal table gives the out-turn capacities of the various shops when fully employed."

Labourers employed on railway construction. (Group 104).

The increase in the number of coolies employed on Railway construction (and their dependants) from 16,721 to 30,140, *i.e.*, by 80 per cent. would appear to be more or less in keeping with the extension of Railways, but the present figures do not represent the total strength of such workmen, the majority of them having appeared as coolies without qualification in group 167. The Departmental total of coolies employed on the Railway lines is 33,746, while the actual workers, returned in the occupation table, aggregate 17,881 only.

Post Office, Telegraph and Telephone Services. (Order 23.)

638. The Post, Telegraph and Telephone Services are the exclusive means of support of 23,787 persons now against 18,953 in 1901. This is in accordance with the extension of postal and telegraphic connections. The strength of the establishment, ascertained through the Departmental heads, is noted in the margin. The wonderful organization of the Postal Department is worked by only 52 European and Anglo-Indians and 10,689 Indians. Of these two Europeans and 723 Indians belong to the Railway Mail Service and 243 Indians are attached to Combined Post and Telegraph Offices. The Telegraph Department has 13 European and Anglo-Indian Officers and 364 Signallers, while there are two Indian Officers, 81 Indian signallers, 75 clerks, 317 skilled workmen and 946 other servants. Against the Departmental total of 12,539 persons in Postal and Telegraphic service, the number of actual workers shown in table XVA, is only 8,622. But the 2,278 miscellaneous agents in the Postal Department are Sub-Postmasters who are not regular employés and only receive small allowances for carrying on postal work in addition to their other duties. Some of the road establishment, who are mailcart men have been returned in group 99 and the runners often take up the service of the Postal Department as a work subsidiary to their principal occupation of agriculture. The difference in the two sets of figures is, therefore, only apparent.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
POSTAL DEPARTMENT.		
Grand Total ...	52	10,689
(*a*) *Postal (Proper)* ...	*50*	*9,723*
Supervising Officers ...	9	68
Post Masters ...	14	609
Miscellaneous agents ...	1	2,277
Clerks ...	26	1,290
Postmen, etc. ...	...	3,395
Road establishment ...	...	2,084
(*b*) *Railway Mail Service. Total* ...	*2*	*723*
Supervising Officers ...	1	16
Clerks and sorters ...	1	487
Mail guards, etc. ...	...	220
(*c*) *Combined Officers. Total* ...	...	*243*
Signallers ...	...	85
Messengers, etc. ...	...	158
TELEGRAPH DEPARTMENT.		
Total ...	377	1,421
Administrative establishment ...	13	2
Signalling ...	364	81
Clerks ...	...	75
Skilled labour ...	...	317
Unskilled labour ...	...	594
Messengers, etc. ...	...	352

Sub-Class V.—Trade.

Bank managers, money lenders, etc. (Order 24.)

639. As a corollary of the freer circulation of money, the number of persons living on occupations connected with banking and money lending has increased from 179,501 to 193,890, *i. e.*, by 8 per cent., although the growth has been dwarfed by the establishment of numerous Banks and Mutual relief funds, with co-operative credit, which carry on banking on an extensive scale, while the shareholders continue to belong to their respective principal occupations. The group is strongest in all the districts of the Delhi Division except Simla, the districts of the Lahore Division, Hoshiarpur, Jullundur and Gujrat and the Patiala State.

Brokers, etc. (Order 25).

640. The number of brokers is on the decline, as the establishment of agencies for the transaction of various kinds of transfers of property and of shops with fixed prices, which encourage direct dealing, has reduced the necessity of

middlemen. Moreover brokers etc., working in special branches of trade, have now been classed under the appropriate head, instead of being included under this group. The strength of the group has fallen 43 per cent. since 1901.

Trade in piecegoods, etc. (Order 26.)

641. Trade in textiles has been very brisk indeed during the past 10 years and the growth of the population depending upon this source of income from 58,773 to 1,13,260 *i.e.*, to almost double the figures of 1901 is nothing to be wondered at. The largest figures have been returned from the districts noted in the margin. The figures of Gujrat, which tops the list, would appear to be suspicious, but the manufacture of cotton check and other cloth there and the old trade route to Kashmir, which though less important now compared with those through Rawalpindi and Sialkot, has yet not been given up altogether, place the district in a favourable position in respect of trade in cotton and woollen piece-goods.

Gujrat ...	11,527	Multan ..	4,670
Delhi ...	9,726	Patiala ...	4,552
Amritsar ...	8,445	Lahore ...	4,163
Sialkot ...	6,259	Bahawalpur	4,017

Trade in skins etc. (Order 27.)

642. Trade in skins does not engage any considerable proportion of the population, but its growth during the past few years has been phenomenal. Only 6,482 persons lived by this trade in 1901, but as many as 29,762 now belong to the profession. A great impetus has been given to the export of raw hides by the imposition of heavy duties in European countries on tanned leather, while uncured skins are exempt from taxation*. An idea of the way in which raw hides etc., are being drained off can be formed by a visit, at any time of the year, to the goods office of any of the larger railway stations in the Province. The trade is mostly in the hands of Khojás and the largest figures are found in the districts noted in the margin.

Gujranwala ...	2,779	Gurdaspur ...	1,544
Lahore ...	2,773	Amritsar ...	1,506
Sialkot ...	2,603	Hoshiarpur ...	1,310
Jullundur ...	1,956	Multan	1,201
Jhang	1,898	Montgomery ...	1,179

Trade in metals. (Order 29.)

643. Trade in metals is insignificant, although it is coming into prominence the strength of the group having risen from 486 in 1901 to 5,918. The principal branches of the trade are sale of sewing machines, steel trunks, cane press and other machinery, as also of articles connected with building and furniture, such as scissors, hinges, locks and the like.

Trade in pottery. (Order 30.)

644. Trade in pottery, on the other hand, is on the decline and the number of persons dependent on this occupation has fallen from 12,617 to 933. The demand is now confined to articles which are sold largely by the manufacturers themselves† and the shops, at which earthen work is sold, can now be counted every where on fingers ends. The use of earthen *chirághs* (lamps) has gone completely out of fashion and cooking utensils, dishes, etc., of clay are seldom requisitioned except by the poorest classes.

Other trade in food stuffs. (Order 33.)

645. Only 277,996 persons have now been entered as depending on trade in food-stuffs other than drinks and on hotels, serais, etc., against 717,711 in 1901. This decrease is due mainly to the classification under group 135 (shopkeepers unspecified) of the universal supplier of the villages, who stocks cloth, tobacco, oil etc., besides food grains. But it is also true that the extension of Railways and the consequent establishment of the agencies of large exporting firms, at most of the Railway Stations, has driven out of the market a very large number of average grain dealers, who used to carry on business as the connecting link between the seller of surplus produce in the village and the larger grain dealer of the *Mandís* (trading centres).

Fish dealers. (Group 116).

The sale of fish, in the towns, is not sufficiently large to afford whole time occupation to a large number of traders. In the rural tracts, the fishermen sell the fish they catch. The number returned under this group has fallen from 3,366 to 656. But this does not mean that the actual workers and dependants, who live by dealing in fish, are no more than 656. A number of shopkeepers sell fish along with some other articles, which usually constitute his principal occupation. Grocers and sellers of vegetable oil, salt and other condiments (group 117) have also suffered apparently by the exclusion of the village universal supplier.

Vegetable, fruit and betel leaf, &c. sellers. (Group 120.)

The Provincial figures for vegetable, fruit and betel leaf sellers, etc., have gone down from 162,389 to 91,240, *i.e*., by 44 per cent. This can be accounted for only by the general causes of decline of population and the tendency in the

* See Latifi's Industrial Punjab, page 100.

† The strength of potteries has increased, see paragraph 632.

smaller towns to combine the occupation with other kinds of trade. The decrease is much smaller (only 9 per cent.) in the three cities.

Grain and pulse dealers. (Group 121).

1901 ...	322,893
1911 ...	90,807

Grain and pulse dealers have decreased by 72 per cent., but the real variation is not anything like so great. The *nun*, *tel* or *parchún shop*, which combines the sale of all kinds of foodstuffs from grain, pulses and flour to sugar, salt, spices, tobacco, tea and oil, with textiles and miscellaneous articles such as matches, &c., and is so common in the rural tracts, has been excluded from this head and classed in group 135 ' Miscellaneous.' But there is also a real contraction in the strength of large grain dealers, owing to the diversion of trade in food grains from the trading centres to most Railway stations and the direct dealing of the European exporting firms with the producers.

Tobacco, opium, ganja etc., sellers. (Group 122).

The sellers of tobacco, opium, etc., have decreased from 10,006 to 7,647, but it must not be inferred that there is any real fall in the consumption of tobacco. Cigars and cigarettes, which are sold by general merchants along with other articles, have largely replaced the country tobacco, and this explains the decrease in the number of indigenous tobacconists. The cheap cigarettes of American manufacture, which can be had at the rate of 10 for 9 pies or those manufactured at Monghyr (in India) and sold at 4 to a pice (3 pies), are now used freely by the artizans and menial servants, including sweepers, partly because smoking the hubble bubble is going out of fashion and partly owing to the convenience of being able to smoke at all odd times, sitting, walking or lying down without being tied down to the encumbrance of a hubble bubble, which needs water, tobacco, *chilam* (the fire receptacle) and fire before it can be made use of.

Year.	*Opium licenses.*		
	Wholesale.	Retail.	Total
1900-01 ...	239	1,416	1,655
1910-11 ...	144	913	1,057

Notwithstanding an efficient control of the sale of intoxicating drugs, the prohibition of the cultivation of poppy and the restriction of opium licenses from 1,655 in 1900-01 to 1,057 in 1910-11, as noted in the margin the consumption of opium has risen from 54,458 seers to 63,372 or from 50 to 58 tons. The sale of hemp has decreased but slightly from 119,614 seers to 116,884.

Dealers in sheep, goats and pigs. (Group 123).

Only 9,006 persons have been returned under the group " Dealers in sheep, goats, etc.," against 35,048 in 1901. This seems to be according to facts, as the number of dealers is limited. The persons selling sheep, goats, etc., to the butchers are really breeders or shepherds and the decrease here seems to have been compensated by an increase under group 12.

Trade in ready made clothing, etc. (Order 34).

646. Trade in ready made clothing and toilet requisites is on the increase. This is a very extensive group embracing the sellers of ready made clothes, boots and shoes, socks and other hosiery, umbrellas, soap, lace, scents, combs, trouser-strings and hair ribbon, tooth powder, turbans, hats, caps, etc. These occupations are strongest in the cities and larger towns.

Trade in articles of luxury &c. (Order 39).

647. Trade in articles of luxury now supports 28,702 persons against 33,271 in 1901, not that such trade has decreased but because the general merchants are taking more and more articles of luxury within their purview. The only noticeable feature is the decrease in publishers, booksellers, dealers in musical instruments, etc., sellers (group 133) from 5,812 to 2,827 or by 51 per cent. The Press Act prevents the multiplication of publishers of limited means and the larger book sellers are monopolizing the trade to the discomfiture of the smaller shopkeepers, who are being driven out of the trade.

Trade of other sorts. (Order 41).

Shopkeepers otherwise unspecified. (Group 135).

648. Under trade of other sorts, there is a large increase from 370,331 to 676,945. The chief component of this group is the common *parchún* (miscellaneous) or *nun*, *tel* (salt and oil) shop. The wide range of articles sold on such shops made it difficult to classify shops of this type and it was decided eventually to include it in this group. As many as 652,220 persons or 96 per cent. of the whole group depend upon shops of this kind.

Sub-Class VI.—Public Force.

Army. (Order 42). Imperial Army. (Group 139).

649. According to the Census returns, 65,299 men are employed in the Imperial Army (group 139). These figures include soldiers, employed outside the Province, who happened to be at their homes, at the time of the Census, and camp

followers.* The corresponding figure of 1901 was 46,867. The increase is due mainly to the growth of the Reservists unit. With their dependants, persons in Military service 118,217 muster strong, compared with 94,217 in 1901. The marginally noted figures show the actual strength of the Imperial Army in the Province. The total 42,791 does not include Reservists. It may be of interest to note that 23,310 of the 25,473 Indians serving in the Imperial Army stationed within the Province, in March 1911, were Panjabis, distributed in the manner indicated in the margin.

British officers	959
British warrant and non-commissioned officers and men ...	16,359
Indian officers, non-commissioned officers and men	25,473
Total ...	42,791

Artillery	2,826
Cavalry	4,392
Sappers and Miners	196
Infantry	13,386
Transport Corps and Cadres ...	6,600
	†27,400

The number of Panjabis serving in the Imperial Army outside the Province, on 1st May, 1911 was :—In India 69,173, outside India 2,218.

Army Native States. (Group 140.)

The present strength of the army of the Native States including followers and dependants, is 19,012 against 23,224, ten years ago. The number of actual workers is compared in the margin with the Departmental figures. The difference of 430 obviously represents men on leave, etc.

Actual workers Table XVA	9,375
Strength according to Departmental figures ...	8,945
Difference ...	430

Police. (Order 44.) Police. (Group 142.)

650. The Police Force, according to the occupation table, consists of 27,412 actual workers and 39,912 dependants making a total of 67,324. The corresponding strength of 1901, shown in Subsidiary Table VII, is 84,471, which would mean a decrease of 20 per cent., but these figures are not reliable as one of the old groups (No. 4 constables, messengers, warders, etc.) has had to be split up, by rule of thumb, to obtain the figures corresponding to the present strength of constables. The variation has apparently been in the opposite direction. The actual number of officers and men employed in the Police, in March 1911, according to the Departmental returns, was 26,086. The slight excess of 1,326, in the Census returns, evidently represents men on leave, as shown by the fact that the district of Rawalpindi, which borders on the North-West Frontier Province, alone exhibits an excess of 790 in the Census figures. Similarly the Attock and Mianwali Districts show excesses of 198 and 117, respectively, over the Departmental figures.

That the Police Force has expanded, is obvious from the fact that the sanctioned strength of 1901 (officers and men) was only 17,976, which means an increase of 45 per cent. in the actual workers, according to the Departmental figures, and assuming that the proportion of dependants remains the same, there has probably been about an equal increase in the total strength of the population supported by this occupation.

Village watchmen. (Group 143.)

Village watchmen and their dependants now number only 61,178 against 161,360 in 1901. Village chaukidars are not always whole-time servants and consequently many of them have returned themselves under the occupation, which they pursue when they are off duty, as is clear from the fact that against the Departmental figures of 37,179 for village chaukidars, daffadars and jamadars, the number of actual workers under this group, shown by the Census returns, is only 20,162. It may also be noted, in support of the above explanation, that 2,795 rent-payers and 268 field labourers have returned *chaukidari* as their subsidiary occupation.

Sub-Class VII.—Public Administration.

Public Administration. (Order 45.)

651. Persons dependent for their means of livelihood on public administration have increased over 15 per cent., during the past 10 years, and now aggregate 150,885 or 6 per mille of the total population.

Service of the State. (Group 144.)

Service of British Government would appear to show a decrease of 10 per cent., but this is due to the classification of all employes of the Native States under the corresponding group, in 1901, instead of being classed separately. Taking the service of British Government and the Native States together, there has been a substantial increase of 15 per cent. There can be no doubt about the expansion of the service of the State in British territory.

Service of the Native and Foreign States. (Group 145.)

The service of the Native and Foreign States embraces 24,681 persons, the largest figures coming from the prominent Punjab state of Patiala (9,397). For reasons given in the preceding paragraph, the figures of 1901 were not reliable and consequently the increase (from 8,222), shown in Subsidiary Table VII, is greatly exaggerated.

* There were 16 females among the camp followers.
† Including 4,090 stationed at Abbottabad without whom the total is 23,310.

(Group 145a).

This group includes the Chiefs of the Native States and their dependants. It was intended to show their strength in a separate group (145 A.) but it was not found possible to complete the figures, owing to the persistent objection of the Nabha Durbar to allow these and some other figures being supplied by the Census Superintendent of the State. Such statistics, as have been obtained from the other states, are reproduced, in an incomplete form in the margin.

State.	Actual workers.	Dependants.	
	Males.	Males.	Females.
Total ...	42	95	284
Loharu	1	4	7
Dujana	1	6	12
Pataudi	1	3	5
Kalsia	1	..	4
Nahan	1	4	6
Simla Hill States	28	66	170
Mandi	1	..	5
Suket	1	1	1
Kapurthala ...	1	4	8
Maler Kotla ...	1	4	10
Faridkot	1	1	10
Chamba	1	2	1
Patiala	1	...	14
Jind	1	...	11
Bahawalpur ...	1	...	20

Municipal and other local services, and village officials, etc., other than watchmen. (Groups 146 and 147.)

The local services, including the Municipal, District Board, Cantonment servants, the zaildars, lambardars, patwaris, etc., now support 70,912 persons against 60,981 in 1901, *i.e.*,16 per cent. more. This is due partly to the expansion of Local Self-government and partly to the development of villages and the system of revenue administration.

Sub-Class VIII.—Profession and Liberal Arts.

Religion. (Order 46.)

652. The total strength of persons, depending on occupations connected with religion, is 342,553 or over 14 per mille. It has shown a small decrease of about 1½ per cent. chiefly because members of the traditional priestly classes are receiving education and taking to productive occupations. In the distribution over groups, the attempt to classify the occupations correctly, according to the instructions, has resulted in variations from the corresponding figures of 1901. Group 148 (Priests, ministers, etc.), which contains the bulk of the population falling within the order, has gained about 29 per cent. at the expense of group 149 (religious mendicants, inmates of monasteries, etc.), group 150 (catechists readers, church and mission service), which now includes only the missionaries, reciters of the Koran, the Hindu scriptures, and the Granth Sahib, and group 151 (temple, burial or burning ground service, etc.).

Law. (Order 47.)

653. The legal profession now claims 23,046 adherents against 29,955 in 1901, which means a decrease of 23 per cent. The decrease has been caused by the gradual disappearance of the Kází as a referee of religious and legal questions. The *mullás* or *maulvis*, who preside at mosques, etc., generally officiate at the marriages and other ceremonies and also decide religious questions. They have, however, been classed under group 148 as priests or ministers. The suppression of toutism appears to have led to a decrease in the number of persons passing as lawyers' clerks, without being attached to any particular lawyer. Otherwise, the legal practitioners, etc., appear to have grown considerably in numbers.

Medicine. (Order 48.)

654. The medical profession has shown a welcome increase of about 16 per cent., the present strength being 49,496. The number of actual workers under each of the two groups included under this order, is compared in the margin. The old figures of group 154 are not reliable as one of the old groups corresponding to it has had to be split up and the number of actual workers has had to be calculated proportionately. The number of medical practitioners of all kinds, both males and females, has increased, much more than is indicated by the figures,* although it is possible that the well known shrinkage in the strength of the indigenous female doctors, who used to deal with diseases of infants, may have reduced the strength of female workers. The figures connected with group 155 admit of no doubt, as whole groups of 1901, have been classed against it. The increase in the number of midwives, vaccinators, compounders, nurses, etc., is obvious, and a very healthy feature of this growth is that the old hereditary but untrained midwife is being replaced very largely by females properly trained at the various female hospitals. Examinations are held annually at the Medical College, Lahore, and diplomas and certificates are grant-

Group No.	Occupation.	Actual workers.			
		1911.		1901.	
		Males.	Females.	Males.	Females
154	Medical practitioners of all kinds including dentists, oculists and veterinary surgeons	8,363	438	8,226	764
155	Midwives, vaccinators, compounders, nurses, masseurs, etc. ...	4,111	7,175	2,102	6,382

* Female medical practitioners, according to the figures of Subsidary Table VII, actually show a decrease.

District		
Ludhiana	Midwives ...	31
	Dais ...	58
Amritsar...	Midwives ...	2
	Dais ...	32
Lahore ...	Midwives ...	10
	Dais ...	18
Delhi ...	Midwives ...	...
	Dais ...	13
Ferozepore	Midwives ...	...
	Dais ...	8
Ambala ...	Midwives ...	...
	Dais ...	5
Jhelum ...	Midwives ...	...
	Dais ...	4
Patiala ...	Midwives ...	...
	Dais ...	2
Karnal ...	Midwives ...	...
	Dais ...	1
Sialkot ...	Midwives ...	1
	Dais ...	...

ed to those passing the tests prescribed for midwives and *dais* (nurses). The number of candidates who passed the examinations successfully, during the 10 years (1903—1912), are noted in the margin by districts. That the supply of skilled Indian midwives and nurses is totally inadequate, can be judged from the fact that on an average only 14 *dais* and 4 midwives qualify every year in the whole of the Province.

Instruction (Order 49.)

Professors and teachers, etc. (Groop 156.)

655. The teaching establishment (excluding technical instruction, *e.g.*, medicine, law, music, etc.) maintains 40,131 people against 27,915 in 1901. The increase amounts to about 44 per cent. and is commensurate with the spread of education. The subject is discussed at length in Chapter VIII. The largest figures have been returned from the chief educational centres noted in the margin.

District or State.	Total workers and dependants.	Actual workers.
Lahore	2,981	1,224
Amritsar	2,450	848
Sialkot	2,428	680
Jullundur	1,776	547
Gujranwala ...	1,693	603
Delhi	1,653	634
Patiala	1,641	631
Multan	1,529	618
Gurdaspur ...	1,713	556
Rohtak	1,537	470

Letters, arts and sciences. (Order 50.)

656. The only important groups under the head 'Letters, arts and sciences' are 159 and 160. The former, which includes authors, artists, etc., not specified in any other group, has decreased in strength, owing to closer attention to the proper classification of occupations. It may be noted that 234 actual workers with 545 dependants (total 779) live by astrology and 12 men in the whole Province work as horoscope casters and have 13 dependants. Group 160 (music composers, masters, players, etc.) has increased from 46,582 to 128,071, *i.e.*, by 175 per cent. in ten years, mainly owing to the inclusion under this head, now, of Bháts (bards) and Mirásís (singers). The decline in high class Indian music is being replaced by harmonium-players and parties playing on European band instruments, who are not only common in towns but are also spreading to the stronger villages.

Sub-Class IX.—Persons living on their own income.

Persons living on their own Income.

657. Proprietors (other than of agricultural land), Fund and Scholarship-holders, and Pensioners, with their dependants, number 58,971 and have fallen slightly (8 per cent.) since 1901. This group covers jágirdárs, pensioners, students drawing scholarships and persons living on interest or rent of houses.

Sub-Class X—Domestic Service.

Domestic service.

658. Domestic service maintains 507,727 persons—*i.e.*, one in every 50 of the total population. Over one half of the total number are actual workers, the proportion of female workers being 291 to every 1,000 males. Private grooms, coachmen, etc., (group 163) have increased by 16 per cent., but the other classes have gone down from 568,010 to 476,505. The variation seems to be due to the rise in the wages of private servants. The water-carrier is being largely dispensed with in the larger towns, which are served by water-works. People of scanty means cannot afford to keep half as many servants now as they could 20 years ago, and the majority of them have to go without any.

Sub-Class XI.—Insufficiently described occupations.

Insufficiently described occupations.

659. The insufficiently described occupations now include only 264,630 persons, or 11 per mille of the population, against 854,164 in 1901. The decrease of 69 per cent. in this order is the result of efforts to specify the occupations as far as possible.

Sub-Class XII.—Unproductive.

Inmates of jails, asylums and hospitals. (Order 54.)

660. Only 14,405 persons were enumerated in the jails and lunatic or leper asylums. The inmates of hospitals, preferred without exception, to return the occupation which they followed before admittance to the hospitals. The figures of the last two Censuses are compared in the margin.

Inmates of	1911.	1901.
Jails	13,520	17,578
Asylums	763	498

Undertrial prisoners in Judicial and Police lock-ups, *i.e.*, outside the jails, were not recorded as inmates of jails and consequently some of the under-trial prisoners got to be excluded from the group. This may account for a part of the decrease in the number of inmates of jails. But even excluding the under-trial prisoners of 1901 altogether, the number of prisoners has gone down from 15,730 to 13,520, *i.e.*, 14 per cent. The Departmental figures obtained from the Inspector-General of

	March 1901.	March 1911.
Under trial ...	826	1,101
Civil	27	44
Convicted ...	12,604	10,625
Total ...	13,457	11,770

Prisons for British Territory and printed in the margin, also show a contraction of 13 per cent. in the strength of prisoners. It is satisfactory that, in spite of an increase in the criminal work as evidenced by the larger number of under-trial prisoners, fewer persons are now convicted, although the larger strength of civil prisoners is a somewhat ugly feature in the relation between the debtors and creditors. The lepers and insane, enumerated in the asylums, show an increase owing to the popularity of these institutions. The subject has been dealt with in Chapter X.

Jail Industries.

The industrial work performed by the prisoners is indicated by the marginal statistics. There are 20 jail factories in the Province, with 20 or more workers, which afford industrial occupation to 2,355, or 17 per cent. of the total population of the jails, and it is interesting that there are as many as 1,225 skilled workmen against 882 unskilled hands, who assist at the jail manufactures—that is to say, the professional talent of the prisoners does not remain quite unemployed while they are undergoing imprisonment. Weaving, particularly in the line of carpet (*Durrie*) making, is the commonest occupation provided to employ their time, the Multan, Montgomery and Ferozepore Jails having the largest weaving factories. Paper is manufactured in the Delhi, Gujranwala, Multan, Rawalpindi, Gurdaspur and Ludhiana Jails; but the industries suited to the tastes of the criminal classes, such as *munj* mat and chick weaving, cane work, tailoring, tent-making, are not neglected. The Delhi Jail has a smiths' shop and a printing press as well.

STATISTICS OF JAIL FACTORIES.

Description.	Number.	Total operatives.	Classification.			
			Directors, Supervisors and Clerical work.		*Workmen.*	
			Europeans and Anglo-Indians.	Indians.	Skilled.	Unskilled.
Total ...	20	2,355	3	245	1,225	882
TEXTILE INDUSTRIES.						
Weaving factory	3	191	...	35	115	41
Cotton weaving, durri, munj and chick making factory	3	1,244	2	10	760	472
Munj factory	1	82	...	41	29	12
Woollen carpet and weaving factory ...	1	46	...	4	5	37
METAL INDUSTRIES.						
Blacksmith's work	1	23	...	...	23	...
INDUSTRIES CONNECTED WITH CHEMICAL PRODUCTS.						
Paper factory	6	560	1	106	187	266
INDUSTRIES OF DRESS.						
Tailoring	1	22	...	...	22	...
FURNITURE INDUSTRIES.						
Tent factory	1	71	...	2	40	29
Chick factory	1	44	...	22	14	8
Cane work	1	22	...	...	22	...
INDUSTRIES OF LUXURY.						
Printing press	1	50	...	25	8	17

Beggars, vagrants, prostitutes, etc. (Order 55).

661. A decrease of 26 per cent. in the strength of beggars, vagrants, procurers, prostitutes, criminals, gamblers, etc., from 792,788 in 1901 to 584,580, is a satisfactory feature of the occupation returns. The distribution of the figures, by occupations, is given in the margin. No one returned himself as a receiver of stolen goods, or cattle poisoner, but some of the members of criminal tribes, who had no ostensible means of livelihood, did not mind their being put down as *jarâyam pesha*—*i.e.*, following criminal pursuits. Of these, 624 entries are found in Karnal, 210 in Gurdaspur, 66 in Rohtak, 59 in Sialkot, 53 in Ferozepore, 21 in Gurgaon, 19 in Gujrat, 99 in Nabha, 73 in Bahawalpur and 10 in Patiala. And 174 persons were found living solely on gambling. The localities to which most of the entries belong are noted in the margin. The figures are by no means an index of all the gambling that goes on, particularly in the larger cities and towns, where the professional gamblers go about under the garb of one occupation or another.

Occupation.	Strength.
Criminal pursuits ...	1,482
Beggars	572,845
Prostitutes	5,557
Bharai	4,522
Gamblers	174
Total ...	584,580

Locality.	Total.	Actual workers.
Mianwali	48	11
Ferozepore ...	46	26
Gurdaspur ...	16	8
Patiala	14	9
Attock	11	4
Shahpur	9	3
Multan	5	4

District.	No.	District.	No.
Delhi	730	Lahore	423
Ambala	589	Amritsar	409
Multan	469		

Prostitutes are most common in towns as the marginal figures will indicate.

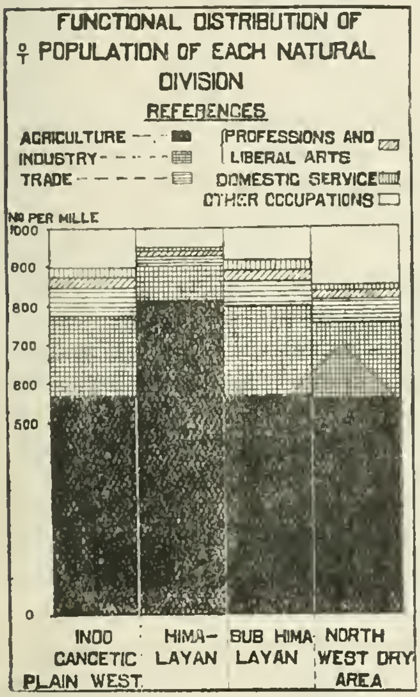
District or State.	No.	District or State.	No.
Patiala	29,149	Ferozepore ...	23,693
Bahawalpur ...	28,435	Multan ...	23,284
Lahore	26,782	Gurdaspur ...	22,836
Sialkot	24,995	Hoshiarpur ...	21,800
Gujranwala ...	24,502	Montgomery ...	20,923
Amritsar ...	24,110	Shahpur ...	20,693
Lyallpur ...	24,055		

Multan is known for abundance of beggars, but the figures of Patiala are the largest and some of the other districts also show equally large figures. The districts and states with more than 20,000 beggars are named in the margin.

Local Distribution.

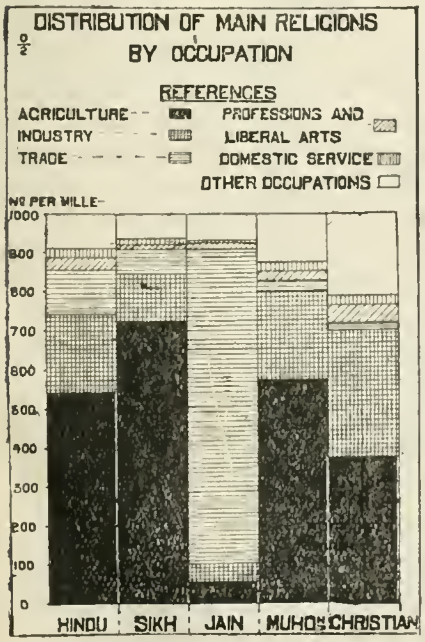
Distribution by Natural Divisions.

662. The distribution of the population of each Natural Division into the main heads of Agriculture, Industry, Trade, Professions and Liberal Arts, Domestic service and Others is illustrated by the marginal diagram. It will be seen that Agriculture is of prime importance in the Himalayan, while it stands at about the same level in the other three Natural Divisions. Relatively, Industry is of somewhat greater importance in the Sub-Himalayan tract than in the other divisions, and Trade engages the largest proportion of the population in the Indo-Gangetic Plain. Professions and Liberal Arts are patronized about equally in the Indo-Gangetic Plain and the Sub-Himalayan tract but they are of comparatively less importance in the North-West Dry Area. The demand for Domestic Service is also greatest in the two former divisions. Pasture and Other occupations support the largest proportion of the population in the North-West Dry Area and the Himalayan Division is the weakest, in respect of all classes of occupations except Agriculture. The reasons for the importance of particular occupations in each Natural Division have already been explained.



Distribution by religion.

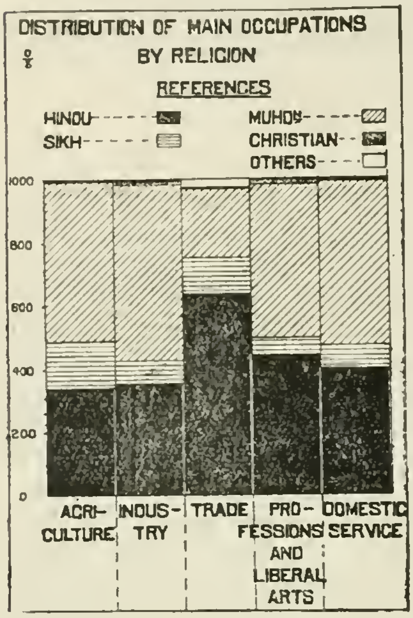
663. The diagram printed in the margin shows the distribution of the followers of each of the main religions, by occupations. More than half the Hindus (541 per mille) live on Agriculture, one-fifth of them (200 per mille) are supported by Industry, more than one-ninth (115 per mille) by Trade, 3 per cent. by Professions and Liberal Arts and 23 per mille by Domestic Service. The Sikhs are mainly agricultural, with 729 per mille earning their livelihood by that occupation. Only 12 per cent. of them depend upon Industry and 6 per cent. on Trade. Trade is the mainstay of the Jains and supports 805 per mille of them. Their share in Agriculture and Industry is, therefore, very insignificant. Very few Jains are in domestic service (only 6 per mille). The Muhammadans depend upon Agriculture somewhat more than the Hindus, but less than the Sikhs (577 per mille), and they also take a large share in Industry (224 per mille). But only 28 per mille of them live on Trade. Pasture, Government service (particularly Public Force) and other occupations not



mentioned above, support about 17 per cent. of the Muhammadan population. The Christians are about equally divided between Agriculture and Industry (376 and 325 per mille respectively). Only 2 per cent. of them are dependent on Trade, but they have the largest proportion of persons living on Government service (particularly in the Army, Railway, etc.) and other occupations not specified above.

Occupations by religion.

The converse of the above distribution, *viz.*, the composition of each main occupation by religion is illustrated by the marginal diagram. It will be seen that while, with reference to the proportion of each religion, the Sikhs are far more dependent on agriculture than the followers of other religions, the Muhammadans represent more than one-half (505 per mille) of the agricultural population as a whole. The Hindus come next with 339 persons per mille and the Sikhs stand third with 150 per mille. The Christians contribute only 5 per mille to Agriculture. Similarly, in spite of the Christians showing the largest proportional dependence on Industry, the Muhammadans owing to their preponderance contribute 6 out of every 10 to the industrial occupations, the Hindus represent 356 and the Sikhs 71 per mille, while only 13 per mille of the industrial population is Christian. Of every thousand living by trade, 640 are Hindus, 219 Muhammadans, 114 Sikhs, and only 24 Jains, although Trade is the principal source of their income. The Christians represent only 3 per mille of the population dependent on Trade. The Muhammadan religion includes about half the population belonging to Professions and Liberal Arts (the largest figures being those of religious mendicants and singers, etc.) 445 per mille thereof are Hindus, 52 per mille Sikhs, 15 per mille Christians and 1 per mille Jains. The Muhammadans also take the largest share in Domestic Service (520 per mille); the Hindus contribute 400, the Sikhs 71 and the Christians 9 per mille.



Distribution by caste.

Adherence to traditional occupation.

664. The castes which have adhered most to their traditional occupations, are named in the margin, with the proportion of actual workers still following that pursuit. It will be noted that the castes, which are agricultural by tradition, have found sufficient attraction in that pursuit. Of the artizans, the Sunárs, whose occupation is fairly lucrative, still have 838 per mille working as goldsmiths. No mechanical appliance has yet replaced the barber, although the adoption of the western system of shaving one's self, particularly with the Gilette safety razor, has overcome the ancient scruples against such procedure and reduced the necessity of barbers, who consequently have only 752 per

Caste.	Traditional occupation.	Actual workers per mille following traditional occupations.	Caste.	Traditional occupation.	Actual workers per mille following traditional occupations.
Kanet ...	Agriculturist ...	938	Mochi ..	Shoo maker ...	644
Dogar ...	Do. & cattle breeders.	935	Sayad ...	Agriculturist and Priest.	643
Gujar ...	Agricul t u r i s t, herdsmen a n d milkmen.	921	Khokhar ...	Agriculturist ...	631
			Arora ...	Trader ...	629
			Jhinwar ...	Village menial ...	627
Meo ...	Agriculturist ...	919	Moghal ...	Agriculturist ...	589
Ghirath ...	Do. ...	914	Tarkhan ...	Carpenters ...	589
Saini ...	Do. ...	891	Lohar ...	Ironsmiths ...	576
Jat ...	Do. ...	875	Chuhra ...	Scavenger ...	574
Sunar ...	Gold-smith ...	838	Faqir ...	Mendicants and beggars.	572
Kamboh ...	Agriculturist ...	834			
Arain ...	Do. ...	831	Sansi ...	Crime ...	571
Rajput ...	Do. and Military service.	810	Dhobi ...	Washermen ...	571
			Bharai ...	Beggars ..	564
Awan ...	Agriculturist ...	799	Dhanak ...	Scave n g e r and weaver.	547
Nai ...	Barber ...	752			
Aggarwal ...	Trader	751	Pathan ...	Agriculturist and Military service.	531
Biloch ...	Agriculturist ...	718			
Mali ...	Do. ...	716	Khatri ...	Trade ...	529
Qureshi ...	Do. and Priest.	679	Kumhar ...	Potters ...	529
			Ahir ...	Herdsmen and milkmen.	505
Julaha .	Weaver ...	678			

mille left in their traditional occupation, the others striking out new lines for themselves. Other artizans like the Juláhá, Mochi, Tarkhán, Lohár, Dhobi, and Kumhár have been ready to lay their hand to whatever came in their way, while the trading castes of Arorá and Khatri have not found their traditional occupation large enough for them and, owing partly to the consequences of their banking relationship with the agriculturists and partly to adventurous tendencies, have engaged a good deal in Agriculture and other occupations. The menials and scavengers have been no less anxious to better their position in society, by adopting more honourable and remunerative professions. On the whole, 654 per mille of the actual workers belonging to the castes noted in Imperial Table XVI, still adhere to their traditional occupations.

The castes which have been the least conservative, in the matter of traditional occupation, are given in the margin. The criminal tribes of Hárni and Báwariá have all but given up their hereditary pursuits, so have the Mahtams, who are hunters by profession and the Pakhiwárás, also a criminal tribe, are not far behind. There is a marked tendency among the low castes, such as, Dagi-Koli and Dumná to dissociate themselves from their unclean professions. The Mâchhis, Mallâhs, Musallis, and Labánás have gone in largely for other than their traditional occupations. The Kashmiris, who come down mostly as weavers and traders, have settled down to Agriculture and other pursuits. Ráwals (or Jogi-Ráwals) object to being called fortune tellers by profession and have only 236 per mille in their traditional occupation. All these are indications of emancipation from traditional bondage. The Brahmans seem, however, to have been obliged to adopt professions other than those originally prescribed for them, which proved too small for the increasing population, in consequence of the relaxation of the discipline ordained for them. The Sheikhs, who are really a mixed class of converts from various castes and immigrants from Arabia, have naturally not stuck to their traditional occupation and the majority of them have taken to such respectable avocations as Service, etc.

Máchhi	295	Dumna	221
Sheikh	276	Mallah	212
Kashmiri	240	Pakhiwara	142
Brahman	238	Dagi-Koli	61
Jogi-Rawal	236	Bawaria	60
Labana	233	Harni	22
Musalli	236	Mahtam	15

665. Agriculture, with its adjunct of cattle breeding, being the mainstay of this Province, has been most attractive to all the castes, those not originally connected with the cultivation of land trying to change their traditional occupation, as will be clear from Subsidiary Table VIII, appended to this Chapter. From the Brahman, whose connection with land probably began, in the oldest days, as an occupier of a hermitage, with sufficient grounds for the grazing of his cows and, later on, by gifts from the Ruling Chiefs, down to the Musalli, Chuhrá and the criminal tribes, who have worked up to the stage of agricultural labourers, farm servants, and cultivators, every caste now owns or cultivates a certain amount of land. Professions adopted.

The Barwalás, Chhimbás, Dhobis, Kashmiris, Khojás, Musallis, Máchhis, and Sheikhs have taken largely to various branches of Industry, but all other castes partake to a large or small extent, in industrial pursuits.

Transport has mostly attracted Biloches 78 per mille, Kashmiris 54, Khatris 61, Kumhárs 100, Patháns 74, Sheikhs 55, and Aráins 40. The Brahman 76, Hárni 64, Jogi-Rawal 43, Kamboh 40, Pakhiwárá 284, Kumhár 28, Pathán 57, and Qassab 173, per mille, have taken largely to trade.

The castes, sharing most in the Public Administration, are Khatri 47 per mille, Sayad 31, Sheikh 30, Moghal 26, Qureshi 23, Pathan 22, Kashmiri 19 per mille. Village Service embraces 18 per mille of Bawarias. Some of the highest castes have found an opening in domestic service, *e.g.*, 62 per mille of Sheikhs, 21 of Sayads, 19 of Qureshis and Rájputs, 41 of Pathans, 28 of Moghals, 45 of Khatris, 33 of Brahmans, 18 of Aggarwals, and 22 of Aroras.

The castes which live mostly by begging, etc., are Jogi-Rawal* 373, Mirasi 364, Sayad 108, Sánsi 99, Qureshi 93, and Musalli 58.

* Not the oculist Rawals, but mainly the Jogi-Rawals known as Bhatras.

Selected occupations by caste.

666. Taking the occupations for which statistics have been separately given in Table XVIA, the strength of the most important castes living on income from rent of agricultural land is Jat 86,763, Rajput 23,665, Brahman 15,271, Arora 12,196, Arain 8,289, Khatrí 7,852, and Tarkhan 5,080. On the whole, there are 73,686 Hindus, 68,370 Sikhs and 97,301 Muhammadans representing 31, 28, and 41 per cent. respectively of the total population of the group for each religion.* The Imperial Army contains 11,612 Hindus, 10,867 Sikhs, 21 Jains and 20,060 Muhammadans, the principal castes in the Army being Rájput 9,815, Jat 8,529, Patháu 6,627, Gurkhá 3,275, Awán 1,810, Mazhabi 1,626, Brahman 1,100, Sheikh 1,044, Biloch 899 and Sayad 849.

To the Army of the Native States, the Jats contribute 2,685, the new caste of Khálsá 1,795 and the Rájputs 1,349. The Police is composed by religions as follows:—Hindus 7,698, Sikhs 2,379, Jains 53, Muhammadans 17,122; and the main castes making up the Police Force are Jat 5,855, Rájput 4,246, Pathán 2,058, Brahman 1,804, Kalál 1,349, Khatri 1,337, Sayad 1,298, Sheikh 1,188 and Awán 935. The Barwálás contribute nearly half the strength of group 143 'Village watchmen' (9,406) and the only other castes of importance under the group are Rájput 954, Juláhá 702, Kashmiri 523, and Gujar 499. In the service of the State (group 144), the Hindus take up 7,280 places, the Sikhs 1,561, Jains 99, and the Muhammadans 8,090. The service is composed principally of the following castes:—Jat 2,377, Khatri 2,305, Brahman 1,919, Rájput 1,817, Arorá 1,609, and Sheikh 1,223.

In the service of the Native and Foreign States there are 4,457 Hindus, 1,060 Sikhs, 41 Jains, and 3,678 Muhammadans. The Brahmans (1,045) are the strongest. Next to them come Khatrís 1,096, Jats 930, Rájputs 852, Sheikhs 589, Patháns 444 and Aggarwáls 403. Municipal and other local services are composed mainly of Jats 949, Brahmans 757, Khatris 676, Rajputs 524, Sheikhs 498 and Aroras 425. Only 861 Chuhrás appear under group 146 in Table XVI A. These are not all the Chuhrás in the service of Municipalities, etc. The scavengers, whether employed by Municipalities or special departments, were to appear under group 93 (scavengers, etc.) but these 861 men returned their occupation as 'Municipal service,' not liking to call themselves scavengers, with the result that they have appeared under group 146 insteadof 93 (see paragraph 651).

Most of the members of the legal profession are Khatris (412); the Sheikhs come next (333), followed by Rájputs (220), Játs (205), Sayad and Brahmans (203) each, Arorás (195) and Aggarwáls (157). The Khatris also take the lion's share in group 153, 'lawyers' clerks, etc.' The Brahmans contribute 485 men, Arorás 384, Sheikhs 298, Jats 291, Aggarwals 240 and Rajputs 210.

The Brahmans are the most numerous (1,033) in the Medical profession (group No. 154), the Jats come next with 913 and Khatris contribute 866. The Sayads 772, Sheikhs 628, Rajputs 575 and Aroras 524 follow in the order of numerical strength. The profession also includes 252 Jogi-Rawals who practise as oculists. Group 155 (midwives, vaccinators, compounders, nurses, etc.) is made up principally of the castes noted in the margin. The female workers represent the midwives and nurses. An overwhelming majority of the midwives belongs to the Jogi (Muhammadan) caste.

	Males.	Females.
Jogi ...	5	2,048
Gagra ...	298	721
Khatri ..	466	82
Kayasth ...	351	45
Brahman ...	305	137
Jat	266	66
Rajput ...	203	60
Sheikh ...	204	45

The profession of teaching (group 156) is still mostly in the hands of the Brahmans (4,647) and Ulemás (3,697). The Khatris (841) and the Arorás (499) also take a large share in the work of Instruction.

Castes filling high Government appointments.

667. With a view to examine the proportion of higher Government appointments held by each caste, information regarding the caste of such officers has been collected from the General and Departmental records.

* There are 307 Jains whose proportion does not come up to 1 per mille

The marginal table shows the distribution of gazetted appointments given in the Provincial History of gazetted officers.* It will be noticed that 589 appointments out of a total of 1,032 are held by European and other Christians, who observe no distinction of caste. Of the remaining 443 appointments, the Khatris take up by far the largest share (21 per cent.) The Sheikhs, holding 50 posts, rank next in importance and are well represented in the highest branches of service, two of them being in the Punjab Commission, 23 in the Provincial Service and one in the Indian Medical Service. The Brahmans come third with 44 appointments, holding three of the Punjab Commission and one Civil Surgeon's appointments, but the rest of posts held by them are confined to the Civil, Educational, Medical and Public Works Department services. The Arorás fill 42 of the posts mainly in the Provincial Service and the Subordinate Medical line. The numerical order of the other castes holding more appointments than 10 is Bania 24, Pathán 23, Rájput and Sayad 22 each, Kayasth 20, Ját 13.

Statement showing the castes of the Gazetted officers of Government.

Caste or Nationality.	Total.	Punjab commission.	Provincial civil service.	Police (provincial).	Education (provincial).	Medical.		P. W. D.		Postal.	Telegraph.	Chief Court.	Financial.	Other.
						Commissioned.	Subordinate service.	Road and Building.	Irrigation.					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total ...	†1,032	170	182	18	40	87	101	53	177	33	10	6	14	52
Arain	6	...	3	...	...	...	1	...	1	...	...	1	...	...
Arora	42	...	17	...	3	1	9	2	5	3	2	...	...	...
Awan	1	...	...	...	...	...	1	...	...	...	...	...	...	...
Bangali	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Bania	24	...	10	1	4	...	2	...	6	1	...	...	...	...
Bhat	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Bhatia	2	...	1	...	...	...	1	...	...	...	...	...	...	...
Biloch	2	...	1	1	...	...	...	...	...	...	...	...	...	...
Brahman	44	3	10	...	3	1	9	4	11	...	...	...	...	3
Dhobi	1	...	...	...	1	...	...	...	...	...	...	...	...	...
Gurkha	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Jat	13	...	6	...	...	...	4	...	3	...	...	...	...	...
Kakkezai	3	...	1	...	1	...	...	...	...	1	...	...	...	...
Kalal	8	1	2	...	...	...	...	1	4	...	...	...	...	...
Kashmiri	2	...	1	...	...	...	1	...	...	...	...	...	...	...
Kayasth	20	...	4	...	1	...	9	1	5	...	...	...	...	...
Khalsa	1	...	1	...	...	...	...	...	...	...	...	...	...	...
Khatri	93	...	28	2	9	1	28	4	13	4	1	1	2	...
Moghal	6	...	4	...	1	...	1	...	...	...	...	...	...	...
Mahajan	1	...	...	...	...	...	1	...	...	...	...	...	...	...
Pathan	23	1	16	2	...	1	3	...	...	...	...	...	...	...
Qazilbash	3	...	1	2	...	...	...	...	...	...	...	...	...	...
Qureshi	3	...	2	...	...	...	...	...	1	...	...	...	...	...
Rajput	22	1	15	...	1	...	1	2	1	1	...	...	...	...
Sayad	22	1	7	1	...	...	4	...	4	3	...	...	...	2
Sheikh	50	2	23	1	6	1	4	1	7	4	...	...	1	...
Sud	7	1	2	...	1	1	1	...	1	...	...	...	...	...
Tarkhan	6	...	1	1	1	...	...	1	1	...	...	...	...	1
Zoroastrian	2	...	...	...	...	...	...	...	1	1	...	...	...	...
Christians	†589	160	24	6	6	81	8	37	110	15	7	4	11	31
Unspecified	33	...	2	1	2	...	13	...	...	...	...	...	...	15

In March 1911, the highest appointments open to Indians were filled as follows. The Punjab Commission had 10 Indian members:—Brahmans 3 (one I.C.S.), Kalál 1, Pathán 1, Rájput 1 (I.C.S.), Sayad 1, Súd 1, Sheikhs 2 (one I.C.S.). The Indian Medical service had 1 Arorá, 1 Brahman, 1 Khatri, 1 Pathán, 1 Sheikh and 1 Súd. There were two Indian Chief Court Judges—one Arain and one Khatri.

Share of castes in Industrial development.

668. It will be seen from Part III of Table XV E that 43, out of the 443 factories (with 20 operatives or more), are owned by companies, of which the directors are Europeans or Anglo-Indians in 15, Indians in 26, and mixed in 2. There are 56 factories owned by Government and 32 by Europeans and Anglo-Indians. Indians are proprietors of 312. The castes of the owners are given in the margin. All the sporting works in the Province belong to the Khatris, so does the only hosiery factory; and they own most of the brick and tile kilns (25), tea factories (6) and printing presses (5) and take

Khatri ...	78	Kalal ...	12
Arora ...	52	Kashmiri ...	6
Sheikh ...	34	Pathan ...	5
Aggarwal ...	31	Mahajan ...	5
Jat	20	Sud	5
Rajput ...	15	Khandelwal ...	5
Brahman ...	12	Others ...	32

* March 1911.

† Including 71 belonging to Police (Imperial), 12 to Education (Imperial), 5 to Prison, and 1 to Political Departments.

a large share in textile industries (next only to the Arorás), with 17 cotton ginning and similar factories. In food industries, too, they stand second to none but the Aroras having 8 factories to themselves. They own the only cigarette factory in the Province. The Aroras lead in textile industries with 23 factories and in food industries with 12. They are well represented in ceramics, having 11 Brick and Tile kilns, and possess three Printing presses. The Sheikhs own 2 out of 3 Leather factories and the only Kankar quarry and Cane and button factory in the Province. They are largely interested in textile industries, with 14 factories, possessing the only silk filature and the cotton and wool carpet weaving factory in the Punjab. They also have three Printing presses and take a share in many other industrial undertakings. The 2 glass factories belong exclusively to Aggarwals, and they have directed their attention chiefly to textile (11) and food (4) industries and brick and tile kilns (9). They also possess 2 out of 7 Iron workshops. The Jats have 5 Tea factories, 7 Brick and Tile kilns and 5 Food factories to their credit. One dairy farm shown as belonging to the Játs is owned by the Patiala State. The Rajputs have 4 Tea factories, 6 Brick and Tile kilns and three Metal factories. The principal Brahman concerns are Tea (4), Printing presses (3) and Food industries (2). To the Kaláls belong the only rope and tent factory in the Province and they also possess one of the two Indian owned Breweries, the other belonging to the Nabha State. The only noticeable industrial undertaking of the Kashmiris is in the line of textiles, 3 carpet weaving factories out of 7 (Indian owned) belonging to them. The Pathans have two Tea factories, one Brick and Tile kiln, one Brick and Lime factory and one Cotton weaving factory. The Mahájans are mostly engaged in the tea industry, having three such factories, and the Suds own nothing but Tea factories. The Khandelwáls, who are a class of Bániás, have directed their attention mostly to metal industries, 4 of the 5 owned by them being Metal factories.

Christian	98
Khatri	80
Arora	52
Sheikh	35
Brahman	35
Aggarwal	32
Rajput	16
Jat	10
Kalal	9
Kashmiri	7
Pathan	7
Arain	6
Mahajan	5
Khandelwal	3
Sud	2
Others	46
Total ...	443

The castes entrusted with the management of factories are detailed in the margin. The management follows the same lines, more or less, in respect of caste. Leaving alone the Christians (mostly Europeans), who are indispensable to the management of the larger concerns, the Khatris, Arorás, Sheikhs, Aggarwáls, Rájputs, Kashmiris, Patháns, Mahájans generally manage most of their own factories. The Brahmans take a much larger share in the management of concerns. Besides running most of their own, they manage 11 Tea factories, 2 Coal mines, 5 Ginning factories, one smith and carpentry works* etc., 4 Brick and Tile kilns, 1 Flour and rice factory and one Surkhi grinding mill, belonging to other castes. The management of only half the factories owned by Jats is in the hands of that caste, the others, belonging mostly to the Phulkian States, are managed by employes of other castes and persuasions. The Aráins are entering into the department of industry but have not yet got to owning factories. They have 4 Brick and Tile kilns, 1 Flour mill and 1 Woollen carpet weaving factory in their hands. The Khandelwáls and Súds manage less factories than they own.

Castes of prisioners.

669. The classification of prisoners by religion, caste and sex, given in Subsidiary Table XI, will indicate the criminal propensities of certain classes. The more important figures are cited in the margin. The religious distribution of the total number of prisoners is as follows:—Hindu 2,927, Sikh 1,518, Muhammadan 8,886 and Native Christian 46. In other words the Jail population was composed of 219 Hindus, 114 Sikhs, 664 Muhammadans and 3 Native Christians per mille. There were 408 female prisoners in Jails and the propor-

Caste.	Hindu.	Sikh.	Muhammadan.	Total.	Proportion per 10,000 of total strength of caste.
Jat	460	1,218	2,009	3,687	7
Pathan ...	...	...	1,615	1,615	55
Rajput ...	185	14	810	1,009	6
Biloch ...	...	...	751	751	14
Chuhra ...	355	28	190	573	6
Awan ...	...	...	479	479	11
Brahman ...	293	7	1	301	3
Sheikh ...	...	...	298	298	9
Khatri ...	233	31	2	266	6
Arain ...	...	...	248	248	3
Sayad ...	...	...	241	241	10
Gujar ...	78	1	160	239	4
Sansi ...	186	...	19	205	76

* Owned by the Bahawalpur State.

tion of females to every 1,000 males for each religion was :—Hindus 29, Sikhs 26 and Muhammadans 33, against 32 for the total of all religions. There was no Indian Christian female in Jail. The proportion of females for the different religions was thus pretty nearly the same. As regards the castes, the Játs, Patháns and Rájputs are the largest constituents of jails; but relatively to the total strength of each caste, the Sánsis come first with 76 persons for every 10,000 of population. They get into trouble mainly over thieving. The Patháns, who are known for their turbulent spirit, have 55 out of every 10,000, in Jail. The proportion then drops suddenly to 14 among the Biloches, who are backward in education. On the one hand they are ready to come to blows on mere trifles and on the other, among them the lower classes do not object to thieving, when they are hard up. The Awáns come next with a proportion of 11. They are also a fighting tribe, but go in for all classes of crime. The Sayads with 10 persons, for every 10,000, are given largely to theft and counterfeit coining, particularly in the western Punjab, where some of them have been known as professional murderers by poison, of a highly ingenious type. The Sayads of Sadhora in Ambala had, at one time, acquired great reputation in forgery, and three years ago I had occasion to deal with a Sayad criminal who forged the signature of a Superintendent of Police, which would defy all but a most minute and technical observation. The Sheikhs have a proportion of 9 and the Játs, who represent 28 per cent of the Jail population, have only 7 prisoners for every 10,000 of their total population. The Ját does not mind breaking his adversary's skull, in fair conflict, or chopping off his head at night or after having waylaid him and is given to kicking up tremendous rows under the influence of liquor. Nor does he mind committing highway robbery, at times. But he generally considers thieving below his dignity and that is what accounts for the comparatively low proportion of Jat prisoners. The Rájputs with a proportion of 6 are mostly Muhammadans and are given to a certain amount of cattle lifting. The Chuhrá is known, among the people, to be addicted more to criminal pursuits, than the proportion of prisoners of that caste would show. Belonging to the lowest *stratum* of society, he is ever ready to throw in his lot with persons of evil repute. The Gujars are also known for cattle lifting. The other castes need no special comment.

670. The income tax affords a good criterion for judging the comparative opulence of the various castes engaged in pursuits other than agriculture. Information based on the district returns of 1910-11 has been collected in Subsidiary Table XII to this Chapter. The castes paying the largest sums as income-tax are noted in the margin. It will be noticed that the Bániás (including Aggarwáls), the Mahajans who also belong to the Bánia class, the Khatris, the Arorás, the Sheikhs and the Brahmans contribute close on 4 crores of rupees, out of a total of 477 lakhs assessed on the 5 classes dealt with in the Subsidiary Table and that all but Rs. 30,66,751 are realized from the 10 castes, enumerated, in the margin, and the European merchants. The Khatris pay more than one-third of the total assessment under the head 'Professions,' *i.e.*, more than the Arorás, Baniás, Brahmans, and Sheikhs put together. They also take the lead in 'Industrial occupations,' but in 'Trade,' the profits of the Bánias are by far the largest, their contribution towards the income-tax, under that head, being 136 lakhs, *i.e.*, more than one-third of the total, against 87½ lakhs paid by the Arorás. The Sheikhs seem to be the largest property owners. They pay Rs. 4,69,000 as such. Khatris run them very close with Rs. 4,27,442; the two castes, between them, being responsible for nearly one-half of the total assessment under that head. Under the head 'Others' the Khatris are again *facile princeps* with an assessment of 9¾ lakhs, the Arorás being second with Rs. 2,89,000. The Bhabras (Jains) are a trading class and, although they pay less than nine lakhs of rupees as Income-tax, yet they are very well off, as quite 61 per mille of Bhabra males are assessed to the tax. The Suds with one in forty males, assessed to Income-tax, are a particularly well-to-do class.

Wealth of castes.

No.	Caste.	Number of assessees.	Amount.
1	Bania ...	6,825	1,47,02,553
2	Khatri ...	5,136	1,08,32,621
3	Arora ...	7,037	96,88,965
4	Sheikh ...	824	21,04,207
5	Brahman ...	867	16,23,536
6	European...	264	14,38,360
7	Mahajan ...	410	9,06,783
8	Jat ...	609	9,06,212
9	Bhabra ...	404	8,95,947
10	Sud ...	285	8,02,306
11	Rajput ...	102	7,74,268

Miscellaneous.

Urban and rural occupations.

Urban occupations.

671. Taking the figures of the 3 Cities and 6 selected towns to represent typical urban population, the proportional strength of occupations, falling under Agriculture, Industry, Commerce and Professions is compared in the margin. Agriculture is not an urban occupation, for there is little arable land in cities and towns. The difference in Industries is not so large, but the cities and larger towns are still the more important industrial centres. Commerce is confined very largely to urban tracts, its proportion in the cities and selected towns being 3 times that in the Province as a whole. Commerce is particularly an urban occupation. It comprises of Transport and Trade, the former embracing 95 per mille of the urban population against 29 in the whole Province, and the latter being the means of support of 185 per mille, in the cities and selected towns, against 65 in the whole Punjab. The Professions are also twice as strong in the urban tracts as in the Province taken as a whole. The diagram printed in the margin of paragraph 599 illustrates the comparative strength of the sub-classes, etc., in the urban tracts with that in the total population. The occupations, of which the strength in the cities and selected towns is shown in column 6 of Subsidiary Table I to be 20 or more per cent., are noted in the margin.

	Proportion per 1,000 of population under				
	Agriculture.	Industry.	Commerce.	Profession.	Others.
Total Province ...	580	205	94	25	96
Cities and selected towns	70	336	280	49	265

Order.	Occupation.	Percentage of actual workers employed in cities and selected towns.
	III.—Industry.	
14	Furniture industries ...	41
16	Construction of means of transport.	35
	IV.—Transport.	
22	Transport by rail ...	34
23	Post office, Telegraph and Telephone services.	27
	V.—Trade.	
25	Brokerage, commission and export.	30
26	Trade in-textiles	23
29	Trade in metals	32
31	Trade in chemical products...	21
32	Hotels, cafes, restaurants, etc.	29
34	Trade in clothing and toilet articles.	38
35	Trade in furniture	20
36	Trade in building materials	20
39	Trade in articles of luxury, etc.	36
40	Trade in refuse matter ...	57
	VI.—Public force.	
42	Army	56
	VIII.—Profession and liberal arts.	
47	Law	31
51	IX.—Persons living on their own income.	28
52	X.—Domestic Service ...	21
	XII.—Unproductive.	
54	Inmates of jails and asylums.	53

Furniture Industries and Construction of means of transport are naturally peculiar to the requirements of the urban population and show the fairly large percentages of 41 and 35, respectively. In spite of extensive construction works going on in the rural tracts, the headquarter offices of the Railways and their workshops are all situated in cities and towns, besides the large establishments needed at these Railway stations for traffic requirements, and go to swell the proportion of the population connected with Railway. Telephone service is peculiar to the cities. The Post office and Telegraph establishments are also strongest there. The branches of trade peculiar to the urban tracts are those concerned with;—clothing and toilet articles, articles of luxury, etc., metals, textiles and chemical products. The sale of furniture and building material flourishes in towns, while brokerage and commission agency, hotels, cafes, restaurants, etc., also prosper there. Trade in refuse matter, though very small in extent, is carried on more in the cities than in the rural tracts. The troops being stationed mostly at the Cantonments, the Army shows 56 per cent. of its constituents in the cities and selected towns. Of the professions, Law has a fairly high percentage of 31 in urban tracts, notwithstanding the inclusion of Kázis, etc., belonging to rural tracts under this head. Persons living on their income and domestic servants are fairly numerous in the cities and selected towns, and the largest Jails being also situated in such units 53 per cent. of the inmates of Jails and Asylums were found therein.

Rural occupations.

With the functional revolution, that is in progress, the old days, when each village was a self sufficient unit, replete with the industries, trades and professions, necessary for its modest local requirements,* are over. The construction of

* In para. 13, Chapter IX of the Punjab Census Report of 1901, Mr. Rose gave a vivid description.

Railways running through all prosperous tracts have led to the disintegration of trade and industry. Small Railway stations act as exporting centres and factories have been established, in out-of-the-way places, on or in the vicinity of the Railway. The extensive use of imported cloth has displaced the formerly indispensable weaver, and many small villages have no local dealers in textile fabrics. The emancipation of the menial classes has allured them from their homes for enterprise in avenues previously closed to them and some of the villages have to do without the Mirasi, the barber and sometimes the water-carrier. The equipment of the average village of the present time may be described as follows:—The Agricultural implements are indispensable and consequently every village must have a smith. He very often works both as a carpenter and a blacksmith, but in the stronger villages there are separate artizans in each branch of the industry. The potter is essential for well-irrigated tracts, but in tracts, irrigated by canals or dependent on rain alone, people can buy the necessary pottery from the larger villages in the neighbourhood. The scavenger is a necessity and he also assists, at harvesting time, in the winnowing of grain, but for reaping operations, people only depend on streams of periodic migration. The washerman is a luxury, which only the larger villages can now enjoy. But except in the new colony villages, every village has its own shoe-maker. The religion is always represented. Every village has either a Brahman or *Dharmsáliá* (Sikh priest) or a Mullán. The occupations, peculiar to the rural tracts, are named in the margin, with the proportion per cent. of the persons depending on each occupation, which are found outside the cities and selected towns. Pasture and agriculture, fishing and hunting, mining, quarries of hard rocks, extraction of salt, transport by water (*i.e.*, plying boats), trade in means of transport (plying pack animals, etc., on hire) are occupations which can be followed principally in the rural tracts. But most of the weavers are still found in the villages. Tanning and other industries in hides and skins are also mostly confined to villages, where the material for tanning is easily procurable. The carpenters, smiths and potters, who contribute most of the figures to industries in wood and in ceramics, the oil pressers, indigo churners, classed under chemical products, the shoemakers, included under industry in dress and the scavengers are, also most numerous in the rural tracts. Religion, as noted above, is well represented in villages and in spite of the large number of beggars, etc., frequenting the cities and towns, 95 per cent. of them eke out a living in the villages. Fuel comes from the rural tracts and trade connected therewith is also carried on mostly in the villages.

Order.	Occupation.	Percentage of actual workers employed in rural areas.
	I.—EXPLOITATION OF THE SURFACE OF THE EARTH.	
1	Pasture and agriculture ...	99
2	Fishing and hunting ...	92
	II.—EXTRACTION OF MINERALS.	
3	Mines	100
4	Quarries of hard rock ...	100
5	Salt, etc.	90
	III.—INDUSTRY.	
6	Textiles	94
7	Hides, skins, etc.	94
8	Wood	93
9	Metals	90
10	Ceramics	97
11	Chemical products, etc. ...	95
13	Industries of dress and the toilet.	92
19	Industries concerned with refuse matter.	95
	IV.—TRANSPORT.	
20	Transport by water	99
	V.—TRADE.	
37	Trade in means of transport	93
38	Trade in fuel...	91
	VIII.—PROFESSIONS AND LIBERAL ARTS.	
46	Religion	94
	XII.—UNPRODUCTIVE.	
55	Beggars, vagrants, etc. ...	95

672. As already noticed, there is no reason to believe that workers were in many cases recorded as dependants, contrary to the instructions. Taking all professions together, there are 39 actual workers and 61 dependants for every 100 of the total population. The occupations, which show a larger percentage of dependants are mentioned in the margin. Except in the Himalayan Natural Divisions females do not, as a rule, actually assist in agriculture. On the other hand, females of Maliárs, Aráins and other growers of vegetable products and gardens assist the males in various ways, particularly in disposing of the produce. They have, therefore, as many dependants as workers. The breeders of cattle are materially assist-

Workers and dependants.

Number of dependents per cent. of total (workers and dependents).

Pasture and Agriculture ...	62
Mines	62
Post, Telegraph and Telephone services.	64
Trade	65
Public Administration ...	65
Religion	62
Law	72
Instruction	63

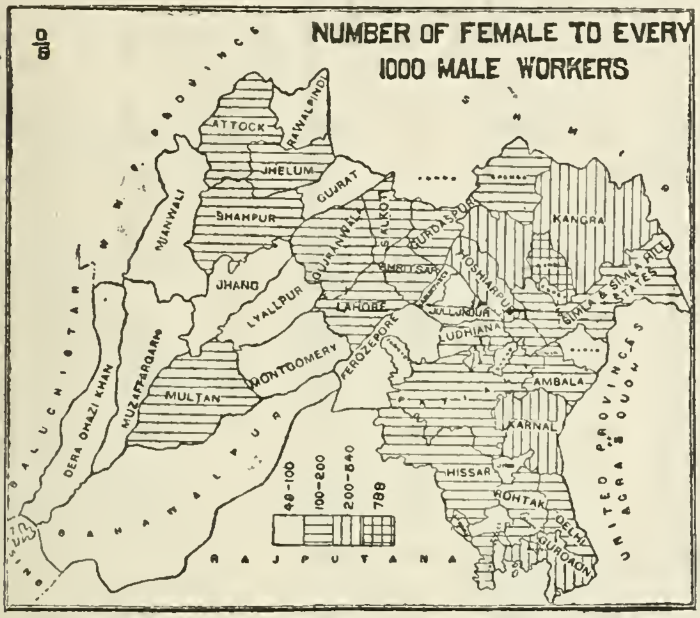
ed by their females and children who usually tend the cattle at home or take them out for grazing, and consequently the percentage of actual workers in Sub-group I. D. (see Subsidiary Table I) is as high as 66. On the whole, therefore, the head 'Pasture and Agriculture' shows only a slight excess in dependants over the provincial average. Comparatively few females work in mines, which have registered 62 per cent. dependants, but quarries of hard rock need no skilled labour and female labourers are freely employed, thus reducing the percentage of dependants in that group to 49. The percentage of Industry, taken collectively, is below the provincial average, but workers in hides and skins, wood, metal and pottery, oil pressers, and persons employed on industries of dress and furniture, construction of the means of transport and industries of luxury take little assistance from females and children and every one of those Orders shows an appreciably large percentage of dependants. The proportion of dependants is not high in any of the occupations connected with Transport except Post Office, Telegraph and the Telephone Service. Dependants are comparatively numerous in all occupations, connected with trade, except pottery, where females often sit at the pottery shops, and trade in refuse matter which is insignificant. Public Administration has 65 dependants for every 35 workers and the professions connected with Religion, Law and Instruction have 62, 72 and 63 per cent. of dependants respectively. Generally speaking, the proportion of dependants is low in occupations connected with unskilled manual labour, where the females and children of working classes augment the family income, by working in common with the adult males.

Occupations of females. 673. Of the actual workers, there is one female to every seven males and while 62 males out, of every hundred, work for their livelihood, the similar proportion amongst females is only one in 9. The occupations in which females work, in considerable proportion, are noted in the margin. In food industries and hat making, there are more female workers than males. In rice pounding, flour grinding, etc., there are about four times as many female workers as there are males and the number of female grain parchers, etc., is more than double that of males. In the group of midwives and vaccinators, etc., there are 1,745 female workers against every 1,000 men. Cotton and wool spinning and sizing, and embroidery are assigned to females in the indigenous industries and even the factories, employ a sufficient number of females. The occupations of females may be divided into three classes, *i.e.*, (1) in which they work independently of males—under this class would fall 'income from rent of land,' 'food industries' such as of 'flour grinders,' 'bakers and grain parchers,' 'hat making,' 'manufacture of trouser strings,' 'midwifery' 'dancing and singing'; (2) where females assist the males at the workshops, *e.g.* makers of glass bangles, etc., or by working for them, as in the case of scavengers by disposing of the produce of kilns in the case of potters, selling special products of land such as vegetables, betel leaves, etc., or grass, by the wives of Chamars, grasscuts, etc.; and (3) where males and females work together and earn independent wages, *e. g.*, field labourers, tea and coffee planters and workers in salt mines. Under textile industry, a few females act as auxiliaries to the male operatives, as in the case of weavers, but most of the female cotton and wool spinners and embroiderers work independently. Similarly the majority of female tailors work on their own account, but a few assist their husbands and male relatives by sewing. The case of dealers in firewood, cow-

Group.	Occupation.	Number of females per 1,000 male workers.
1	Income from rent of agricultural land ...	399
5	Tea, Coffee, etc., planters	399
17	Mines and metallic minerals	383
19	Rock, sea and marsh salt	372
22	Cotton spinning, sizing and weaving ...	426
24	Rope, twine and string	412
25	Other fibres, &c.	423
26	Wool cotton spinners and weavers, etc. ...	567
31	Other industries, embroidery, etc.	799
45	Makers of glass and crystal ware	392
52	Manufacture of dyes, paint and ink ...	316
56	Rice pounders and flour grinders, etc. ...	3,708
57	Bakers	739
58	Grain parchers	2,036
67	Hat, cap and turban makers	1,134
68	Tailors, etc.	339
90	Makers of trouser strings	423
91	Toy, kite, cage, fishing tackle, &c., makers	403
93	Sweepers, scavengers, etc.	764
112	Trade in pottery	595
120	Betel leaf, vegetable, etc., sellers	557
124	Dealers in hay, grass and fodder	534
130	Dealers in firewood, charcoal, cowdung, etc.	359
155	Midwives, vaccinators, etc.	1,745
160	Music composers, masters and players ...	304
162	Cooks, water-carriers	316

dung, etc., is similar. The Gujar women prepare cowdung cakes and sell them for their husbands, while there are several, who collect dried cowdung in grazing areas and sell it on their own account. When females take up work as cooks they are independent, but males and females work simultaneously as water carriers, although they earn separate wages.

By locality. The proportion of female to male workers, for each Natural Division is:—Himalayan Division 293, Indo-Gangetic Plain West 148, Sub-Himalayan 139, N.-W. Dry Area 86, per mille.



The map printed in the margin indicates the proportion of female workers, in different units. The largest proportion appears in Mandi, where women take about an equal share in work with the males, particularly in agriculture, 4 women contributing materially towards earning their livelihood against every 5 men. Kangra comes next with 340 workers per mille. The other units of the Himalayan tract also show a fairly high proportion, except Simla (66), where the number of female workers is comparatively small, and the Nahan State (54), where the females of Sirmauri coolies, who earn plenty of money at Simla, during the summer, have no occasion to work for their livelihood in the winter. As regards the other units, the tendency, with certain exceptions, appears to be for a larger number of females to work as earning members of their families in eastern and central Punjab, than in the western.

Females and children working in factories. The factory Census has shown that 3,906 females were employed as operatives against 45,418 males; in other words there was 1 female worker to every 11 males. That the proportion of female workers, on the whole, as shown by occupation tables, was 1 in 7 may be taken as a proof of the fairly accurate registration of actual workers and dependants. It will also be interesting to know that 2,239 male and 552 female children under 14 years of age, *i.e.*, 5 and 14 per cent. of the male and female workers, respectively, were employed among the operatives, and there is reason to believe that a number of well fed children, who were really under 14, may have passed as above that age, since such a course is advantageous both to the workers, who earn higher wages and to the managers, who can employ them for longer hours.

SUBSIDIARY TABLE I.
General distribution by occupation.

Class, Sub-class and Order.	Number per 10,000 of total population.		Percentage in each Class, Sub-class and Order of—		Percentage of actual workers employed.		Percentage of dependants to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS A.—PRODUCTION OF RAW MATERIALS	**6,010**	**2,256**	**37**	**63**	**1**	**99**	**102**	**167**
SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH.	5,995	2,249	38	62	1	99	103	167
Order 1. Pasture and Agriculture	5,990	2,247	38	62	1	99	103	167
(a) *Ordinary cultivation*	*5,795*	*2,122*	*37*	*63*	*1*	*99*	*100*	*174*
(b) *Growers of special products and market gardening.*	*8*	*5*	*50*	*50*	*15*	*85*	*196*	*85*
(c) *Forestry*	*19*	*9*	*48*	*52*	*9*	*91*	*84*	*109*
(d) *Raising of farm stock*	*168*	*111*	*66*	*34*	*1*	*99*	*100*	*51*
(e) *Raising of small animals*	...	...	*41*	*59*	...	*100*	...	*144*
Order 2. Fishing and Hunting	5	2	42	58	8	92	108	142
SUB-CLASS II.—EXTRACTION OF MINERALS ...	15	7	47	53	4	96	68	116
Order 3. Mines	1	1	38	62	...	100	50	162
Order 4. Quarries of hard rocks	7	3	51	49	...	100	100	97
Order 5. Salt, etc.	7	3	44	56	10	90	68	131
CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	**2,977**	**1.182**	**40**	**60**	**9**	**91**	**147**	**152**
SUB-CLASS III.—INDUSTRY	2,032	831	41	59	7	93	138	145
Order 6. Textiles	450	192	43	57	6	94	143	134
Order 7. Hides, skins and hard materials from the animal kingdom.	37	13	34	66	6	94	159	192
Order 8. Wood	200	74	37	63	7	93	115	175
Order 9. Metals	99	34	34	66	10	90	172	192
Order 10. Ceramics	146	55	38	62	3	97	110	168
Order 11. Chemical products properly so called and analogous.	53	19	35	65	5	95	147	188
Order 12. Food industries	120	59	49	51	11	89	131	99
Order 13. Industries of dress and the toilet... ...	475	182	38	62	8	92	140	163
Order 14. Furniture industries	4	1	37	63	41	59	154	184
Order 15 Building industries	112	46	41	59	13	87	146	144
Order 16. Construction of means of transport ...	1	...	36	64	35	65	179	177
Order 17. Production and transmission of physical forces, etc.	1	...	43	57	12	88	291	111
Order 18. Industries of luxury and those pertaining to literature and the arts and sciences.	90	31	35	65	19	81	178	191
Order 19. Industries concerned with refuse matter ...	244	125	51	49	5	95	89	85
SUB-CLASS IV.—TRANSPORT	293	121	41	59	15	85	128	146
Order 20. Transport by water	44	21	46	54	1	99	384	114
Order 21. Transport by road	177	69	39	61	11	89	112	161
Order 22. Transport by rail	62	27	44	56	34	66	130	126
Order 23. Post Office, Telegraph and Telephone services	10	4	36	64	27	73	167	179
SUB-CLASS V.—TRADE	652	230	35	65	13	87	178	184
Order 24. Banks, Establishments of credit, exchange and insurance.	80	23	29	71	10	90	132	256
Order 25. Brokerage, commission and export ...	11	4	38	62	30	70	184	153
Order 26. Trade in textiles	47	15	32	68	23	77	224	214
Order 27. Trade in skins, leather and furs	12	4	31	69	12	88	224	221
Order 28. Trade in wood	7	2	35	65	17	83	182	187
Order 29. Trade in metals	2	1	27	73	32	68	254	270
Order 30. Trade in pottery	...	...	51	49	15	85	30	110
Order 31. Trade in chemical products	18	6	33	67	21	79	210	199
Order 32. Hotels, cafes, restaurants, etc.	4	2	40	60	29	71	143	154
Order 33. Other trade in food stuffs	115	47	41	59	18	82	171	136
Order 34. Trade in clothing and toilet articles ...	15	5	36	64	38	62	175	185
Order 35. Trade in furniture	4	1	33	67	20	80	280	188
Order 36. Trade in building materials	1	...	37	63	20	80	145	175
Order 37. Trade in means of transport	20	7	35	65	7	93	132	192
Order 38. Trade in fuel	10	5	46	54	9	91	182	109
Order 39. Trade in articles of luxury and those pertaining to letters and the arts and sciences.	12	4	36	64	36	64	186	176
Order 40. Trade in refuse matter...	...	...	53	47	57	43	73	111
Order 41. Trade of other sorts	294	104	35	65	6	94	169	185

SUBSIDIARY TABLE I.

General distribution by occupation—*concluded.*

Class, Sub-class and Order.	Number per 10,000 of total population.		Percentage in each Class, Sub-class and Order of—		Percentage of actual workers employed.		Percentage of dependants to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.	**446**	**181**	**41**	**59**	**19**	**81**	**97**	**158**
SUB-CLASS VI.—PUBLIC FORCE	110	50	46	54	39	61	48	161
Order 42. Army	57	31	54	46	56	44	31	150
Order 43. Navy	...	...	...	...	...	...	...	...
Order 44. Police	53	19	37	63	12	88	168	170
SUB-CLASS VII.—PUBLIC ADMINISTRATION (Order 45).	63	22	35	65	16	84	199	188
SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS.	249	99	40	60	9	91	157	152
Order 46. Religion	142	54	38	62	6	94	138	165
Order 47. Law	9	3	28	72	31	69	244	261
Order 48. Medicine	20	8	41	59	15	85	174	142
Order 49. Instruction...	17	6	37	63	19	81	163	173
Order 50. Letters and arts and sciences	61	28	45	55	6	94	136	119
SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME (Order 51).	24	10	42	58	28	72	132	141
CLASS D.—MISCELLANEOUS	**567**	**279**	**49**	**51**	**13**	**87**	**84**	**106**
SUB-CLASS X.—DOMESTIC SERVICE (Order 52) ...	210	105	50	50	21	79	91	102
SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS (Order 53).	109	50	46	54	12	88	142	115
SUB-CLASS XII.—UNPRODUCTIVE	248	124	50	50	7	93	34	105
Order 54. Inmates of jails, asylums and hospitals ...	6	6	94	6	53	47	9	4
Order 55. Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners.	242	118	49	51	5	95	45	107

SUBSIDIARY TABLE II.

Distribution by occupation in Natural Divisions.

OCCUPATION.	Number per mille of total population supported in				
	Punjab.	Indo-Gangetic Plain West.	Himalayan.	Sub-Himalayan.	North-West Dry Area.
1	2	3	4	5	6
SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH.	600	579	833	575	593
Agriculture	580	564	815	563	559
(a). *Rent receivers*	26	26	16	27	28
(b). *Rent-payers*	504	470	782	505	484
(i). Cultivating proprietors	314	313	611	355	184
(ii). Tenants	190	157	171	150	300
(c). *Others*	50	68	17	31	47
Pasture	17	14	16	10	29
Fishing and Hunting	1	...	1	...	1
Others	2	1	1	2	4
SUB-CLASS II.—EXTRACTION OF MINERALS	1	2	...	2	1
SUB-CLASS III.—INDUSTRY	203	210	87	232	196
Textile	45	41	15	58	50
Wood	20	19	12	23	22
Metal	10	11	8	11	7
Ceramics	15	15	3	12	19
Food	12	12	8	14	11
Dress and the toilet	47	48	28	52	47
Others	54	64	13	62	40
SUB-CLASS IV.—TRANSPORT	29	31	6	23	41
SUB-CLASS V.—TRADE	65	71	25	61	70
Banks, etc.	8	10	2	10	4
Textiles	5	5	2	6	4
Food stuffs	12	15	7	11	8
Shop-keepers (unspecified)	28	26	10	23	42
Others	12	15	4	11	12
SUB-CLASS VI.—PUBLIC FORCE	11	11	7	15	8
SUB-CLASS VII.—PUBLIC ADMINISTRATION	6	8	3	5	5
SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS ...	25	28	12	28	21
Religion	14	15	8	17	13
Others	11	13	4	11	8
SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME...	3	3	3	2	1
SUB-CLASS X.—DOMESTIC SERVICE	21	24	8	26	13
Cooks and water-carriers, etc.	20	23	7	24	13
Others	1	1	1	2	...
SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS.	11	9	7	8	18
Labourers and workmen (unspecified)	9	7	6	6	17
Others	2	2	1	2	1
SUB-CLASS XII.—UNPRODUCTIVE	25	24	9	23	33
Beggars, vagrants and procurers, etc.	24	23	9	23	32
Others	1	1	...	...	1

SUBSIDIARY TABLE III.

Distribution of the agricultural, industrial, commercial and professional population in Natural Divisions and Districts.

District, State and Natural Division.	Agriculture.				Industry (including mines).				Commerce.				Professions.				Others.			
	Population supported by agriculture.	Proportion of agricultural population per 1,000 of district population.	Percentage on agricultural population of— Actual workers.	Percentage on agricultural population of— Dependants.	Population supported by industry.	Proportion of industrial population per 1,000 of district population.	Percentage on industrial population of— Actual workers.	Percentage on industrial population of— Dependants.	Population supported by commerce.	Proportion of commercial population per 1,000 of district population.	Percentage on commercial population of— Actual workers.	Percentage on commercial population of— Dependants.	Population supported by professions.	Proportion of professional population per 1,000 of district population.	Percentage on professional population of— Actual workers.	Percentage on professional population of— Dependants.	Population supported by other occupations.	Proportion of population supported by other occupations per 1,000 of district population.	Percentage on population supported by other occupations of— Actual workers.	Percentage on population supported by other occupations of— Dependants.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
TOTAL PROVINCE	**14,036,976**	**580**	**37**	**63**	**4,951,429**	**205**	**41**	**59**	**2,284,672**	**94**	**37**	**63**	**602,576**	**25**	**40**	**60**	**2,312,097**	**96**	**51**	**49**
1. Indo-Gangetic Plain West—	**6,217,036**	**564**	**38**	**62**	**2,330,555**	**211**	**42**	**58**	**1,126,837**	**102**	**38**	**62**	**302,968**	**28**	**41**	**59**	**1,050,094**	**95**	**51**	**49**
1. Hissar ...	587,657	730	40	60	94,189	117	44	56	61,613	76	37	63	7,929	10	40	60	53,501	67	57	43
2. *Loharu State* ...	15,460	831	34	66	978	53	63	37	723	39	61	39	119	6	52	48	1,317	71	67	33
3. Rohtak ...	328,985	607	34	66	120,097	222	39	61	46,433	86	35	65	8,646	16	42	58	37,328	69	51	49
4. *Dujana State* ...	14,190	557	35	65	5,338	209	39	61	2,740	107	27	73	451	I8	31	69	2,766	109	48	57
5. Gurgaon ..	406,757	632	44	56	117,375	183	46	54	54,564	85	38	62	14,171	22	36	64	50,310	78	54	46
6. *Pataudi State* ...	10,964	561	39	61	3,883	199	48	52	1,904	97	41	59	683	35	44	56	2,109	108	40	60
7. Delhi ...	280,015	426	38	62	184,145	280	41	59	106,859	163	40	60	20,011	30	39	61	66,574	101	50	50
8. Karnal ...	478,460	598	43	57	168,112	210	49	51	71,603	90	41	59	16,656	21	46	54	64,956	81	60	40
9. Jullundur ...	445,114	555	37	63	194,834	243	38	62	63,742	79	37	63	30,220	38	40	60	68,010	85	48	52
10. *Kapurthala State*	146,222	545	32	68	67,249	251	35	65	19,874	74	35	65	7,463	28	37	63	27,325	102	43	57
11. Ludhiana ...	280,368	542	38	62	104,081	201	41	59	69,455	134	38	62	20,073	39	43	57	43,215	84	46	54
12. *Maler Kotla State*	34,806	489	38	62	15,333	216	39	61	8,498	119	40	60	2,569	36	43	57	9,938	140	45	55
13. Ferozepore ...	602,883	628	33	67	174,301	182	37	63	71,175	74	37	63	20,854	22	39	61	90,444	94	53	47
14. *Faridkot State* ...	89,563	687	36	64	17,556	135	40	60	8,682	67	40	60	2,626	20	39	61	11,867	91	55	45
15. *Patiala State* ...	902,938	642	43	57	209,436	149	45	55	125,427	89	40	60	38,535	27	45	55	131,323	93	55	45
16. *Jind State* ...	184,356	678	35	65	45,315	167	42	58	19,152	70	34	66	5,308	20	41	59	17,597	65	51	49
17. *Nabha State* ...	152,223	612	37	63	38,302	154	36	64	18,658	75	39	61	7,467	3C	35	65	32,237	129	43	57
18. Lahore ...	466,535	450	35	65	234,119	226	43	57	161,463	156	40	60	36,117	35	41	59	137,924	133	51	49
19. Amritsar ...	329,531	374	36	64	296,287	336	44	56	115,311	131	35	65	35,008	40	44	56	104,591	119	49	51
20. Gujranwala ...	460,009	498	33	67	239,625	260	39	61	98,961	107	37	63	28,062	30	36	64	96,762	105	46	54
2. Himalayan—	**1,405,224**	**815**	**44**	**56**	**151,637**	**88**	**49**	**51**	**52,602**	**30**	**47**	**53**	**20,200**	**12**	**46**	**54**	**94.817**	**55**	**65**	**35**
21. *Nahan State* ...	114,858	829	37	63	10,969	79	45	55	2,482	18	49	51	1,285	9	48	52	8,926	65	57	43
22. Simla ...	18,568	472	44	56	7,451	190	63	37	3,147	80	53	47	1,172	30	47	53	8,982	228	46	54
23. *Simla Hill States*	353,765	875	40	60	24,305	60	48	52	6,728	17	51	49	4,026	10	51	49	15,519	38	71	29
24. Kangra ...	592,094	769	44	56	89,900	117	47	53	32,373	42	45	55	10,190	13	43	57	45,829	59	66	34
25. *Mandi State* ...	155,189	857	65	35	11,648	64	62	38	2,815	16	62	38	1,464	8	55	45	9,994	55	71	29
26. *Suket State* ...	47,745	869	48	52	2,719	50	53	47	1,915	35	46	54	1,319	24	40	60	1,230	22	72	28
27. *Chamba State* ...	123,005	905	33	67	4,645	34	56	44	3,142	23	44	56	744	6	46	54	4,337	32	62	68
3. Sub-Himalayan—	**3,266,813**	**563**	**35**	**65**	**1,360,043**	**234**	**41**	**59**	**483,602**	**83**	**36**	**64**	**162,627**	**28**	**38**	**62**	**531.996**	**92**	**52**	**48**
28. Ambala ...	360,520	522	41	59	153,835	223	48	52	59,765	87	42	58	19,145	28	42	58	96,705	140	62	38
29. *Kalsia State* ...	32,288	577	41	59	12,701	227	42	58	3,734	67	33	67	1,057	19	44	56	6,129	110	57	43
30. Hoshiarpur ...	554,561	604	40	60	215,328	234	44	56	53,794	59	37	63	27,995	30	41	59	66,891	73	50	50
31. Gurdaspur ...	429,510	513	33	67	223,421	267	40	60	74,974	90	36	64	27,204	33	38	62	81,662	97	43	57
32. Sialkot ...	469,980	480	36	64	279,169	285	41	59	100,153	102	34	66	36,554	37	38	62	93,697	96	46	54
33. Gujrat ...	432,433	580	31	69	176,664	237	34	66	65,822	88	34	66	16,621	22	34	66	54,094	73	42	58
34. Jhelum ...	298,173	583	33	67	119,818	234	40	60	41,762	82	34	66	11,462	22	36	64	40,360	79	54	46
35. Rawalpindi ...	351,570	642	31	69	81,101	148	41	59	44,829	82	40	60	10,558	19	38	62	59,769	109	59	41
36. Attock ...	337,778	650	32	68	98,006	189	39	61	38,769	75	33	67	12,031	23	35	65	32,689	63	60	40
4. North-West Dry Area—	**3,147,903**	**559**	**33**	**67**	**1,109,194**	**197**	**38**	**62**	**621,631**	**110**	**36**	**64**	**116,781**	**21**	**37**	**63**	**635,190**	**113**	**47**	**53**
37. Montgomery ...	263,381	492	34	66	122,745	229	37	63	60,825	114	37	63	12,622	24	34	66	75,726	141	47	53
38. Shahpur ...	381,604	555	33	67	148,067	215	41	59	74,182	108	35	65	14,921	22	35	65	68,592	100	50	50
39. Mianwali ...	196,538	576	31	69	58,766	172	41	59	41,286	121	32	68	5,959	17	32	68	38,828	114	47	53
40. Lyallpur ...	527,386	615	32	68	160,364	187	40	60	68,658	80	41	59	17,157	20	42	58	84,146	98	47	53
41. Jhang ...	261,954	508	34	66	126,920	246	36	64	70,152	136	31	69	12,301	24	36	64	44,199	86	46	54
42. Multan ...	373,160	458	34	66	204,611	251	38	62	123,911	152	36	64	23,060	28	37	63	90,129	111	50	50
43. *Bahawalpur State*	478,966	614	32	68	113,569	145	36	64	64,815	83	39	61	12,566	16	38	62	110,725	142	45	55
44. Muzaffargarh ...	341,901	600	32	68	101,169	178	37	63	54,085	95	34	66	10,589	19	37	63	61,717	108	44	56
45. Dera Ghazi Khan	323,013	611	33	67	72,983	138	39	61	63,717	121	33	67	7,606	14	35	65	61,128	116	46	54
Cities and Selected Towns.	*74,444*	*70*	*49*	*51*	*358,530*	*336*	*42*	*58*	*298,091*	*280*	*39*	*61*	*52,126*	*49*	*39*	*61*	*281,966*	*265*	*55*	*45*

SUBSIDIARY TABLE IV.

Occupations combined with agriculture (where agriculture is the subsidiary occupation).

Occupation.	Number per mille who are partially agriculturists.				
	Panjab.	Indo-Gangetic Plain West	Himalayan.	Sub-Himalayan.	North-West Dry Area.
1	2	3	4	5	6
SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH	2	1	2	1	4
Agriculture	...	...	...	...	...
Pasture	29	21	47	16	41
Fishing and Hunting	63	41	65	22	94
Others	77	84	108	86	61
SUB-CLASS II.—EXTRACTION OF MINERALS	29	29	9	37	3
SUB-CLASS III.—INDUSTRY	71	70	166	70	57
Textile	60	66	123	60	42
Wood	112	126	168	102	84
Metal	124	122	232	131	75
Ceramics	67	63	277	58	64
Food	24	22	66	26	20
Dress and the toilet	89	81	223	88	74
Others	57	56	99	59	52
SUB-CLASS IV.—TRANSPORT	54	53	101	65	45
SUB-CLASS V.—TRADE	73	65	132	73	82
Banks, etc.	181	159	175	214	233
Textiles	56	41	111	64	71
Foodstuffs	46	42	138	40	41
Shopkeepers (unspecified)	76	66	118	64	91
Others	47	40	149	52	45
SUB-CLASS VI.—PUBLIC FORCE	165	163	81	167	189
SUB-CLASS VII.—PUBLIC ADMINISTRATION	110	113	142	106	96
SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS	79	71	141	90	76
Religion	110	105	173	120	93
Others	42	34	80	49	53
SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME	137	133	197	128	139
SUB-CLASS X.—DOMESTIC SERVICE	44	48	52	88	37
Cooks and water-carriers, etc.	45	50	53	38	37
Others	27	23	33	29	42
SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS ...	32	22	25	47	37
Labourers and workmen (unspecified)	31	18	23	46	37
Others	46	43	65	53	43
SUB-CLASS XII.—UNPRODUCTIVE	34	39	40	41	20
Beggars, vagrants and procurers, etc.	35	41	41	42	21
Others	...	.	...	...	..

SUBSIDIARY TABLE V.

Occupations combined with agriculture (where agriculture is the principal occupation).

Landlords (Rent-receivers).		Cultivators (Rent-payers).		Farm servants and field labourers.	
Subsidiary Occupation.	No. per 10,000 who follow it.	Subsidiary Occupation.	No. per 10,000 who follow it.	Subsidiary Occupation.	No. per 10,000 who follow it.
1	2	3	4	5	6
TOTAL ...	2,214	TOTAL ...	775	TOTAL ...	671
Rent-payers	207	Rent-receivers	108	Rent-receivers	34
Agricultural labourers	86	Agricultural labourers	30	Rent-payers	59
Government employés of all kinds ...	232	General labourers	36	General labourers	43
Money-lenders and grain-dealers ...	145	Government employés of all kinds ...	46	Village watchmen	5
Other traders of all kinds ...	244	Money-lenders and grain-dealers ...	9	Cattle-breeders and milkmen ...	11
Priests	130	Other traders of all kinds ...	33	Mill hands	2
Clerks of all kinds (not Government)	12	Fishermen and boatmen ...	3	Fishermen and boatmen ...	1
School Masters	12	Cattle-breeders and milkmen ...	30	Rice pounders	1
Lawyers	8	Village watchmen	7	Shopkeepers and pedlers ...	6
Estate agents and managers ..	5	Weavers	22	Oil pressers	5
Medical practitioners	10	Barbers	15	Weavers	40
Artisans (weavers, carpenters, potters, etc.)	132	Oil pressers	10	Potters	3
		Washermen	3	Leather workers	50
Cart-owners or drivers ...	26	Potters	8	Washermen	2
Others	965	Blacksmiths and carpenters ...	43	Blacksmiths and carpenters ...	8
		Cart-owners or drivers ...	19	Cart-owners or drivers ...	7
		Others	353	Others	394

SUBSIDIARY TABLE VI.

Occupations of females by sub-classes, and selected orders and groups.

Group No.	Occupation.	Number of actual workers. Males.	Number of actual workers. Females.	Number of females per 1,000 males.
1	2	3	4	5
	SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH.	4,930,229	509,676	103
	ORDER 1.—PASTURE AND AGRICULTURE.	4,925,285	509,480	103
	(a) Ordinary cultivation	*4,637,166*	*495,846*	*107*
1	Income from rent of agricultural land	171,379	68,393	399
2	Ordinary cultivators	4,017,131	302,616	75
4	Farm servants and field labourers ...	444,635	124,837	281
	(b) Growers of special products and market-gardening.	*8,969*	*1,396*	*156*
5	Tea, coffee, cinchona and indigo plantations.	361	144	399
6	Fruit, flower, vegetable, betel, vine, arecanut, etc., growers.	8,608	1,252	145
	(c) Forestery	*20,004*	*2,301*	*115*
8	Woodcutters; firewood, lac, catechu, rubber, etc., collectors and charcoal burners.	17,669	2,268	128
	(d) Raising of farm stock	*259,137*	*9,937*	*38*
9	Cattle and buffalo breeders and keepers	17,832	1,456	82
10	Sheep, goat and pig breeders ...	2,914	91	31
12	Herdsmen, shepherds, goatherds, etc.	237,646	8,372	35
	ORDER 2.—FISHING AND HUNTING	4,944	196	40
14	Fishing	3,951	196	50
	SUB-CLASS II.—EXTRACTION OF MINERALS.	15,460	1,409	91
	ORDER 3.—MINES	1,275	147	115
16	Coal mines and petroleum wells ...	1,215	124	102
17	Mines and metallic minerals (gold, iron, manganese, etc.).	60	23	383
	ORDER 5.—SALT, ETC.	6,457	793	123
19	Rock, sea and marsh salt	1,595	593	372
20	Extraction of saltpetre, alum and other substances soluble in water.	4,862	200	41
	SUB-CLASS III.—INDUSTRY ...	1,569,652	441,111	281
	ORDER 6.—TEXTILES	330,663	133,443	404
21	Cotton ginning, cleaning and pressing	29,020	4,676	161
22	Cotton spinning, sizing and weaving	265,181	112,943	426
23	Jute spinning, pressing and weaving	473	137	290
24	Rope, twine and string	2,607	1,073	412
25	Other fibres (cocoanut, aloes, flax, hemp, straw, etc.).	11,463	4,847	423
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	5,479	3,107	567
27	Silk spinners and weavers	5,035	1,337	266
30	Dyeing, bleaching, printing, preparation and sponging of textiles.	6,503	1,573	242
31	Other (lace, crape, embroideries, fringes, etc.) and insufficiently described textile industries.	4,669	3,729	799
	ORDER 7.—HIDES, SKINS AND HARD MATERIALS FROM THE ANIMAL KINGDOM.	28,516	2,322	81
32	Tanners, curriers, leather dressers, leather dyers, etc.	24,951	2,134	86
	ORDER 8.—WOOD	168,304	10,590	63
36	Sawyers, carpenters, turners and joiners, etc.	134,893	1,494	11
37	Basket makers and other industries of woody material, including leaves.	33,411	9,096	272
	ORDER 9.—METALS	81,135	1,634	20
41	Other workers in iron and makers of implements and tools, principally or exclusively of iron.	65,949	1,196	18
	ORDER 10.—CERAMICS	120,257	12,111	101
45	Makers of glass and crystal ware ...	983	385	392
47	Potters and earthen pipe and bowl makers.	91,363	9,585	105
48	Brick and tile makers	27,709	2,141	77
	ORDER 11.—CHEMICAL PRODUCTS PROPERLY SO CALLED AND ANALOGOUS.	40,492	4,404	109
52	Manufacture of dyes, paint and ink...	263	83	316
53	Manufacture and refining of vegetable and mineral oils.	37,747	4,239	112

Group No.	Occupation.	Number of actual workers. Males.	Number of actual workers. Females.	Number of females per 1,000 males.
1	2	3	4	5
	ORDER 12.—FOOD INDUSTRIES ...	68,933	73,922	1,072
56	Rice pounders and huskers and flour grinders.	13,700	50,793	3,708
57	Bakers and biscuit makers	10,867	8,035	739
58	Grain parchers, etc.	7,060	14,377	2,036
63	Sweetmeat makers, preparers of jam and condiments, etc.	21,370	191	9
	ORDER 13.—INDUSTRIES OF DRESS AND THE TOILET.	380,084	59,262	156
67	Hat, cap and turban makers ...	179	203	1,134
68	Tailors, milliners, dressmakers and darners, embroiderers on linen.	52,800	17,910	339
69	Shoe, boot and sandal makers ...	173,913	19,639	113
70	Other industries pertaining to dress—gloves, socks, gaiters, belts, buttons, umbrellas, canes, etc.	1,820	350	192
71	Washing, cleaning and dyeing ...	58,837	8,636	147
72	Barbers, hairdressers and wig makers	92,446	12,520	135
73	Other industries connected with the toilet (tattooers, shampooers, bath houses, etc.).	89	4	45
	ORDER 15.—BUILDING INDUSTRIES ...	102,356	9,112	89
78	Stone and marble workers, masons and bricklayers.	63,978	4,871	76
79	Others (thatchers, building contractors, house painters, tilers, plumbers, locksmiths, etc.).	34,824	4,173	120
	ORDER 18.—INDUSTRIES OF LUXURY AND THOSE PERTAINING TO LITERATURE AND THE ARTS AND SCIENCES.	72,338	2,777	38
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, guilders, etc.	63,550	786	12
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads.	2,669	1,129	423
	ORDER 19.—INDUSTRIES CONCERNED WITH REFUSE MATTER.	171,703	131,215	764
	SUB-CLASS IV.—TRANSPORT ...	277,427	14,331	52
	ORDER 20.—TRANSPORT BY WATER ...	45,730	3,920	86
96	Persons employed on the maintenance of streams, rivers and canals (including construction).	38,412	3,792	99
	ORDER 21.—TRANSPORT BY ROAD ...	158,603	9,106	57
98	Persons employed on the construction and maintenance of roads and bridges.	16,767	2,282	136
99	Cart owners and drivers, coachmen, stable boys, tramway, mail carriage etc., managers and employes (excluding private servants).	23,676	212	9
101	Pack elephant, camel, mule, ass and bullock owners and drivers.	74,555	1,721	23
102	Porters and messengers	42,439	4,891	115
	ORDER 22.—TRANSPORT BY RAIL	64,482	1,295	20
103	Railway employes of all kinds other than construction coolies.	47,563	333	7
104	Labourers employed on railway construction.	16,919	962	57
	SUB-CLASS V.—TRADE	519,778	37,152	71
	ORDER 24.—BANKS, ESTABLISHMENTS OF CREDIT, EXCHANGE AND INSURANCE.	52,710	3,713	70
	ORDER 26.—TRADE IN TEXTILES ...	34,992	822	23
	ORDER 30.—TRADE IN POTTERY ...	296	176	595
	ORDER 32.—HOTELS, CAFES, RESTAURANTS, ETC.	3,598	185	51
114	Vendors of wine, liquors, aerated waters, etc.	2,906	21	7
115	Owners and managers of hotels, cookshops, sarais, etc., and their employes	692	164	237
	ORDER 33.—OTHER TRADE IN FOODSTUFFS.	93,346	21,253	228
117	Grocers and sellers of vegetable oil, salt, and other condiments.	1,891	205	108

SUBSIDIARY TABLE VI.

Occupations of females by sub-classes, and selected orders and groups—*concluded.*

Group No.	Occupation.	Number of actual workers. Males.	Females.	Number of females per 1,000 males.
1	2	3	4	5
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	15,541	1,887	121
119	Sellers of sweetmeats, sugar, gur and molasses.	4,822	34	7
120	Cardamom, betel-leaf, vegetables, fruit and arecanut sellers.	27,772	15,475	557
121	Grain and pulse dealers	32,361	758	23
122	Tobacco, opium, ganja, etc., sellers	2,506	50	20
124	Dealers in hay, grass and fodder ...	5,203	2,779	534
	ORDER 34.—TRADE IN CLOTHING AND TOILET ARTICLES.	11,742	708	60
	ORDER 35.—TRADE IN FURNITURE ...	2,647	165	62
126	Trade in furniture, carpets, curtains and bedding.	890	145	163
	ORDER 38.—TRADE IN FUEL ...	8,055	2,888	359
	ORDER 39.—TRADE IN ARTICLES OF LUXURY AND THOSE PERTAINING TO LETTERS AND THE ARTS AND SCIENCES.	9,094	1,162	128
132	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	4,903	1,162	237
	ORDER 41.—TRADE OF OTHER SORTS	245,556	5,008	20
135	Shopkeepers otherwise unspecified	232,950	4,227	18
136	Itinerant traders, pedlers, hawkers, etc.	4,384	483	110
137	Conjurors, acrobats, fortune tellers, reciters, exhibitors of curiosities and wild animals.	7,223	285	39
	SUB-CLASS VI.—PUBLIC FORCE	122,232	16	...
	ORDER 42.—ARMY	74,658	16	...
	ORDER 44.—POLICE	47,574	...	...
	SUB-CLASS VII.—PUBLIC ADMINISTRATION.	51,339	784	15

Group No.	Occupation.	Number of actual workers. Males.	Females.	Number of females per 1,000 males.
1	2	3	4	5
	SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS.	197,575	40,973	207
	ORDER 46.—RELIGION	112,682	17,576	156
148	Priests, ministers, etc.	102,651	16,298	159
149	Religious mendicants, inmates of monasteries, etc.	1,205	132	110
150	Catechists, readers, church and mission service.	1,296	340	262
151	Temple, burial or burning ground service, pilgrim conductors, circumcisers.	7,530	806	107
	ORDER 48.—MEDICINE	12,474	7,613	610
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	4,111	7,175	1,745
	ORDER 49.—INSTRUCTION	12,879	1,945	151
	ORDER 50.—LETTERS AND ARTS AND SCIENCES.	53,060	13,839	261
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers.	45,507	13,839	304
	SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME.	19,902	4,781	240
	SUB-CLASS X.—DOMESTIC SERVICE.	196,830	57,263	291
162	Cooks, water carriers, doorkeepers, watchmen and other indoor servants	181,195	57,263	316
	SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS.	102,259	19,296	189
167	Labourers and workmen otherwise unspecified.	90,413	18,968	210
	SUB-CLASS XII.—UNPRODUCTIVE	248,039	51,931	209
	ORDER 55.—BEGGARS, VAGRANTS AND PROSTITUTES, &c.	234,939	51,531	219

SUBSIDIARY TABLE VII.

Selected occupations 1911 and 1901.

Group No.	OCCUPATION.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
	1	2	3	4
	CLASS A.—PRODUCTION OF RAW MATERIALS	**14,538,276**	**14,169,329**	**+ 2·6**
	SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH	**14,502,144**	**14,152,642**	**+ 2·5**
	ORDER 1.—PASTURE AND AGRICULTURE	*14,489,845*	*14,142,156*	*+ 2·5*
	(a). *Ordinary Cultivation*	14,016,144	13,887,950	+ ·9
1	Income from rent of Agricultural land	625,869	8,915,669	— 93·0
2	Ordinary cultivators	12,188,142	4,537,431	+168·6
3	Agents, managers of landed estates (not planters), clerks, rent collectors, etc. ..	9,946	1,197	+730·9
4	Farm servants and field labourers	1,192,187	433,653	+174·9
	(b). *Growers of special products and market gardening*	20,832	23,649	—11·9
5	Tea, coffee, cinchona and indigo plantations	711	6,273	— 88·7
6	Fruit, flower, vegetable, betel, vine, arecanut, etc., growers	20,121	17,376	+ 15·8
	(c). *Forestery*	46,081	20,832	+121·2
8	Wood-cutters; firewood, lac, catechu, rubber, etc., collectors and charcoal burners ...	40,593	15,315	+165·1
	(d). *Raising of Farm stock*	406,766	209,723	+94·0
9	Cattle and buffalo breeders and keepers	39,444	19,322	+104·1
10	Sheep, goat and pig breeders	6,328	22,853	— 72·3
11	Breeders of other animals (horses, mules, camels, asses, etc.)	2,096	7,525	— 72·1
12	Herdsmen, shepherds, goatherds, etc.	358,898	160,023	+124·3
	ORDER 2.—FISHING AND HUNTING	*12,299*	*10,486*	*+ 17·3*
14	Fishing	10,162	7,326	+ 38·7
15	Hunting	2,137	3,160	— 32·4
	SUB-CLASS II.—EXTRACTION OF MINERALS	**36,132**	**16,687**	**+116·5**
	ORDER 3.—MINES	*3,715*	*2,422*	*+ 53·4*
16	Coal mines and petroleum wells	3,489	2,408	+ 44·9
18	ORDER 4.—QUARRIES OF HARD ROCKS—(Other minerals, jade, diamonds, limestone, etc.)	*16,119*	*8,493*	*+ 89·8*
	ORDER 5.—SALT, ETC.	*16,298*	*5,772*	*+182·4*
19	Rock, sea and marsh salt	4,752	54	+8,700·0
20	Extraction of saltpetre, alum and other substances soluble in water	11,546	5,718	+101·9
	CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	**7,199,969**	**7,218,336**	**— ·3**
	SUB-CLASS III.—INDUSTRY	**4,915,297**	**5,145,524**	**— 4·5**
	ORDER 6.—TEXTILES	*1,088,481*	*1,305,006*	*— 16·6*
21	Cotton ginning, cleaning and pressing	89,743	139,301	— 35·6
22	Cotton spinning, sizing and weaving	883,156	959,688	— 8·0
23	Jute spinning, pressing and weaving	1,449	1	+144,800·0
24	Rope, twine and string	8,349	23,979	— 65·2
25	Other fibres (cocoanut, aloes, flax, hemp, straw, etc.)	32,223	1,232	+2,515·5
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	17,023	32,361	— 47·4
27	Silk spinners and weavers	13,584	16,885	— 19·5
28	Hair, camel and horse hair, bristles work, brush makers, etc.	593	982	— 39·6
30	Dyeing, bleaching, printing, preparation and sponging of textiles	18,786	91,949	— 79·6
31	Other (lace, crape, embroideries, fringes, etc.), and insufficiently described textile industries.	23,575	38,628	— 39·0
	ORDER 7.—HIDES, SKINS AND HARD MATERIALS FROM THE ANIMAL KINGDOM	*89,577*	*316,573*	— 71·7
32	Tanners, curriers, leather dressers, leather dyers, etc.	77,284	312.250	— 75·2
33	Makers of leather articles, such as trunks, water-bags, etc.	12,094	3,788	+219·3
34	Furriers	8	21	— 61·9
35	Bone, ivory, horn, shell, etc., workers	191	514	— 62·8
	ORDER 8.—WOOD	*484,749*	*374,926*	*+ 29·3*
36	Sawyers, carpenters, turners and joiners, etc.	380,649	275,420	+ 38·2
37	Basket makers and other industries of woody material, including leaves	104,100	99,506	+ 4·6
	ORDER 9.—METALS	*240,096*	*326,625*	*— 26·5*
38	Forging and rolling of iron and other metals	937	1,806	— 48·1
39	Plough and agricultural implements makers	20,390	127,441	— 84·0
40	Makers of arms, guns, etc.	115	884	— 87·0
41	Other workers in iron and makers of implements and tools, principally or exclusively of iron.	197,537	171,334	+ 15·3
42	Workers in brass, copper and bell metal	18,943	19,577	— 3·2
	ORDER 10.—CERAMICS	*352,704*	*309,831*	*+ 13·8*
45	Makers of glass and crystal ware	3,079	7,653	— 59·8
47	Potters and earthen pipe and bowl makers	284,496	270,043	+ 5·4
48	Brick and tile makers	64,788	31,838	+103·5
	ORDER 11.—CHEMICAL PRODUCTS PROPERLY SO CALLED AND ANALOGOUS	*128,225*	*127,063*	+ ·9
52	Manufacture of dyes, paint and ink	644	2,215	— 70·9
53	Manufacture and refining of vegetable and mineral oils	120,650	114,708	+ 5·1
	ORDER 12.—FOOD INDUSTRIES	*289,684*	*335,091*	*— 13·6*
56	Rice pounders and huskers and flour-grinders	113,318	173,458	— 34·7
57	Bakers and biscuit makers	38,728	38,830	— ·3
58	Grain parchers, etc.	35,682	53,358	— 33·1
59	Butchers	46,456	39,996	+ 16·2
62	Makers of sugar, molasses and gur	1,964	3,254	— 39·6
63	Sweetmeat makers, preparers of jam and condiments, etc.	51,796	22,411	+131·1
64	Brewers and distillers	246	1,765	— 86·1
	ORDER 13.—INDUSTRIES OF DRESS AND THE TOILET	*1,147,862*	*964,788*	*+ 19·0*
68	Tailors, milliners, dress makers and darners, embroiderers on linen	151,966	108,963	+ 39·5

SUBSIDIARY TABLE VII.

Selected occupations 1911 and 1901—*continued.*

Group No.	OCCUPATION.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
69	Shoe, boot and sandal makers	540,490	440,253	+ 22·8
71	Washing, cleaning and dyeing	177,671	126,146	+ 40·8
72	Barbers, hair dressers and wig makers	271,061	282,158	− 3·9
	ORDER 14.—FURNITURE INDUSTRIES	*8,759*	*3,026*	*+189·5*
74	Cabinet makers, carriage painters, etc.	8,724	2,251	+287·6
75	Upholsterers, tent makers, etc.	35	775	− 95·5
	ORDER 15.—BUILDING INDUSTRIES	*272,168*	*132,357*	*+105·6*
76	Lime burners, cement workers	1,805	3,337	− 45·9
77	Excavators, plinth builders and well sinkers	6,604	5,331	+ 23·9
78	Stone and marble workers, masons and bricklayers	164,031	106,989	+ 53·2
79	Others (thatchers, building contractors, house painters, tilers, plumbers, locksmiths, etc.)	99,728	16,700	+497·2
	ORDER 16.—CONSTRUCTION OF MEANS OF TRANSPORT	*3,531*	*4,051*	*− 12·8*
80	Cart, carriage, pálki, etc., makers and wheelwrights...	1,684	2,620	− 35·7
81	Saddlers, harness makers, whip and lash makers	1,797	1,208	+ 48·8
82	Ship and boat builders	50	223	− 77·6
83	ORDER 17.—PRODUCTION AND TRANSMISSION OF PHYSICAL FORCES, ETC. (Gas works, electric light and ice factories).	*1,610*	*890*	*+ 80·9*
	ORDER 18.—INDUSTRIES OF LUXURY AND THOSE PERTAINING TO LITERATURE AND THE ARTS AND SCIENCES.	*216,581*	*158,795*	*+ 36·4*
84	Printers, lithographers, engravers, etc.	4,869	5,873	− 17·1
85	Newspaper and magazine managers and editors, journalists, etc.	270	437	− 38·2
87	Makers of musical instruments	365	1,102	− 66·9
88	Makers of watches and clocks and optical, photographic and surgical instruments	1,784	734	+143·1
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, guilders, etc.	190,892	135,240	+ 41·2
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads	8,919	3,560	−150·5
93	ORDER 19.—INDUSTRIES CONCERNED WITH REFUSE MATTER (Sweepers, scavengers, dust and sweeping contractors).	*591,270*	*786,602*	*− 24·8*
	SUB-CLASS IV.—TRANSPORT	*709,130*	*455,809*	*+ 55·6*
	ORDER 20.—TRANSPORT BY WATER	*108,140*	*55,553*	*+ 94·7*
95	Ship owners and their employés, ship brokers, ships' officers, engineers, mariners and firemen	491	510	− 3·7
96	Persons employed on the maintenance of streams, rivers and canals (including construction).	86,101	31,703	+171·6
97	Boat owners, boatmen and towmen	21,148	21,650	− 2·3
	ORDER 21.—TRANSPORT BY ROAD	*427,750*	*288,484*	*+ 48·3*
98	Persons employed on the construction and maintenance of roads and bridges	41,347	22,938	+ 80·3
99	Cart owners and drivers, coachmen, stable boys, tramway, mail carriage, etc., managers and employés (excluding private servants).	58,919	42,211	+ 39·6
100	Pálki, etc., bearers and owners	2,231	2,044	+ 9·1
101	Pack elephant, camel, mule, ass and bullock owners and drivers	213,618	203,228	+ 5·1
102	Porters and messengers	111,635	18,063	+518·0
	ORDER 22.—TRANSPORT BY RAIL	*149,453*	*92,819*	*+ 61·0*
103	Railway employés of all kinds other than construction coolies	119,313	76,098	+ 56·8
104	Labourers employed on railway construction	30,140	16,721	+ 80·3
105	ORDER 23.—POST OFFICE, TELEGRAPH AND TELEPHONE SERVICES	*23,787*	*18,953*	*+ 25·5*
	SUB-CLASS V.—TRADE	*1,575,542*	*1,617,003*	*− 2·6*
106	ORDER 24.—BANKS, ESTABLISHMENTS OF CREDIT, EXCHANGE AND INSURANCE (Bank managers, money-lenders, exchange and insurance agents, money changers and brokers and their employés).	*193,890*	*179,501*	*+ 8·0*
107	ORDER 25.—BROKERAGE, COMMISSION AND EXPORT (Brokers, commission agents, commercial travellers, warehouse owners and employés).	*26,282*	*46,017*	*− 42·9*
108	ORDER 26.—TRADE IN TEXTILES (Trade in piece-goods, wool, cotton, silk, hair and other textiles).	*113,260*	*58,773*	*+ 92·7*
109	ORDER 27.—TRADE IN SKINS, LEATHER AND FURS (Trade in skins, leather, furs, feather, horn, etc).	*29,762*	*6,482*	*+359·1*
110	ORDER 28.—TRADE IN WOOD—Trade in wood (not firewood), cork, bark, etc.	*17,427*	*13,254*	*+ 31·6*
111	ORDER 29.—TRADE IN METALS (Trade in metals, machinery, knife, tool, etc., sellers)	*5,918*	*486*	*+1,117·7*
112	ORDER 30.—TRADE IN POTTERY	*933*	*12,617*	*− 92·6*
113	ORDER 31.—TRADE IN CHEMICAL PRODUCTS (Drugs, dyes, paints, petroleum, explosives, etc.).	*42,420*	*14,610*	*+190·3*
	ORDER 32.—HOTELS, CAFES, RESTAURANTS, ETC.	*9,474*	*12,057*	*− 21·4*
114	Vendors of wine, liquors, aerated waters, etc.	7,288	3,940	+ 85·0
115	Owners and managers of hotels, cookshops, sarais, etc., and their employés...	2,186	8,117	− 73·1
	ORDER 33.—OTHER TRADE IN FOOD STUFFS	*277,996*	*717,711*	*− 61·3*
116	Fish dealers	656	3,366	− 80·5
117	Grocers and sellers of vegetable oil, salt and other condiments	5,248	55,364	− 90·5
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	45,529	51,489	− 11·6
119	Sellers of sweetmeats, sugar, gur and molasses	11,695	34,314	− 65·9
120	Cardamom, betel-leaf, vegetables, fruit and areca-nut sellers	91,240	162,389	− 43·8
121	Grain and pulse dealers	90,807	322,893	− 71·9
122	Tobacco, opium, ganja, etc., sellers	7,647	10,006	− 23·6
123	Dealers in sheep, goats and pigs	9,006	35,048	− 74·3

SUBSIDIARY TABLE VII.

Selected occupations 1911 and 1901—*concluded.*

Group No.	OCCUPATION.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
124	Dealers in hay, grass and fodder	16,168	42,842	— 62·3
125	ORDER 34—TRADE IN CLOTHING AND TOILET ARTICLES—Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.).	*34,969*	*25,964*	+ *34·7*
	ORDER 35—TRADE IN FURNITURE	*8,627*	*14,271*	— *39·5*
126	Trade in furniture, carpets, curtains and bedding	3,230	1,034	+212·4
127	Hardware, cooking utensils, porcelain, crockery, glass-ware, bottles, articles for gardening, the cellar, etc.	5,397	13,237	— 59·2
128	ORDER 36—TRADE IN BUILDING MATERIALS—Trade in building materials (stones, bricks, plaster, cement, sand, tiles, thatch, etc.).	*3,132*	*15,352*	— *79·6*
129	ORDER 37—TRADE IN MEANS OF TRANSPORT—Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.; sellers (not makers) of carriages, saddlery, etc.	*47,397*	*31,767*	+ *49·2*
130	ORDER 38—TRADE IN FUEL (Dealers in firewood, charcoal, cowdung, etc.) ...	*23 603*	*9,965*	+*136·9*
	ORDER 39—TRADE IN ARTICLES OF LUXURY AND THOSE PERTAINING TO LETTERS AND THE ARTS AND SCIENCES.	*28,702*	*33,271*	— *13·7*
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	9,890	16,309	— 39·4
132	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	15,985	11,150	+ 43·4
133	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities.	2,827	5,812	— 51·4
	ORDER 41—TRADE OF OTHER SORTS	*711,593*	*424,905*	+ *67·5*
135	Shopkeepers otherwise unspecified	676,945	370,331	+ 82·8
136	Itinerant traders, pedlars, hawkers, etc.	12,337	31,778	— 61·2
138	Other trades (including farmers of pounds, tolls and markets)	2,370	5,007	— 52·7
	CLASS C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS ...	**1,078,163**	**1,083,085**	— ·5
	SUB-CLASS VI.—PUBLIC FORCE	**265,731**	**363,313**	— 26·9
	ORDER 42—ARMY	*137,229*	*117,441*	+ *16·8*
139	Army (Imperial)	118,217	94,217	+ 25·5
140	Do. (Native States)	19,012	23,224	— 18·1
	ORDER 44—POLICE	*128,502*	*245,831*	— *47·7*
142	Police	67,324	84,471	— 20·3
143	Village watchmen	61,178	161,360	— 62·1
	SUB-CLASS VII.—PUBLIC ADMINISTRATION.—ORDER 45	**150,885**	**130,712**	+ 15·4
144	Service of the State	55,292	61,509	— 10·1
145	Service of Native and Foreign States	24,681	8,222	+200·2
146	Municipal and other local (not village) service	22,250	28,421	— 21·7
147	Village officials and servants other than watchmen	48,662	32,560	+ 49·5
	SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS	**602,576**	**525,083**	+ 14·8
	ORDER 46—RELIGION	*342,553*	*347,396*	— *1·4*
148	Priests, ministers, etc.	313,990	244,148	+ 28·6
149	Religious mendicants, inmates of monasteries, etc.	4,197	27,786	— 84·9
150	Catechists, readers, church and mission service	4,010	31,433	— 87·2
151	Temple, burial or burning ground service, pilgrim conductors, circumcisers ...	20,356	44,029	— 53·8
	ORDER 47—LAW	*23,046*	*29,955*	— *23·1*
152	Lawyers of all kinds, including Kazis, law agents and mukhtiars	10,338	15,726	— 34·3
153	Lawyers' clerks, petition-writers, etc.	12,708	14,229	— 10·7
	ORDER 48—MEDICINE	*49,496*	*42,697*	+ *15·9*
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons and their clerks.	29,578	26,613	+ 11·1
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	19,918	16,084	+ 23·8
156	ORDER 49—INSTRUCTION (Professors and teachers of all kinds,* and clerks and servants connected with education).	*40,131*	*27,915*	+ *43·8*
	ORDER 50—LETTERS AND ARTS AND SCIENCES	*147,350*	*77,120*	+ *91·1*
159	Others (authors, photographers, artists, sculptors, astronomers, meteorologists, botanists, astrologers, etc.).	8,594	18,206	— 52·8
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors, and dancers.	128,071	46,582	+174·9
161	*SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME.*—ORDER 51—PERSONS LIVING PRINCIPALLY ON THEIR INCOME—Proprietors (other than of agricultural land), fund and scholarship-holders and pensioners.	**58,971**	**63,977**	— 7·8
	CLASS D.—MISCELLANEOUS	**1,371,342**	**2,259,900**	— 39·3
	SUB-CLASS X.—DOMESTIC SERVICE.—ORDER 52	**507,727**	**594,872**	— 14·6
162	Cooks, water carriers, doorkeepers, watchmen and other indoor servants	476,505	568,010	— 16·1
163	Private grooms, coachmen, dog boys, etc.	31,222	26,862	+ 16·2
	SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS.—ORDER 53—GENERAL TERMS WHICH DO NOT INDICATE A DEFINITE OCCUPATION.	**264,630**	**851,164**	— 69·0
164	Manufacturers, business men, and contractors otherwise unspecified	13,207	16,081	— 17·9
165	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices, ware-houses and shops.	26,846	85,048	— 68·4
167	Labourers and workmen otherwise unspecified	224,144	747,874	— 70·0
	SUB-CLASS XII.—UNPRODUCTIVE	**598,985**	**810,864**	— 26·1
168	ORDER 54 INMATES OF JAILS, ASYLUMS AND HOSPITALS	*14,405*	*18,076*	— *20·3*
169	ORDER 55—BEGGARS, VAGRANTS, PROCURERS, PROSTITUTES, RECEIVERS OF STOLEN GOODS, CATTLE POISONERS.	*584,580*	*792,788*	— *26·3*

* Except law, medicine, music, dancing and drawing.

SUBSIDIARY TABLE VIII.

Occupations of selected castes.

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
AHIR—		
I.—Exploitation of the surface of the soil...	912	19
Cultivators of all kinds	393	43
Raisers of livestock, milkmen and herdsmen ...	505	6
Others	14	14
IV.—Transport	23	3
Labourers, boatmen, etc.	22	3
Others	1	3
Others	65	14
ARÁIN—		
I.—Exploitation of the surface of the soil ...	854	4
Cultivators of all kinds	831	4
Raisers of livestock, etc.	19	1
Others	4	1
III.—Industries	34	61
Artisans and other workmen	33	64
Others	1	3
IV.—Transport	24	1
Labourers, boatmen, etc.	22	1
Others	2	1
V.—Trade	40	105
Others	48	9
ARORÁ—		
I.—Exploitation of the surface of the soil ...	157	6
Income from rent of land	53	13
Cultivators of all kinds	90	2
Others	14	4
III.—Industries	80	92
Artisans and other workmen	76	101
Others	4	2
IV.—Transport	42	1
Labourers, boatmen, etc.	35	1
Others	7	...
V.—TRADE	629	1
X.—Domestic service	22	8
Others	70	11
AWÁN—		
I.—Exploitation of the surface of the soil ...	848	5
Cultivators of all kinds	799	5
Raisers of livestock, etc.	48	4
Others	1	16
III.—Industries	42	85
Artisans and other workmen	41	87
Others	1	15
IV.—Transport	21	1
Labourers, boatmen, etc.	20	1
Others	1	3
VI.—Public force	20	...
XIII.—Beggars, prostitutes, etc.	20	22
Others	49	11
AGGARWAL—		
I.—Exploitation of the surface of the soil...	115	9
Income from rent of land	19	24
Cultivators of all kinds	88	6
Others	8	9
III.—Industries	38	165
Artisans and other workmen	35	209
Others	3	1
V.—TRADE	751	2
IX.—Persons living on their income ...	32	16
Others, ...	64	7
BARWALA—		
I.—Exploitation of the surface of the soil	148	4
Income from rent of land	12	8
Cultivators of all kinds	71	2
Field labourers, wood cutters, etc. ...	35	6
Raisers of livestock, etc.	28	2
Others	2	2
BARWÁLÁ—*concluded.*		
III.—Industries	392	44
Artisans and other workmen	385	45
Others	7	...
IV.—Transport	32	...
Labourers, boatmen, etc.	28	...
Others	4	..
VI.—PUBLIC FORCE	318	14
X.—Domestic service	21	17
XII.—Labourers unspecified	22	55
XIII.—Beggars, prostitutes, etc.... ...	25	23
Others	42	40
BAWARIA—		
I.—Exploitation of the surface of the soil	745	7
Income from rent of land	112	2
Cultivators of all kinds	407	3
Field labourers, wood cutters, etc. ...	157	9
Raisers of livestock, etc.	58	21
Others	11	129
III.—Industries	50	75
Artisans and other workmen	50	77
IV.—Transport	35	11
Labourers, boatmen, etc.	34	11
Others	1	11
V.—Trade	27	114
XII.—Labourers unspecified	43	43
XIII.—BEGGARS, PROSTITUTES, CRIMINALS AND INMATES OF JAILS AND ASYLUMS.	69	64
Others	31	2
BHARÁI—		
I.—Exploitation of the surface of the soil...	387	6
Cultivators of all kinds ...	204	6
Field labourers, wood cutters, etc. ...	61	8
Raisers of livestock, etc.	32	1
Others	10	24
III.—Industries	34	113
Artisans and other workmen	34	114
VIII.—Arts and professions	41	20
XIII.—BEGGARS, PROSTITUTES, CRIMINALS AND INMATES OF JAILS AND ASYLUMS.	567	10
Others	51	10
BILOCH—		
I.—Exploitation of the surface of the soil...	802	3
Cultivators of all kinds	718	2
Raisers of livestock, etc.	82	5
Others	2	1
III.—Industries	39	84
Artisans and other workmen	38	86
Others	1	12
IV.—Transport	78	1
Labourers, boatmen, etc.	74	1
Others	4	2
XII.—Labourers unspecified	20	12
XIII.—Beggars, prostitutes, etc. ...	20	14
Others	41	8
BRAHMAN—		
I.—Exploitation of the surface of the soil ...	552	17
Income from rent of land	36	37
Cultivators of all kinds	478	15
Field labourers, wood cutters, etc. ...	20	63
Raisers of livestock, etc.	17	7
Others	1	3
III.—Industries	23	50
Artisans and other workmen	19	68
Others	4	2

Note.—Under each caste, its traditional occupation is given in Italics.

SUBSIDIARY TABLE VIII.

Occupations of selected castes—*continued.*

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
BRAHMAN—*concluded.*		
IV.—Transport	23	1
Labourers, boatmen, etc.	16	1
Others	7	2
V.—Trade	76	2
VIII.—Arts and professions	244	14
Religion	*238*	*15*
Others	6	7
X.—Domestic service	33	11
XIII.—Beggars, prostitutes, etc. ...	29	25
Others	20	9
CHAMÁR—		
I.—Exploitation of the surface of the soil ...	428	21
Cultivators of all kinds	191	18
Field labourers, wood cutters, etc. ...	196	29
Raisers of livestock, etc.	36	4
Others	5	18
III.—Industries	496	24
Artisans and other workmen	*490*	*24*
Others	6	1
IV.—Transport	25	28
Labourers, boatmen, etc.	24	28
Others	1	14
XII.—Labourers unspecified	22	32
Others	29	21
CHHIMBÁ—		
I.—Exploitation of the surface of the soil ...	259	8
Income from rent of land	10	24
Cultivators of all kinds	190	8
Field labourers, wood cutters, etc. ...	41	8
Raisers of livestock, etc.	16	2
Others	2	3
III.—Industries	663	20
Artisans and other workmen	*655*	*20*
Others	8	12
V.—Trade	22	5
Others	56	10
CHUHRÁ—		
I.—Exploitation of the surface of the soil ...	302	4
Cultivators of all kinds	77	2
Field labourers, wood cutters, etc. ...	197	5
Raisers of livestock, etc.	25	1
Others	3	13
III.—Industries	626	66
Artisans and other workmen	*625*	*66*
Others	1	4
Others	72	18
DÁGI AND KOLI—		
I.—Exploitation of the surface of the soil ...	847	29
Cultivators of all kinds	774	28
Field labourers, wood cutters, etc. ...	38	33
Raisers of livestock, etc.	29	61
Others	6	19
III.—Industries	46	31
Artisans and other workmen	43	34
Others	3	3
X.—DOMESTIC SERVICE	68	18
Others	39	41
DHÁNAK—		
I.—Exploitation of the surface of the soil ...	301	19
Cultivators of all kinds	111	13
Field labourers, wood cutters, etc. ...	134	32
Raisers of livestock, etc.	53	7
Others	3	...
III.—Industries	583	45
Artisans and other workmen	*579*	*45*
Others	4	...
IV.—Transport	26	9
Labourers, boatmen, etc	26	9

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
DHÁNAK—*concluded.*		
XII.—Labourers unspecified	33	56
Others	57	41
DHOBI—		
I.—Exploitation of the surface of the soil ...	158	5
Cultivators of all kinds	113	3
Field labourers, wood cutters, etc. ...	21	11
Raisers of livestock, etc.	14	2
Others	10	10
III.—Industries	785	22
Artisans and other workmen	*782*	*22*
Others	3	1
Others	57	14
DOGAR—		
I.—Exploitation of the surface of the soil ...	937	5
Cultivators of all kinds	*935*	*5*
Others	2	...
Others	63	19
DUMNÁ—		
I.—Exploitation of the surface of the soil ...	554	37
Cultivators of all kinds	286	36
Field labourers, wood cutters, etc. ...	244	41
Raisers of livestock, etc.	21	12
Others	3	98
III.—Industries	343	45
Artisans and other workmen	*340*	*45*
Others	3	...
IV.—Transport	21	7
Labourers, boatmen, etc.	14	10
Others	7	3
XII.—Labourers unspecified	39	43
Others	43	23
FAQIR—		
I.—Exploitation of the surface of the soil ...	288	8
Income from rent of land	29	8
Cultivators of all kinds	192	4
Field labourers, wood cutters, etc. ...	43	37
Raisers of livestock, etc.	23	2
Others	1	4
III.—Industries	35	61
Artisans and other workmen	34	63
Others	1	5
VIII.—Arts and professions	42	13
Religion	29	5
Others	13	39
XIII.—BEGGARS, PROSTITUTES, CRIMINALS AND INMATES OF JAILS AND ASYLUMS.	578	10
Others	57	6
GHIRATH—		
I.—Exploitation of the surface of the soil ...	942	51
Cultivators of all kinds	*914*	*52*
Raisers of livestock, etc.	27	14
Others	1	2
Others	58	22
GUJAR—		
I.—Exploitation of the surface of the soil...	922	10
Cultivators of all kinds	*921*	*10*
Others	1	4
Others	78	15
HARNI—		
I.—Exploitation of the surface of the soil ...	810	1
Income from rent of land	81	2
Cultivators of all kinds	644	1
Field labourers, wood cutters, etc. ...	69	...
Raisers of livestock, etc.	16	13
III.—Industries	50	4
Artisans and other workmen	50	4
V.—Trade	64	43
XIII.—BEGGARS, PROSTITUTES, CRIMINALS AND INMATES OF JAILS AND ASYLUMS.	33	112
Others	43	23

Note.—Under each caste, its traditional occupation is given in Italics.

SUBSIDIARY TABLE VIII.

Occupations of selected castes—*continued.*

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
JAT.—		
I.—Exploitation of the surface of the soil ...	914	6
Cultivators of all kinds	*875*	*6*
Raisers of livestock, etc.	37	2
Others	2	3
III.—Industries	24	43
Artisans and other workmen	23	45
Others	1	12
Others	62	6
JHINWAR.—		
I.—Exploitation of the surface of the soil ...	184	9
Cultivators of all kinds	111	7
Field labourers, wood-cutters, etc. ...	49	16
Raisers of livestock, etc.	15	2
Others	9	8
III.—Industries	95	49
Artisans and other workmen	91	51
Others	4	2
IV.—Transport	20	6
Labourers, boatmen, etc.	19	5
Others	1	26
X.—DOMESTIC SERVICE	*652*	*57*
Others	49	14
JOGI—RAWAL.—		
I.—Exploitation of the surface of the soil ...	193	8
Income from rent of land	16	17
Cultivators of all kinds	143	7
Field labourers, wood-cutters, etc. ...	10	15
Raisers of livestock, etc.	17	2
Others	7	2
III.—Industries	45	161
Artisans and other workmen	45	164
V.—TRADE	*279*	*8*
VIII.—Arts and professions	65	23
XIII.—Beggars, prostitutes, etc.	373	9
Others	45	21
JULAHA.—		
I.—Exploitation of the surface of the soil ...	164	15
Cultivators of all kinds	105	15
Field labourers, wood-cutters, etc. ...	31	20
Raisers of livestock, etc.	21	4
Others	7	21
III.—Industries	738	30
Artisans and other workmen	*737*	*30*
Others	1	12
IV.—Transport	25	16
Labourers, boatmen, etc.	24	16
Others	1	11
Others	73	17
KAMBOH.—		
I.—Exploitation of the surface of the soil ...	857	3
Cultivators of all kinds	*834*	*3*
Raisers of livestock, etc.	21	...
Others	2	1
III.—Industries	34	36
Artisans and other workmen	33	37
Others	1	14
IV.—Transport	20	6
Labourers, boatmen, etc.	18	5
Others	2	10
V.—Trade	40	15
Others	49	10

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
KANET.—		
I.—Exploitation of the surface of the soil ...	970	33
Cultivators of all kinds	*938*	*33*
Raisers of livestock, etc.	30	30
Others	2	9
Others	30	24
KASHMIRI.—		
I.—Exploitation of the surface of the soil ...	151	5
Income from rent of land	13	20
Cultivators of all kinds	111	4
Field labourers, wood-cutters, etc. ...	11	6
Raisers of livestock, etc.	14	2
Others	2	6
III.—Industries	396	24
Artisans and other workmen	391	24
Others	5	7
IV.—Transport	54	2
Labourers, boatmen, etc.	49	1
Others	5	16
V.—TRADE	*240*	*6*
VIII.—Arts and professions	23	33
Religion	10	13
Others	13	57
X.—Domestic service	30	18
XII.—Labourers unspecified	23	28
XIII.—Beggars, prostitutes, etc.	24	38
Others	59	3
KHATRI.—		
I.—Exploitation of the surface of the soil ...	146	10
Income from rent of land	53	19
Cultivators of all kinds	80	6
Others	13	5
III.—Industries	79	48
Artisans and other workmen	69	58
Owners, managers, clerks, etc.	10	3
IV.—Transport	61	1
Owners, managers, ships' officers, etc. ...	28	...
Labourers, boatmen, etc.	33	1
V.—TRADE	*529*	*3*
VII.—Public administration	47	...
VIII.—Arts and professions	34	4
Lawyers, doctors and teachers	24	3
Others	10	6
X.—Domestic service	45	6
Others	59	12
KHOJA.—		
I.—Exploitation of the surface of the soil ...	176	4
Income from rent of land	15	9
Cultivators of all kinds	115	2
Field labourers, wood-cutters, etc. ...	30	9
Raisers of livestock, etc.	13	...
Others	3	...
III.—Industries	230	58
Artisans and other workmen	227	59
Others	3	16
IV.—Transport	25	3
Labourers, boatmen, etc.	22	3
Others	3	...
V.—TRADE	*469*	*2*
XIII.—Beggars, prostitutes, etc.	26	28
Others	74	14
KHOKHAR.—		
I.—Exploitation of the surface of the soil ...	670	4
Cultivators of all kinds	*631*	*4*
Raisers of livestock, etc.	35	2
Others	4	3
III.—Industries	156	37
Artisans and other workmen	146	41
Owners, managers, clerks, etc.	10	1

Note.—Under each caste, its traditional occupation is give in Italics.

SUBSIDIARY TABLE VIII.

Occupations of selected castes—*continued.*

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
KHOKHAR—*concluded.*		
IV.—Transport	36	1
Labourers, boatmen, etc.	33	1
Others	3	...
VIII.—Arts and professions	21	7
Religion	14	1
Others	7	20
X.—Domestic service	24	13
XIII.—Beggars, prostitutes, etc.	29	16
Others	64	6
KUMHĀR—		
I.—Exploitation of the surface of the soil ...	231	10
Cultivators of all kinds	173	9
Field labourers, wood cutters, etc. ...	27	29
Raisers of livestock, etc.	22	3
Others	9	15
III.—Industries	591	15
Artisans and other workmen	*589*	*15*
Others	2	4
IV.—Transport	100	4
Labourers, boatmen, etc.	95	4
Others	5	2
V.—Trade	28	4
Others	50	17
LABĀNĀ—		
I.—Exploitation of the surface of the soil ...	632	11
Income from rent of land	98	17
Cultivators of all kinds	484	9
Field labourers, wood cutters, etc. ...	29	42
Raisers of livestock, etc.	19	8
Others	2	...
III.—Industries	249	32
Artisans and other workmen	*247*	*32*
Others	2	42
IV.—Transport	33	1
Labourers, boatmen, etc.	31	1
Others	2	4
VI.—Public force	33	...
Others	53	16
LOHĀR—		
I.—Exploitation of the surface of the soil ...	304	15
Income from rent of land	13	32
Cultivators of all kinds	240	14
Field labourers, wood cutters, etc. ...	32	29
Raisers of livestock, etc.	16	6
Others	3	9
III.—Industries	644	5
Artisans and other workmen	*642*	*5*
Others	2	2
Others	52	13
MĀCHHI—		
I.—Exploitation of the surface of the soil ...	326	2
Income from rent of land	15	7
Cultivators of all kinds	194	1
Field labourers, wood cutters, etc. ...	86	4
Raisers of livestock, etc.	24	2
Others	7	1
III.—Industries	254	174
Artisans and other workmen	250	178
Others	4	41
IV.—Transport	32	3
Labourers, boatmen, etc.	31	3
Others	1	1
X.—Domestic service	*317*	*25*
Others	71	33
MAHTAM—		
I.—Exploitation of the surface of the soil ...	811	2
Income from rent of land	55	6
Cultivators of all kinds	683	1
Field labourers, wood cutters, etc. ...	33	17
MAHTAM—*concluded.*		
Raisers of livestock, etc.	21	...
Fishing and hunting	*15*	*18*
Others	4	...
III.—Industries	131	72
Artisans and other workmen	129	72
Others	2	142
Others	58	14
MĀLI—		
I.—Exploitation of the surface of the soil ...	871	19
Cultivators of all kinds	*796*	*20*
Field labourers, wood cutters, etc. ...	35	36
Raisers of livestock, etc.	36	2
Others	4	18
III.—Industries	26	53
Artisans and other workmen	22	69
Others	4	...
IV.—Transport	26	14
Labourers, boatmen, etc.	25	14
Others	1	...
X.—Domestic service	32	14
Others	45	26
MALIĀR—		
I.—Exploitation of the surface of the soil ...	867	7
Income from rent of land	12	36
Cultivators of all kinds	*797*	*7*
Field labourers, wood cutters, etc. ...	23	25
Raisers of livestock, etc.	34	1
Others	1	36
III.—Industries	51	117
Artisans and other workmen	51	117
V.—Trade	20	143
Others	62	17
MALLĀH—		
I.—Exploitation of the surface of the soil ...	510	5
Income from rent of land	57	5
Cultivators of all kinds	312	3
Field labourers, wood cutters, etc. ...	67	14
Raisers of livestock, etc.	31	2
Fishing and hunting	41	2
Others	2	34
III.—Industries	154	43
Artisans and other workmen	150	44
Others	4	20
IV.—Transport	241	2
Labourers, boatmen, palki-bearers, etc. ...	*240*	*2*
Others	1	...
XII.—Labourers unspecified	30	15
XIII.—Beggars, prostitutes, etc. ...	20	37
Others	45	22
MEO—		
I.—Exploitation of the surface of the soil ...	962	52
Cultivators of all kinds	*919*	*56*
Raisers of livestock, etc.	31	2
Others	12	4
Others	38	25
MIRĀSI—		
I.—Exploitation of the surface of the soil ...	78	6
Cultivators of all kinds	48	3
Field labourers, wood-cutters, etc. ...	15	16
Others	15	6
III.—Industries	41	61
Artisans and other workmen	40	62
Others	1	21
VIII.—Arts and professions	*464*	*22*
X.—Domestic service	21	18
XIII.—Beggars, prostitutes, etc.	364	22
Others	32	7
MOCHI—		
I.—Exploitation of the surface of the soil ...	173	5
Cultivators of all kinds	114	3

Note.—Under each caste, its traditional occupation is given in italics.

SUBSIDIARY TABLE VIII.

Occupations of selected castes—*continued.*

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
MOCHI—*concluded.*		
Field labourers, wood cutters, etc. ...	32	14
Raisers of livestock, etc.	17	2
Others	10	11
III.—Industries	756	12
Artisans and other workmen	*754*	*12*
Others	2	8
Others	71	17
MUGHAL—		
I.—Exploitation of the surface of the soil ...	617	6
Cultivators of all kinds	*589*	*6*
Raisers of livestock, etc.	25	2
Others	3	...
III.—Industries	134	17
Artisans and other workmen	127	17
Others	7	4
IV.—Transport	45	1
Labourers, boatmen, etc.	38	1
Others	7	...
V.—Trade	34	5
VI.—Public force	35	...
VII.—Public administration	26	...
VIII.—Arts and professions	23	8
X.—Domestic service	28	10
XIII.—Beggars, prostitutes, etc.	24	18
Others	34	23
MUSSALLI—		
I.—Exploitation of the surface of the soil ...	324	5
Cultivators of all kinds	157	2
Field labourers, wood cutters, etc. ...	131	9
Raisers of livestock, etc.	25	3
Others	11	3
III.—Industries	496	24
Artisans and other workmen	*494*	*24*
Others	2	13
IV.—Transport	33	15
Labourers, boatmen, etc.	32	15
Others	1	14
XII.—Labourers unspecified	47	14
XIII.—Beggars, prostitutes, etc.	58	57
Others	42	12
NÁI—		
I.—Exploitation of the surface of the soil ...	179	10
Income from rent of land	11	18
Cultivators of all kinds	138	7
Field labourers, wood cutters, etc. ...	16	38
Raisers of livestock, etc.	13	3
Others	1	2
III.—Industries	779	16
Artisans and other workmen	*778*	*16*
Others	1	43
Others	42	22
PAKHIWÁRÁ—		
I.—Exploitation of the surface of the soil ...	348	...
Income from rent of land	15	9
Cultivators of all kinds	222	...
Field labourers, wood cutters, etc. ...	22	...
Raisers of livestock, etc.	44	...
Fishing and hunting...	44	...
Others	1	...
III.—Industries	90	84
Artisans and other workmen	90	84
IV.—Transport	40	8
Labourers, boatmen, etc.	39	8
Others	1	...
V.—Trade	284	36

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
PAKHIWÁRÁ—*concluded.*		
XII.—Labourers unspecified	37	44
XIII.—Beggars, prostitutes, criminals and inmates of jails and asylums	191	13
Others	10	31
PATHÁN—		
I.—Exploitation of the surface of the soil ...	555	5
Cultivators of all kinds	*531*	*5*
Raisers of livestock, etc.	22	9
Others	2	6
III.—Industries	138	24
Artisans and other workmen	132	25
Others	6	2
IV.—Transport	74	2
Labourers, boatmen, etc.	67	2
Others	7	1
V.—Trade	57	5
VII.—Public administration	22	...
X.—Domestic service	41	11
XII.—Labourers unspecified	39	5
XIII.—Beggars, prostitutes, etc.	39	23
Others	35	10
QASSÁB—		
I.—Exploitation of the surface of the soil ...	220	6
Cultivators of all kinds	128	3
Field labourers, wood cutters, etc. ...	34	27
Raisers of livestock	51	2
Others	7	16
III.—Industries	495	16
Artisans and other workmen	*492*	*16*
Others	3	71
IV.—Transport	46	2
Labourers, boatmen, etc.	43	1
Others	3	13
V.—Trade	173	3
Others	66	10
QURESHI—		
I.—Exploitation of the surface of the soil ...	704	5
Cultivators of all kinds	*679*	*6*
Raisers of livestock, etc.	20	1
Others	5	6
III.—Industries	70	33
Artisans and other workmen	67	35
Others	3	1
IV.—Transport	29	...
Labourers, boatmen, etc.	22	...
Others	7	...
VII.—Public administration	23	...
XIII.—Beggars, prostitutes, etc.	93	11
Others	81	7
RÁJPÚT—		
I.—Exploitation of the surface of the soil ...	848	6
Cultivators of all kinds	*810*	*6*
Raisers of livestock, etc.	35	2
Others	3	4
III.—Industries	51	36
Artisans and other workmen	49	38
Others	2	4
IV.—Transport	27	4
Labourers, boatmen, etc.	23	4
Others	4	1
Others	74	10
SAINI—		
I.—Exploitation of the surface of the soil ...	921	11
Cultivators of all kinds	*891*	*11*
Raisers of livestock, etc.	24	1
Others	6	9
Others	79	18

Note.—Under each caste, its traditional occupation is given in italics.

SUBSIDIARY TABLE VIII.

Occupations of selected castes—*concluded.*

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
SÁNSI—		
I.—Exploitation of the surface of the soil ...	225	11
Cultivators of all kinds	91	2
Field labourers wood cutters, etc. ...	65	35
Raisers of livestock, etc.	62	5
Others	7	2
III.—Industries	20	91
Artisans and other workmen	19	98
Others	1	...
V.—Trade	29	24
XIII.—Beggars, prostitutes, criminals and inmates of jails and asylums.	670	65
Others	56	12
SAYAD—		
I.—Exploitation of the surface of the soil ...	657	7
Cultivators of all kinds	643	7
Raisers of livestock, etc.	12	1
Others	2	5
III.—Industries	60	40
Artisans and other workmen	58	41
Others	2	3
IV.—Transport	38	...
Labourers and boatmen, etc.	30	...
Others	8	...
V.—Trade	20	2
VI.—Public force	27	...
VII.—Public administration	31	...
X.—Domestic service	21	7
XIII.—Beggars, prostitutes, etc.	108	15
Others	38	11
SHEIKH—		
I.—Exploitation of the surface of the soil ...	244	6
Income from rent of land	31	17
Cultivators of all kinds	167	3
Field labourers, wood cutters, etc. ...	24	12
Raisers of livestock, etc.	18	7
Others	4	2
III.—Industries	199	28
Artisans and other workmen	192	29
Others	7	3
IV.—Transport	55	1
Owners, managers, ship's officers, etc. ...	12	2
Labourers, boatmen, etc.	43	1
V.—Trade	276	3
VI.—Public force	22	...
VII.—Public administration	30	...
VIII.—Arts and professions	40	10
Religion	15	5
Lawyers, doctors, etc.	13	9
Others	12	18
X.—Domestic service	62	14
XIII.—Beggars, prostitutes, etc.	40	28
Others	32	14
SUNAR—		
I.—Exploitation of the surface of the soil ...	77	14
Cultivators of all kinds	56	14
Others	21	16
III.—Industries	875	4
Artisans and other workmen	874	4
Others	1	30
Others	48	20
TARKHAN—		
I.—Exploitation of the surface of the soil ...	297	10
Income from rent of land	22	24
Cultivators of all kinds	240	8
Field labourers, wood cutters, etc. ...	22	32
Raisers of livestock, etc.	13	3
TARKHAN—*concluded.*		
III.—Industries	659	4
Artisans and other workmen	656	4
Others	3	8
Others	44	14
TELI—		
I.—Exploitation of the surface of the soil ...	330	8
Income from rent of land	10	14
Cultivators of all kinds	216	7
Field labourers, wood cutters, etc. ...	57	17
Raisers of livestock, etc.	45	1
Others	2	1
III.—Industries	545	15
Artisans and other workmen	543	15
Others	2	3
IV.—Transport	36	4
Labourers, boatmen, etc.	33	3
Others	3	11
V.—Trade	33	4
Others	56	20
EUROPEAN—		
IV.—Transport	51	1
Owners, managers, ship's officers, etc. ...	29	2
Labourers, boatmen, etc.	22	...
VI.—Public force	825	...
Commissioned and Gazetted Officers ...	41	...
Others	784	...
VII.—Public administration	33	5
Gazetted Officers	11	...
Others	22	7
VIII.—Arts and professions	44	100
Religion	17	114
Lawyers, doctors, etc.	20	81
Others	7	124
Others	47	44
ANGLO-INDIAN—		
III.—Industries	24	27
Artisans and other workmen	16	46
Others	8	...
IV.—Transport	477	2
Owners, managers, ship's officers, etc. ...	263	4
Labourers, boatmen, etc.	214	...
V.—Trade	33	70
VI.—Public force	46	...
VII.—Public administration	145	8
Gazetted Officers	13	...
Others	132	9
VIII.—Arts and professions	161	77
Religion	20	44
Lawyers, doctors, etc.	93	54
Others	48	189
IX.—Persons living on their income ...	33	90
X.—Domestic service	35	242
XI.—Contractors, clerks, etc.	21	...
Others	25	27
ARMENIAN—		
IV.—Transport	250	...
Owners, managers, ship's officers, etc. ...	200	...
Labourers, boatmen, etc.	50	...
V.—Trade	50	...
VI.—Public force	100	...
VII.—Public administration	100	...
VIII.—Arts and professions	350	250
Lawyers, doctors, etc.	250	400
Others	100	100
IX.—Persons living on their income ...	100	100
X.—Domestic service	50	...

Note.—Under each caste, its traditional occupation is given in italics.

SUBSIDIARY TABLE IX.

Distribution by religion.

Group No.	Class, Sub-class, Order and Selected Groups.	Distribution by religion of 10,000 persons following each occupation.						Distribution by occupation of 10,000 persons of each religion.					
		Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Others.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Others.
	1	2	3	4	5	6	7	8	9	10	11	12	13
	CLASS A.—PRODUCTION OF RAW MATERIALS.	3,377	1,461	2	5,104	52	4	5,596	7,364	588	6,044	3,819	7,896
	SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH.	3,375	1,464	2	5,102	53	4	5,579	7,361	587	6,027	3,818	7,896
	Order 1.—Pasture and Agriculture ...	*3,377*	*1,465*	2	*5,099*	*53*	4	*5,577*	*7,361*	*587*	*6,019*	*3,817*	*7,895*
	(a). *Ordinary cultivation* ...	3,386	1,500	2	5,054	53	5	5,410	7,289	577	5,770	3,760	7,839
1	Income from rent of Agricultural land ...	2,802	2,210	18	4,965	5	...	200	480	245	253	14	2
2	Ordinary cultivators ...	3,248	1,530	1	5,196	20	5	4,512	6,467	315	5,159	1,183	7,646
4	Farm servants and field labourers ...	5,110	818	...	3,641	429	2	694	338	9	354	2,562	191
	(b). *Growers of special products and market gardening.*	5,192	103	2	4,640	63	...	12	1	1	8	7	...
5	Tea, coffee, cinchona and indigo plantations ...	7,707	56	...	1,871	366	...	...	...	...	...	1	...
6	Fruit, flower, vegetable, betel, vine, arecanut, etc., growers.	5,102	105	2	4,738	53	...	12	1	1	8	6	...
	(c). *Forestery* ...	3,176	351	1	6,440	32	...	17	6	...	24	7	2
	Order 2.—Fishing and Hunting ...	*1,501*	*76*	...	*8,398*	*24*	*1*	*2*	...	...	*8*	*1*	*1*
	SUB-CLASS II.—EXTRACTION OF MINERALS	4,039	205	1	5,723	2	...	17	3	1	17	1	...
	Order 3.—Mines ...	*2,627*	*92*	...	*7,281*	...	...	*1*	...	...	*2*	...	...
16	Coal mines and petroleum wells ...	2,399	97	...	7,504	...	...	1	...	...	2	...	...
17	Mines and metallic minerals (gold, iron, manganese, etc.).	6,150	...	...	3,850	...	...	...	...	...	...	...	...
	Order 4.—Quarries of hard rocks ...	*4,256*	*406*	*1*	*5,337*	...	...	*8*	*3*	...	*7*	...	...
	Order 5.—Salt, etc. ...	*4,212*	*32*	*1*	*5,750*	*5*	...	*8*	...	...	*8*	*1*	...
	CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	4,151	811	56	4,875	106	1	3,407	2,025	8,670	2,859	3,813	1,032
	SUB-CLASS III.—INDUSTRY ...	3,558	706	4	5,599	132	1	1,994	1,203	456	2,242	3,257	265
	Order 6.—Textiles ...	*2,309*	*641*	*5*	*7,041*	*3*	*1*	*287*	*242*	*114*	*624*	*19*	*83*
21	Cotton ginning, cleaning and pressing ...	1,276	193	6	8,518	6	1	14	6	11	62	2	15
22	Cotton spinning, sizing and weaving ...	2,433	584	3	6,977	3	...	245	179	53	502	15	18
23	Jute spinning, pressing and weaving ...	3,499	1,580	...	4,921	...	...	1	1	...	1	...	...
24	Rope, twine and string ...	1,358	3,901	13	4,707	21	...	1	11	2	3	1	...
25	Other fibres (coceanut, aloes, flax, hemp, straw, etc.).	3,261	2,778	3	3,954	4	...	12	31	2	10	1	...
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	2,100	1,446	26	6,411	1	16	4	9	10	9	...	32
27	Silk spinners and weavers ...	2,705	215	2	7,067	...	11	4	1	1	8	...	18
	Order 7.—Hides, skins and hard materials from the animal kingdom.	*7,711*	*773*	...	*1,515*	*1*	...	*79*	*24*	...	*11*	...	...
32	Tanners, curriers, leather dressers, leather dyers, etc.	7,524	882	...	1,593	1	...	66	24	...	10	...	...
35	Bone, ivory, horn, shell, etc., workers ...	1,047	...	...	8,953	...	...	...	...	...	...	...	...
	Order 8.—Wood ...	*2,844*	*1,763*	*3*	*5,379*	*11*	...	*157*	*296*	*29*	*213*	*27*	*1*
36	Sawyers, carpenters, turners and joiners, etc....	2,399	2.194	3	5,401	3	...	104	289	28	168	7	1
37	Basket makers and other industries of woody material, including leaves.	4,470	189	1	5,301	39	...	53	7	1	45	20	...
	Order 9.—Metals ...	*2,464*	*917*	*5*	*6,609*	*4*	*1*	*68*	*76*	*23*	*129*	*5*	*26*
38	Forging and rolling of iron and other metals ...	1,334	...	...	8,335	331	...	...	...	...	...	2	...
39	Plough and agricultural implement makers ...	3,461	1,896	...	4,642	1	...	8	13	...	8	...	...
40	Makers of arms, guns, etc. ...	2,522	1,304	...	5,913	261	...	...	...	...	...	...	...
41	Other workers in iron and makers of implements and tools, principally or exclusively of iron.	2,205	849	1	6,943	1	1	50	58	4	112	1	26
42	Workers in brass, copper and bell metal ...	4,338	707	43	4,894	18	...	10	5	17	7	2	...
43	Workers in other metals (tin, zinc, lead, quicksilver, etc.).	1,343	106	84	8,467	...	...	...	...	2	1	...	...
44	Workers in mints, die-sinkers, etc. ...	257	82	...	9,661	...	...	...	...	...	1	...	...
	Order 10.—Ceramics ...	*2,874*	*249*	...	*6,820*	*57*	...	*116*	*30*	*2*	*196*	*101*	*4*
45	Makers of glass and crystal ware ...	3,355	...	...	6,645	...	...	1	...	...	2	...	...
46	Makers of porcelain and crockery ...	7,484	1,793	...	660	63	...	1	...	...	...	...	...
47	Potters and earthen pipe and bowl makers ...	2,679	218	...	7,101	2	...	87	21	2	164	4	4
48	Brick and tile makers ...	3,688	393	...	5,619	300	...	27	9	...	30	97	...
	Order 11.—Chemical products properly so called, and analogous.	*186*	*19*	*2*	*9,791*	*2*	...	*3*	*1*	*7*	*102*	*1*	...
50	Manufacture of matches and explosive materials	232	203	...	9,565	...	...	...	...	...	3	...	...
52	Manufacture of dyes, paint and ink ...	2,236	47	...	7,515	202	...	...	...	...	...	1	...
53	Manufacture and refining of vegetable and mineral oils.	136	8	...	9,856	...	...	2	1	...	97	...	...
54	Manufacture of paper, cardboard and papier maché.	90	...	...	9,910	...	...	...	...	...	1	...	...
55	Others (soap, candles, lac, cutch, perfumes and miscellaneous drugs).	2,088	133	123	7,624	32	...	1	...	5	1	...	...
	Order 12.—Food industries	*3,949*	*535*	*31*	*5,473*	*11*	*1*	*130*	*54*	*192*	*129*	*17*	*19*
56	Rice pounders and huskers and flour grinders ...	4,539	647	19	4,782	12	1	59	26	45	44	7	14
57	Bakers and biscuit makers ...	1,698	335	..	7,931	36	...	7	5	...	25	7	...
58	Grain parchers, etc.	3,108	214	...	6,675	3	...	13	3	...	19	1	...

SUBSIDIARY TABLE IX.

Distribution by religion—*continued.*

Group No.	Class, Sub-class, Order and Selected Groups.	Distribution by religion of 10,000 persons following each occupation.						Distribution by occupation of 10,000 persons of each religion.					
		Hindu.	Sikh.	Jain.	Muham-madan.	Christian.	Others.	Hindu.	Sikh.	Jain.	Muham-madan.	Christian.	Others.
	1	2	3	4	5	6	7	8	9	10	11	12	13
59	Butchers	95	18	...	9,885	2	...	...	...	...	38	1	...
62	Makers of sugar, molasses and gur ...	8,330	250	10	1,385	10	15	2	...	...	...	...	4
63	Sweetmeat makers, preparers of jam and condiments, &c.	8,278	1,133	132	456	1	...	49	20	146	2	...	...
64	Brewers and distillers	6,382	2,398	..	366	813	41	...	...	...	...	1	1
66	Manufacturers of tobacco, opium and ganja ...	1,193	295	20	8,465	27	...	...	...	1	1	...	...
	Order 13.—Industries of dress and the toilet	3,119	712	2	6,156	11	...	408	284	61	576	60	26
67	Hat, cap and turban makers	2,069	621	...	7,310	...	...	...	...	...	1	...	...
68	Tailors, milliners, dress makers and darners, embroiderers on linen.	2,524	1,292	18	6,146	19	1	44	68	57	76	15	23
69	Shoe, boot and sandal makers	3,892	637	...	5,463	8	...	240	120	...	241	22	...
70	Other industries pertaining to dress—gloves, socks, gaiters, belts, buttons, umbrellas, canes, &c.	1,357	711	24	7,890	18	...	1	1	2	3	...	...
71	Washing, cleaning and dyeing	1,434	377	...	8,187	2	...	29	23	...	119	2	3
72	Barbers, hairdressers and wig makers ...	3,049	759	...	6,176	16	...	94	72	2	136	21	...
	Order 14.—Furniture Industries... ...	1,418	1,667	7	6,839	69	...	1	5	1	5	3	...
74	Cabinet makers, carriage painters, &c. ...	1,424	1,664	7	6,835	70	...	1	5	1	5	3	...
	Order 15.—Building Industries	2,745	631	1	6,586	37	...	85	60	9	146	50	2
76	Lime burners, cement workers	1,873	183	55	7,889	...	...	...	...	2	1	...	...
77	Excavators, plinth builders and well sinkers ...	2,340	130	...	7,530	...	...	2	1	...	4	...	...
78	Stone and marble workers, masons and bricklayers.	2,896	900	...	6,151	53	...	54	51	1	82	43	...
79	Others (thatchers, building contractors, house painters, tilers, plumbers, locksmiths, &c.).	2,538	231	3	7,215	13	...	29	8	6	59	7	2
	Order 16.—Construction of means of Transport	2,702	1,002	...	6,259	37	...	1	1	...	2	...	...
81	Saddlers, harness makers, whip and lash makers	1,992	28	...	7,952	28	...	...	...	...	1	...	...
	Order 17.—Production and transmission of Physical forces, &c.	1,410	279	56	1,901	6,298	56	...	...	2	...	51	11
	Order 18.—Industries of luxury and those pertaining to literature and the arts and sciences.	6,397	1,287	4	3,300	9	3	133	97	16	58	10	81
84	Printers, lithographers, engravers, &c. ...	3,266	308	23	6,192	209	2	2	1	2	2	5	1
85	Newspaper and magazine managers and editors, journalists, &c.	1,778	889	259	6,741	333	...	...	...	2	...	1	...
86	Bookbinders and stitchers, envelope makers, &c.	420	62	36	9,410	72	...	...	...	2	2	1	...
87	Makers of musical instruments	630	1,507	...	7,397	466	...	...	...	...	...	1	...
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, &c.	5,754	1,428	2	2,816	...	...	125	95	6	44	...	...
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads.	2,678	38	22	7,261	1	...	3	...	4	5	...	...
91	Toy, kite, cage, fishing tackle, &c., makers, taxidermists, &c.	2,736	100	...	7,073	8	83	2	...	...	4	...	62
	Order 19.—Industries concerned with refuse matter.	7,804	161	...	1,051	984	...	526	33	...	51	2,913	12
	Sub-class IV.—Transport	3,258	816	11	5,811	102	2	263	201	160	336	361	167
	Order 20.—Transport by water	3,479	463	8	6,019	31	...	43	17	18	53	17	...
96	Persons employed on the maintenance of streams, rivers and canals (including construction).	4,186	570	10	5,196	38	...	41	17	18	37	17	...
97	Boat owners, boatmen and towmen ...	683	41	...	9,275	1	...	2	...	...	16	...	...
	Order 21.—Transport by road	2,929	948	5	6,078	40	...	143	141	49	212	85	14
98	Persons employed on the construction and maintenance of roads and bridges.	3,829	292	1	5,711	167	...	18	4	1	19	35	...
99	Cart owners and drivers, coachmen, stable boys, tramway, mail carriage, &c., managers and employés (excluding private servants).	2,199	696	8	7,074	22	1	15	15	10	34	7	8
100	Palki, &c., bearers and owners	8,660	76	...	1,264	...	..	2	...	...	...	...	...
101	Pack elephant, camel, mule, ass and bullock owners and drivers.	1,786	501	8	7,695	10	...	44	37	35	134	11	2
102	Porters and messengers	5,054	2,197	1	2,690	58	...	64	85	3	25	32	4
	Order 22.—Transport by rail	3,803	729	21	5,123	316	8	64	38	66	62	236	141
103	Railway employés of all kinds other than construction coolies.	3,919	844	24	4,811	392	10	53	35	62	47	234	138
104	Labourers employed on railway construction ...	3,344	276	7	6,356	16	1	11	3	4	15	2	3
	Order 23.—Post Office, Telegraph and Telephone services.	4,756	606	63	4,387	194	4	13	5	27	9	23	12
	Sub-class V.—Trade	6,404	1,137	239	2,192	25	3	1,150	621	8,054	281	195	600
	Order 24.—Banks, Establishments of credit, exchange and insurance.	7,962	1,347	409	273	9	...	176	91	1,695	4	8	2
	Order 25.—Brokerage, commission and export	7,694	1,091	481	719	12	3	24	10	271	1	2	10
	Order 26.—Trade in textiles	5,858	1,355	532	2,246	6	4	76	53	1,289	21	3	54
	Order 27.—Trade in skins, leather and furs ...	1,391	133	1	7,761	714	...	5	1	1	19	106	...
	Order 28.—Trade in wood	3,610	797	38	5,537	18	...	7	5	14	8	2	...
	Order 29.—Trade in metals	7,040	816	488	1,654	...	2	5	2	62	1	...	1

SUBSIDIARY TABLE IX.

Distribution by religion—*continued.*

Group No.	Class, Sub-class, Order and Selected Groups.	Distribution by religion of 10,000 persons following each occupation.						Distribution by occupation of 10,000 persons of each religion.					
		Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Others.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Others.
	1	2	3	4	5	6	7	8	9	10	11	12	13
	ORDER 30.—TRADE IN POTTERY	*3,033*	*750*	...	*6,217*	...	...	...	...	...	...	...	...
	ORDER 31.—TRADE IN CHEMICAL PRODUCTS ...	*6,462*	*1,070*	*474*	*1,981*	*6*	*7*	*31*	*16*	*430*	*7*	*1*	*34*
	ORDER 32.—HOTELS, CAFES, RESTAURANTS, etc. ...	*5,076*	*1,450*	*26*	*3,187*	*187*	*74*	*6*	*6*	*5*	*2*	*9*	*83*
114	Vendors of wine, liquors, aerated waters, &c. ...	6,191	1,854	34	1,758	73	90	5	5	5	1	3	78
115	Owners and managers of hotels, cookshops, sarais, &c., and their employes.	1,359	105	...	7,951	567	18	1	...	...	1	6	5
	ORDER 33.—OTHER TRADE IN FOOD STUFFS ...	*4,611*	*427*	*101*	*4,852*	*8*	*1*	*146*	*41*	*599*	*110*	*11*	*23*
117	Grocers and sellers of vegetable oil, salt and other condiments.	3,647	177	385	5,768	10	13	2	...	43	2	...	9
118	Sellers of milk, butter, ghee, poultry, eggs, &c.	2,404	306	20	7,263	7	...	12	5	18	27	2	...
119	Sellers of sweetmeats, sugar, gur and molasses ...	8,354	718	91	835	2	...	11	3	23	1	...	...
120	Cardamom, betel-leaf, vegetables, fruit and arecanut sellers.	2,650	284	4	7,061	1	...	28	9	8	53	...	1
121	Grain and pulse dealers	7,250	664	249	1,831	6	...	75	21	484	14	3	...
122	Tobacco, opium, ganja, etc., sellers	6,613	560	77	2,740	10	...	6	2	13	2	...	...
123	Dealers in sheep, goats and pigs	1,157	114	2	8,679	37	11	1	...	...	6	2	12
124	Dealers in hay, grass and fodder	5,700	237	25	3,992	45	1	11	1	9	5	4	1
	ORDER 34.—TRADE IN CLOTHING AND TOILET ARTICLES.	*3,090*	*237*	*387*	*6,258*	*8*	*20*	*12*	*3*	*289*	*18*	*1*	*86*
	ORDER 35.—TRADE IN FURNITURE ...	*5,977*	*1,057*	*651*	*2,313*	*1*	*1*	*6*	*3*	*120*	*2*	...	*1*
	ORDER 36.—TRADE IN BUILDING MATERIALS ...	*3,637*	*1,347*	*96*	*4,920*	...	...	*1*	*1*	*7*	*1*	...	...
	ORDER 37.—TRADE IN MEANS OF TRANSPORT ...	*2,076*	*641*	*2*	*7,238*	*34*	*9*	*11*	*10*	*2*	*28*	*8*	*48*
	ORDER 38.—TRADE IN FUEL	*3,852*	*515*	*7*	*5,595*	*21*	*10*	*10*	*4*	*4*	*11*	*3*	*30*
	ORDER 39.—TRADE IN ARTICLES OF LUXURY AND THOSE PERTAINING TO LETTERS AND THE ARTS AND SCIENCES.	*4,390*	*366*	*756*	*4,450*	*38*	...	*14*	*4*	*464*	*10*	*6*	*1*
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	7,125	310	1,820	738	6	1	8	1	385	...	1	1
132	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	2,878	334	149	6,637	2	...	5	2	51	9	...	...
133	Publishers, booksellers, stationers, dealers in music, pictures, musical instruments and curiosities.	3,371	743	467	5,062	357	...	1	1	28	1	5	...
	ORDER 40.—TRADE IN REFUSE MATTER ...	*1,783*	...	...	*8,217*	...	...	...	...	...	...	...	...
	ORDER 41.—TRADE OF OTHER SORTS ...	*7,645*	*1,506*	*184*	*652*	*10*	*3*	*620*	*372*	*2,802*	*38*	*35*	*227*
135	Shopkeepers otherwise unspecified ...	7,717	1,508	192	575	5	3	596	354	2,785	32	15	217
136	Itinerant traders, pedlars, hawkers, etc. ...	7,093	1,518	37	1,345	...	7	10	7	10	1	...	10
137	Conjurors, acrobats, fortune tellers, reciters, exhibitors of curiosities and wild animals.	5,812	1,565	...	2,623	...	...	13	11	...	4	...	...
138	Other trades (including farmers of pounds, tolls and markets).	5,291	540	135	2,380	1,654	...	1	...	7	1	20	...
	CLASS C—PUBLIC ADMINISTRATION AND LIBERAL ARTS.	**3,936**	**940**	**24**	**4,746**	**352**	**2**	**483**	**351**	**558**	**417**	**1,901**	**200**
	SUB-CLASS VI.—PUBLIC FORCE ...	**2,280**	**1,578**	**9**	**5,234**	**899**	...	**69**	**145**	**51**	**113**	**1,196**	**10**
	ORDER 42.—ARMY	*2,122*	*2,384*	*5*	*3,800*	*1,689*	...	*33*	*113*	*15*	*42*	*1,160*	*9*
139	Army (Imperial)	2,207	2,143	5	3,688	1,956	1	30	88	13	35	1,158	9
140	Army (Native States)	1,593	3,882	5	4,495	25	...	3	25	2	7	2	...
	ORDER 44.—POLICE	*2,448*	*717*	*13*	*6,766*	*56*	...	*36*	*32*	*36*	*71*	*36*	*1*
142	Police	2,340	950	24	6,612	74	...	18	22	35	36	25	1
143	Village watchmen	2,567	460	1	6,936	36	...	18	10	1	35	11	...
	SUB-CLASS VII.—PUBLIC ADMINISTRATION (ORDER 45).	**4,740**	**991**	**82**	**3,964**	**220**	**3**	**81**	**52**	**266**	**49**	**166**	**51**
144	Service of the State	4,014	867	71	4,620	424	4	25	17	84	21	118	29
145	Service of Native and Foreign States ...	4,610	1,204	84	4,070	26	6	13	10	44	8	3	18
146	Municipal and other local (not village) service	3,860	424	56	5,262	397	1	10	3	27	10	44	1
147	Village officials and servants other than watchmen.	6,035	1,282	106	2,572	4	1	33	22	111	10	1	3
	SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS.	**4,452**	**522**	**13**	**4,858**	**153**	**2**	**306**	**109**	**170**	**239**	**460**	**118**
	ORDER 46.—RELIGION	*5,742*	*394*	*1*	*3,746*	*116*	*1*	*224*	*47*	*8*	*105*	*199*	*38*
148	Priests, ministers, &c.	6,015	246	1	3,687	51	...	215	27	4	94	81	...
149	Religious mendicants, inmates of monasteries, &c.	2,023	391	...	7,486	93	7	1	1	...	3	2	4
150	Catechists, readers, church and mission service...	471	3,030	35	688	5,776	...	...	4	3	...	116	...
	ORDER 47.—LAW	*5,185*	*827*	*161*	*3,785*	*41*	*1*	*14*	*6*	*79*	*7*	*5*	*2*
152	Lawyers of all kinds, including Kazis, law agents and mukhtiars.	4,768	700	121	4,326	84	1	6	2	27	4	4	1
153	Lawyers, clerks, petition-writers, &c. ...	5,524	931	193	3,345	6	1	8	4	52	3	1	1
	ORDER 48.—MEDICINE	*3,072*	*449*	*21*	*6,060*	*393*	*5*	*17*	*8*	*23*	*25*	*97*	*30*
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons and their clerks.	2,957	597	19	6,073	345	9	10	6	12	15	51	30
155	Midwives, vaccinators, compounders, nurses, masseurs, &c.	3,241	229	24	6,041	465	...	7	2	11	10	46	...
	ORDER 49.—INSTRUCTION	*4,317*	*814*	*49*	*4,296*	*521*	*3*	*20*	*11*	*42*	*14*	*105*	*13*

SUBSIDIARY TABLE IX.

Distribution by religion—*concluded.*

Group No.	Class, Sub-class, Order and Selected Groups.	Distribution by religion of 10,000 persons following each occupation.						Distribution by occupation of 10,000 persons of each religion.					
		Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Others.	Hindu.	Sikh.	Jain.	Muhammadan.	Christian.	Others.
	1	2	3	4	5	6	7	8	9	10	11	12	13
	Order 50.—Letters and arts and sciences ...	*1,840*	*719*	*6*	*7,360*	*73*	*2*	*31*	*37*	*18*	*88*	*54*	*35*
158	Architects, surveyors, engineers, and their employes.	2,917	1,338	56	4,538	1,135	16	2	4	9	3	42	14
159	Others (authors, photographers, artists, sculptors, astronomers, meteorologists, botanists, astrologers, &c.)	2,758	489	5	6,680	60	8	3	1	1	5	3	9
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers.	1,642	708	...	7,636	13	1	24	31	...	79	8	11
	SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME (Order 51).	4,065	2,209	57	3,399	267	3	27	45	71	16	79	21
	CLASS D.—MISCELLANEOUS ...	**3,288**	**547**	**6**	**6,086**	**68**	**5**	**514**	**260**	**184**	**680**	**467**	**872**
	SUB-CLASS X.—DOMESTIC SERVICE (Order 52.)	3,999	711	6	5,190	93	1	231	125	65	215	237	58
162	Cooks, watercarriers, doorkeepers, watchmen and other indoor servants.	3,894	749	6	5,253	97	1	211	124	65	204	231	57
163	Private grooms, coachmen, dog boys, &c. ...	5,600	133	...	4,226	41	...	20	1	...	11	6	1
	SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS (Order 53).	*4,072*	*492*	*12*	*5,278*	*138*	*8*	*123*	*45*	*70*	*114*	*183*	*235*
164	Manufacturers, business men and contractors otherwise unspecified.	4,387	1,374	77	4,046	99	17	7	6	22	5	7	27
165	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices, warehouses and shops.	6,258	695	74	2,767	182	24	19	7	42	6	24	79
167	Labourers and workmen otherwise unspecified	3,798	415	1	5,651	130	5	97	32	6	103	146	123
	SUB-CLASS XII.—UNPRODUCTIVE ...	2,338	432	4	7,202	16	8	160	90	49	351	47	579
	Order 54.—Inmates of jails, asylums and hospitals.	*2,348*	*1,104*	...	*6,513*	*35*	...	*4*	*6*	...	*7*	*2*	...
	Order 55.—Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners.	*2,338*	*416*	*4*	*7,219*	*15*	*8*	*156*	*84*	*49*	*344*	*45*	*579*

SUBSIDIARY TABLE X.

Number of persons employed on the 10th March on Railways and in the Irrigation, Post Office and Telegraph Departments.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
1	2	3
RAILWAYS.		
TOTAL PERSONS EMPLOYED...	1,604	106,755
Persons directly employed...	*1,691*	*69,542*
Officers	160	22
Subordinates drawing more than Rs. 75 p. m.	999	508
Subordinates drawing from Rs. 20 to 75 p. m.	413	12,476
Subordinates drawing under Rs. 20 p. m.	19	56,536
Persons indirectly employed	*13*	*37,213*
Contractors	10	859
Contractors' regular employes.	3	2,608
Coolies	...	33,746
IRRIGATION DEPARTMENT.		
TOTAL PERSONS EMPLOYED...	160	94,752
Persons directly employed...	*158*	*16,598*
Officers	121	69

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
1	2	3
IRRIGATION DEPARTMENT—*concld.*		
Upper subordinates ...	15	272
Lower " ...	1	3,143
Clerks	21	930
Peons and other servants	...	9,432
Coolies	...	2,752
Persons indirectly employed	*2*	*78,154*
Contractors	2	2,582
Contractors' regular employés.	...	3,373
Coolies	...	72,199
POSTAL DEPARTMENT.		
TOTAL ...	52	10,689
Supervising Officers ...	9	68
Post Masters ...	14	609
Miscellaneous Agents ...	1	2,277
Clerks	26	1,290
Postmen, etc. ...	...	3,395

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
1	2	3
POSTAL DEPARTMENT—*concld.*		
Road Establishment ...	...	2,084
Railway Mail Service:—	2	723
Supervising officers ...	*1*	*16*
Clerks and Sorters ...	*1*	*487*
Mail guards, etc. ...	...	*220*
Combined offices:—	...	243
Signallers ...	...	*85*
Messengers, etc. ...	...	*158*
TELEGRAPH DEPARTMENT.		
TOTAL ...	377	1,421
Administrative Establishment.	13	2
Signalling Establishment	364	81
Clerks	...	75
Skilled labour ...	...	317
Unskilled labour ...	...	594
Messengers, etc. ...	...	352

SUBSIDIARY TABLE XI.

Distribution of prisoners by Religion and Caste.

Caste.	Hindu. Males.	Hindu. Females.	Sikh. Males.	Sikh. Females.	Muhammadan. Males.	Muhammadan. Females.	Total. Persons.	Total. Males.	Total. Females.
1	2	3	4	5	6	7	8	9	10
TOTAL	2,844	83	1,480	38	8,579	287	*13,357	*12,949	408
Abír ...	51	1	...	...	5	...	57	56	1
Aráin ...	...	...	...	...	231	17	248	231	17
Arorá ...	133	3	17	1	...	...	154	150	4
Awán ...	...	...	...	...	465	14	479	465	14
Bairági ...	28	...	2	...	1	...	31	31	...
Bangáli ...	14	...	...	...	...	...	14	14	...
Bánia ...	79	1	...	...	...	...	80	79	1
Barwálá ...	...	...	...	...	4	1	5	4	1
Báwaríá ...	55	1	...	...	...	...	56	55	1
Bázígar ...	7	...	1	...	1	...	9	9	...
Bharái ...	...	...	...	...	10	1	11	10	1
Bharbhunjá...	5	...	...	...	1	...	6	6	...
Bhát ...	8	1	12	...	2	...	23	22	1
Bhátiá ...	3	...	3	...	...	...	6	6	...
Biloch ...	...	...	...	...	738	13	751	738	13
Brahman ...	286	7	7	...	1	...	301	294	7
Chamár ...	101	3	15	2	8	1	130	124	6
Changar ...	...	...	...	...	9	1	10	9	1
Chhímbá ...	8	...	9	...	20	...	37	37	...
Chuhra ...	345	10	28	...	188	2	573	561	12
Dági and Koli	10	...	...	...	...	...	10	10	...
Darzi ...	3	...	...	...	7	...	10	10	...
Dándpotrá ...	...	...	...	...	15	4	19	15	4
Dhának ...	9	2	...	...	...	...	11	9	2
Dhobi ...	8	...	1	...	18	2	29	27	2
Dogar ...	...	...	...	...	30	12	42	30	12
Dumná ...	11	...	...	...	...	...	11	11	...
Faqir ...	17	...	...	...	86	14	117	103	14
Gadariá ...	5	...	...	...	...	...	5	5	...
Gakkhar ...	...	...	...	...	7	...	7	7	...
Gosáin ...	3	2	...	...	...	...	5	3	2
Gujar ...	75	3	...	1	159	1	239	234	5
Jaiswárá ...	6	...	...	...	...	...	6	6	...
Jat ...	442	18	1,191	27	1,976	33	3,687	3,609	78
Jhabel ...	..	...	...	...	12	...	12	12	...
Jhínwar ...	80	5	18	1	34	...	138	132	6
Jogí ...	11	...	...	...	1	...	12	12	...
Juláhá ...	15	...	3	...	128	2	148	146	2
Kalál ...	10	...	5	...	9	4	28	24	4
Kamboh ...	7	..	1	...	25	...	33	33	...
Kanchan ...	...	...	...	...	4	3	7	4	3
Kanet ..	65	3	...	...	...	...	68	65	3
Kashmiri ...	...	..	...	..	107	1	108	107	1
Káyasth ..	9	...	...	...	2	...	11	11	...

Caste.	Hindu. Males.	Hindu. Females.	Sikh. Males.	Sikh. Females.	Muhammadan. Males.	Muhammadan. Females.	Total. Persons.	Total. Males.	Total. Females.
1	2	3	4	5	6	7	8	9	10
Khatrí ...	225	8	30	1	2	...	266	257	9
Khoja ...	...	...	...	...	25	13	38	25	13
Khokhar ...	...	..	...	...	30	7	37	30	7
Korí ...	9	...	...	...	...	...	9	9	...
Kumhár ...	48	3	7	...	96	2	156	151	5
Labáná ...	2	...	6	...	2	...	10	10	...
Lilári ...	1	...	...	...	7	1	9	8	1
Lodhá ...	5	...	...	..	...	...	5	5	...
Lohár ...	21	...	6	...	57	2	86	84	2
Máchhí ...	...	...	...	...	176	3	179	176	3
Mahtam ...	26	...	6	...	11	...	43	43	...
Málí ...	25	1	2	..	3	1	32	30	2
Maliár ...	...	...	...	...	10	...	10	10	...
Malláh ...	16	...	...	...	43	...	59	59	..
Maniár ...	6	...	...	...	2	..	8	8	...
Maríjá ...	6	...	..	...	...	...	6	6	...
Mazhabí ...	...	...	37	1	...	...	38	37	1
Meo ...	...	...	...	...	36	5	41	36	5
Mirási ...	3	...	...	...	91	3	97	94	3
Mochí ...	3	...	...	...	97	6	106	100	6
Mughal ...	...	..	...	...	113	2	115	113	2
Mussalli ...	...	...	...	...	126	8	134	126	8
Nái ...	24	...	8	...	61	2	95	93	2
Od ...	5	...	...	...	...	1	6	5	1
Pakhíwárá ...	...	...	...	...	11	...	11	11	...
Pathán ...	...	...	...	...	1,583	32	1,615	1,583	32
Purbiá ...	5	...	...	...	...	...	5	5	...
Qaseáb ...	...	...	...	...	66	2	68	66	2
Qureshi ...	...	...	...	...	56	21	77	56	21
Rájpút ...	179	6	14	...	800	10	1,009	993	16
Ráthi ...	14	3	...	...	...	...	17	14	3
Ráwat ...	...	...	...	...	5	...	5	5	...
Saini ...	6	1	3	...	1	...	11	10	1
Sánsí ...	185	1	...	...	17	2	205	202	3
Sayad ...	...	...	...	...	236	5	241	236	5
Sheikh ...	...	...	...	...	286	12	298	286	12
Sunár ...	74	...	20	1	28	2	125	122	3
Tarkhán ...	15	...	25	3	36	..	79	76	3
Telí ...	5	...	...	...	128	6	139	133	6
Ulemá ...	...	...	...	...	5	...	5	5	...
Christians (Indian).	...	...	...	...	...	...	46	46	...
Others ...	27	...	3	..	29	13	72	59	13

* Include 46 Christians.

NOTE.—(*a*) Castes with less than 5 persons have been shown under "Others."
(*b*) This table excludes the figures of the Nabha State.

SUBSIDIARY TABLE XII.

Distribution of income-tax assessees by caste (for the year 1910-11).

Caste.	A.—Professions.		B.—Manufacturers (industrial occupation.)		C.—Commerce, Trade and Transport.		D.—Owners of property.		E.—Others.		Total.	
	No. of income-tax assessees.	Income.	No. of income-tax assessees.	Income.	No. of income-tax assessees.	Income.	No. of income-tax assessees.	Income.	No. of income-tax assessees.	Income.	No. of income-tax assessees.	Income.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
TOTAL ...	928	2,653,095	697	1,952,167	21,110	38,613,090	665	1,903,676	926	2,620,481	24,326	47,742,509
Abír	...	...	...	...	18	22,100	...	...	3	13,221	21	35,321
Aráin	15	79,982	6	8,939	8	12,300	1	1,350	4	5,135	34	107,706
Arorá	118	305,401	92	251,270	6,637	8,750,572	60	92,722	130	289,000	7,037	9,688,965
Awán	3	7,800	...	...	3	3,650	...	...	1	1,400	7	12,850
Bánia	88	268,416	118	392,699	6,469	13,610,070	68	182,600	82	228,768	6,825	14,702,553
Bhábrá	3	9,960	2	3,100	393	870,348	5	9,676	1	2,863	404	895,947
Bhátiá	4	5,800	1	1,100	119	175,850	...	...	3	9,509	127	192,259
Bhojki	...	...	...	...	...	...	...	...	10	16,072	10	16,072
Biloch	1	1,000	...	...	6	7,000	...	...	2	6,208	9	14,208
Bishnoi	...	...	...	...	17	22,400	...	...	...	...	17	22,400
Bohrá	...	...	...	...	32	84,293	...	...	...	...	32	84,293
Brahman	90	223,221	61	97,610	619	1,101,717	27	58,474	70	142,514	867	1,623,536
Chamár	...	...	...	...	11	14,473	...	...	7	6,600	18	21,073
Chhímbá	...	...	...	...	12	16,439	...	...	1	1,256	13	17,695
Darzi	2	3,200	2	2,887	6	8,736	...	...	16	34,376	26	49,199
Dhund	...	...	...	...	9	20,828	...	...	...	...	9	20,828
Dhusar	3	5,000	...	..	9	15,350	1	1,800	1	4,660	14	26,810
Faqir	...	...	1	1,100	9	12,150	1	1,900	1	1,100	12	16,250
Ghirath	...	...	...	...	6	6,856	...	...	1	1,039	7	7,895
Jat	26	69,532	22	33,030	514	704,769	14	42,717	33	56,164	609	906,212
Juláhá	...	...	1	1,149	11	19,653	...	...	...	...	12	20,802
Kakkezai	5	9,500	1	1,659	20	29,100	2	9,402	6	11,933	34	61,594
Kalál	12	28,105	15	16,433	58	106,028	4	22,211	10	11,663	99	184,440
Kanet	...	...	...	...	1	1,000	...	...	4	8,000	5	9,000
Kashmiri	10	28,313	5	31,645	52	102,923	4	9,900	32	58,443	103	231,224
Káyasth	27	75,079	...	...	2	2,100	14	32,810	6	32,140	49	142,129
Khatrí	322	963,809	178	453,950	4,178	8,010,923	157	427,442	301	976,497	5,136	10,832,621
Khoja	3	7,300	19	35,022	211	317,043	9	10,849	4	6,172	246	376,386
Kumhár	1	3,000	1	4,902	19	29,802	1	1,373	1	6,989	23	46,066
Lohár	...	...	16	26,029	11	20,003	1	1,800	8	28,673	36	76,505
Mahájan	6	15,737	...	...	403	889,846	...	...	1	1,200	410	906,783
Meo	...	...	...	...	9	11,600	...	...	...	...	9	11,600
Mughal	5	8,900	...	...	8	10,832	3	12,300	1	1,800	17	33,832
Paráchá	...	...	...	...	19	48,500	...	...	...	...	19	48,500
Pathán	14	40,810	3	5,080	11	75,153	13	57,530	16	30,731	57	209,304
Qassáb	...	...	4	5,400	66	147,335	1	1,400	3	9,000	74	163,135
Qureshi	8	15,456	...	...	1	1,149	1	2,500	1	1,190	11	20,295
Rájpút	11	21,770	5	57,140	66	572,854	10	85,771	10	36,733	102	774,268
Saini	3	4,900	...	...	7	6,800	...	..	...	...	10	11,700
Sayad	8	12,492	2	4,500	11	40,370	16	33,665	4	7,650	41	98,677
Sheikh	62	131,782	51	124,112	514	1,193,805	121	469,000	76	185,508	824	2,104,207
Súd	11	40,124	6	12,019	246	669,010	15	50,000	7	31,153	285	802,306
Sunár	12	15,850	54	73,638	87	109,809	1	1,800	12	15,155	166	216,252
Tarkhan	1	1,200	5	4,650	31	67,699	1	1,332	15	32,963	53	107,844
Zoroastrian	2	3,500	2	7,800	27	100,614	11	27,030	1	2,000	43	140,944
Christian { European ...	37	181,153	18	278,724	89	481,140	92	219,638	28	277,705	264	1,438,360
Christian { Anglo-Indian ...	6	24,481	2	10,080	1	5,886	6	20,934	1	8,222	16	69,603
Christian { Indian ...	4	12,906	...	...	2	10,000	1	3,484	1	1,000	8	27,390
Others	5	7,616	4	6,500	52	72,212	4	10,266	11	18,076	76	114,670

NOTE.—The castes having less than 5 assessees have been shown under "others."

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